

SEG

SUPPLEMENTUM
EPIGRAPHICUM
GRAECUM

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SUPPLEMENTUM
EPIGRAPHICUM GRAECUM

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PREFACE

This volume covers the publications of the year 2004, with numerous additions from previous years that we missed in earlier volumes and from studies published after 2004 but pertaining to material from 2004. In order to avoid delays in the publication of the volume we have decided to postpone the presentation of several publications to *SEG* LV. With this volume we make some progress in our efforts to reduce the time gap between the publication of an inscription and its presentation in *SEG*; our aim is to summarize epigraphic publications approximately three to four years after their appearance. Although *SEG* has sometimes been criticized for delays – as compared with *L'Année Épigraphique* and *Bulletin épigraphique* – we choose to maintain the current timetable which gives us the opportunity to integrate into the lemmata the remarks of the editors of *L'Année Épigraphique* and *Bulletin épigraphique* and thus present more reliable texts and commentaries.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI–XLV (1986–1995) pp. 677–688, and from the lists of abbreviations in *L'Année Philologique* 67–74 (1999–2005). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XX–XXXII.

For the present volume, Nikolaos Papazarkadas (Berkeley) joined the editorial board as Assistant Editor. Stroud and Papazarkadas were responsible for Attica and the Peloponnese. Chaniotis, assisted by Richardson and Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus). Corsten, assisted by Richardson, wrote the lemmata on Asia Minor. Tybout contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV (western Europe), the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout and Chaniotis with contributions from their editorial colleagues. The four editors have compiled indices I–IV for their respective sections, which were then consolidated by Corsten (Index I) and Chaniotis (II–IV). Chaniotis compiled the rest of the Index (V–VIII). The concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. Pleket has submitted a large number of lemmata concerning inscriptions from Asia Minor, for which he is primarily responsible, and also many lemmata for sections other than Asia Minor and for the 'Varia'; he has also carefully read and commented on large parts of the manuscript. Avram has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea, offering many valuable comments. Hallof has read lemmata nos. 569–573 and 711–870, making several corrections and additions in particular to the Koan section. With their characteristic akribia, Lazzarini and Martin read the sections pertaining to *IG* XIV and the Near East (from Cyprus to Kyrenaika), respectively. They saved us from errors, contributed many editorial comments, and provided bibliographical help.

Papazarkadas and Stroud thank V. Bardani for her expert comments on the inscriptions from Messenia, A. Matthaiou and B. Millis for aid from Athens, and Boris Rodin in Berkeley. Chaniotis would like to express his gratitude to K. Boshnakov (Sofia), M. B. Hatzopoulos (Athens), C. Kritzas (Athens), A. Matthaiou (Athens), and W. Günther (Munich), who have provided information and publications concerning inscriptions in his sections. Corsten would like to thank P. Özlem Aytaçlar (Izmir) for making available several otherwise inaccessible Turkish publications. Tybout would like to express his gratitude to Maria Paz de Hoz (Salamanca) and Leah di Segni (Jerusalem) for their valuable support in the interpretation of inscriptions from the Iberian peninsula and Palestine, respectively, and for sending Xeroxes of publications that were either inaccessible or unknown to him; Di Segni read the manuscript of the section on Palaestina, making several additions and corrections, and offered advice in indexing the toponyms in our lemma no. 1643.

We acknowledge our deep gratitude to the Packard Humanities Institute; without its generous grant the publication of *SEG* would have been impossible. For the preparation of *SEG* LIV, Corsten's position in Heidelberg and Tybout's position in Leiden were funded by the Packard Humanities Institute. For Richardson's position, *SEG* has received a grant from the British Academy. Our publisher, Brill, covers part of our operating expenses. We are also indebted to Dr Hendrik Muller's Vaderlandsch Fonds for shouldering the costs of copy-editing and publication. Contacts and cooperation with our new publisher proceed smoothly. We thank Irene van Rossum, Brill's acquisition editor responsible for Classical Studies, for her superlative aid of this project.

A serious obstacle in our work is the fact that journals of local museums, especially in Italy, Eastern Europe, and the Near East, are usually not accessible to us. We repeat our request to our colleagues around the world to send us copies, offprints, or Xeroxes of their epigraphical publications, particularly those that appear in *Festschriften*, *Acta of Conferences and Symposia*, occasional collections of papers, and other obscure media. Xeroxes and offprints should be sent to R.S. Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley CA 94720, USA; A. Chaniotis, All Souls College, Oxford OX1 4AL, United Kingdom; T. Corsten, Seminar für Alte Geschichte und Epigraphik, University of Heidelberg, Marstallhof 4, D-69117 Heidelberg, Germany; and R.A. Tybout, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland.

July 2008

A. Chaniotis
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ABBREVIATIONS

(see p. V of the Preface)

- AAAS = *Annales Archéologiques Arabes Syriennes*
- ACSS = *Ancient Civilizations from Scythia to Siberia*
- ADAJ = *Annual of the Department of Antiquities of Jordan*
- Ad Fontes* → Dobesch = H. Hefner, K. Tomaschitz (edd.), *Ad Fontes! Festschrift für Gerhard Dobesch zum fünfundsechzigsten Geburtstag am 14. September 2004* (Vienna 2004)
- AEMΘ = *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)
- Ager, *Arbitrations* = S. L. Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)
- Agora XXIX = S. I. Rotroff, *Hellenistic Pottery: Athenian and Imported Wheelmade Table Ware and Related Material* (The Athenian Agora 29; Princeton 1997)
- AMS = *Asia Minor Studien* (Münster)
- Ancient Greek Cities in the Crimea* = E. Samaritaki et al. (edd.), *Ancient Greek Cities in the Crimea* (Kiev 2004)
- Antioche de Syrie* = B. Cabouret, P.-L. Gatier, C. Saliou (edd.), *Antioche de Syrie. Histoire, images et traces de la ville antique* (Colloque Lyon 4-6 octobre 2001; Topoi, Supplément 5, Lyon 2004)
- Aneziri, *Thechniten* = S. Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)
- AO = R. Develin, *Athenian Officials, 684-321 B.C.* (Cambridge 1989)
- AP = *Anthologia Palatina*

- APF = J. K. Davies, *Athenian Propertied Families, 600-300 B.C.* (Oxford 1971)
- Arena I-V = R. Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I² and II², appeared in 1996 and 2002, respectively
- AST = *Araştırma Sonuçları Toplantısı* (Ankara)
- AvP VIII.3 = C. Habicht, *Altertümer von Pergamon. VIII 3. Die Inschriften des Asklepieions* (Berlin 1969)
- BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθήναις Αρχαιολογικῆς Ἑταιρείας*
- Bresson, *Recueil Pérée* = A. Bresson, *Recueil des inscriptions de la Pérée Rhodienne (Pérée Intégrée)* (Paris 1991)
- Brixhe, *Essai* = C. Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987²)
- Canali De Rossi, *Selezione* = F. Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999; 'stampato in proprio'; cf. SEG L 1685]
- CIGD = L. Ruscú, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)
- CIPG² = P. Kónacs, *Corpus inscriptionum graecarum Pannonicarum* (Debrecen 2001) (cf. SEG LI 1478)
- Colonia Romana = G. Salmeri, A. Raggi, A. Baroni (edd.), *Colonia romana nel mondo greco* (Rome 2004)
- Creta romana e protobizantina* = M. Livadiotti, I. Simiakaki (edd.), *Creta romana e protobizantina. Atti del Congresso Internazionale (Iraklion, 23-30 settembre 2000)* (Padova 2004) [2005]
- Les cultes locaux* = G. Labarre (ed.), *Les cultes locaux dans les mondes grec et romain. Actes du colloque de Lyon 7-8 juin 2001* (Lyon 2004).

Dall'Adriatico al Danubio = G.Urso (ed.), *Dall'Adriatico al Danubio. L'Ilirico nell'età greca e romana. Atti del convegno internazionale, Cividale di Friuli, 25-27 settembre 2003* (Pisa 2004)

Delemen. Rider-Gods = I. Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (AMS 35; Bonn 1999)

Dumont-Homolle. Mélanges = T. Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A. Dumont* (Paris 1892)

Durrbach. Choix EAH = F. Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)
= Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἐταιρείας

EBGR = A. Chaniotis et alii, *Epigraphic Bulletin for Greek Religion in Kernos*

EGH = M. P. de Hoz, 'Epigraphia griega en Hispania', *Epigraphica* 59 (1997) 29-96 (see *SEG* XLVII 1533)

Epigraphica -- Guarducci = M. L. Lazzarini, G. Molisani, S. Pancier (edd.), *Epigraphica. Atti delle Giornate di Studio di Roma e di Atene in memoria di Margherita Guarducci (1902-1999)* (Rome 2003)

Feissel. Recueil = D. Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)

Festschrift Isik = T. Korkut, H. Iskan, G. Isin, *Anadolu'da Dogud - 60. Yasinda Fahri Isik'a Armagan - Festschrift für Fahri Isik zum 60. Geburtstag* (Istanbul 2004)

FHN = T. Eide, T. Hägg, R. Holton Pierce, L. Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century B.C. and the sixth century A.D.*, vol. I-IV (Bergen 1994-2000; cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)

Foreign Residents = M. J. Osborne, S. G. Byrne (edd.), *Foreign Residents of Athens* (Leuven 1996)

Gestures: Essays Boegehold = G. W. Bakewell, J. P. Sickinger (edd.), *Gestures: Essays in Ancient History, Literature, and Philosophy presented to Alan L. Boegehold* (Oxford 2003)

Gignac. Grammar = F. T. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (Milano 1976-1981)

Hagel-Tomaschitz. Repertorium = S. Hagel, K. Tomaschitz, *Repertorium der westkilkischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (ETAM 22; Vienna 1998)

Hatzopoulos. Macedonian Institutions I, II = M. B. Hatzopoulos, *Macedonian Institutions under the Kings I. A Historical and Epigraphic Study and II. Epigraphic Appendix* (Meletemata 22; Athens 1996)

L'Hellénisme = S. Follet (ed.), *L'Hellénisme d'époque romaine. Nouveaux documents, nouvelles approches* (1^{er} s. a. C.-III^e s. p. C.). *Actes du colloque international à la mémoire de Louis Robert, Paris 7-8 juillet 2000* (Paris 2004)

The Hellenistic Polis of Kos = K. Hoghammar (ed.), *The Hellenistic Polis of Kos. State, Economy, and Culture. Proceedings of an International Seminar Organized by the Department of Archaeology and Ancient History, Uppsala University, 11-13 May, 2000* (Uppsala 2004)

HTC = A. Bresson, P. Brun, E. Varinlioglu in P. Debord, E. Varinlioglu (edd.), *Lex Hautes Terres de Carie* (Bordeaux 2001) 81-241

Hyettos = R. Étienne, D. Knoepfler, *Hyettos de Béotie et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)

I. Alexandria Troas = M. Riel, *The Inscriptions of Alexandria Troas* (IGSK 53; Bonn 1997)

I. Alex. Imp. = F. Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^{er}-III^e s. apr. J.-C.)* (Cairo 1994)

I. Alex. Ptol. = E. Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)

I. Apollonia = P. Cabanes, N. Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 2A. Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)

- I.Apulum* = I. Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)
- I.Aquileia* = J. Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)
- I.Arykanda* = S. Şahin, *Die Inschriften von Arykanda* (IGSK 48; Bonn 1994)
- I.Beroia* = L. Gounaropoulou, M. B. Hatzopoulos, *Ἐπιγραφές Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὀρους καὶ τοῦ Ἀξιτοῦ Ποταμοῦ). Τεύχος Α'.* *Ἐπιγραφές Βεροίας* (Athens 1998)
- I.Byzantion* = A. Lajtar, *Die Inschriften von Byzantion. Teil I. Die Inschriften* (IGSK 58; Bonn 2000)
- I.Caesarea Maritima* = C. M. Lehmann, K. G. Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)
- I.Catania* = K. Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 2004)
- I.Col.Memnon* = E. Bernard, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)
- I.Dor.Ins.* = W. Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)
- IDR I-III.4* = I. I. Russu, *Inscriptiile Daciei Romane I-III.4* (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]
- IDR III.6* = C. L. Băluță, *Inscriptiile Daciei Romane III. Dacia Superior 6. Apulum. Instrumentum domesticum* (Bucharest 1999)
- I.Épidamne* = P. Cabanes, F. Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. I. Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)
- I.Estremo Oriente* = F. Canali De Rossi, *Iscrizioni delle Estremo Oriente Greco. Un repertorio* (IGSK 65; Bonn 2004)

- I.Éthiopie* = E. Bernard, A. J. Drewes, R. Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. SEG XLII 1637-1656; L 1625)
- IGDGG I, II* = L. Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)
- IGDOP* = L. Dubois, *Inscriptions grecques dialectales d'Ombrie du Pont* (Genève 1996)
- I.Gerasa* = C. B. Welles in C. H. Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)
- IGF* = J.-C. Decourt, *Inscriptions grecques de la France* (Lyon 2004)
- IGLN* = V. Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)
- I.Hermoupolis* = E. Bernard, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)
- I.Ikaria* = A. P. Matthaiou, G. K. Papadopoulos, *Ἐπιγραφές Ικαρίας* (Athens 2003)
- IJO* = D. Noy, *Inscriptiones Judaicae Orientis I* (Tübingen 2004); W. Ameling, *Inscriptiones Judaicae Orientis II* (Tübingen 2004); D. Noy, *Inscriptiones Judaicae Orientis III* (Tübingen 2004)
- I.Kallatis* = A. Avram, *Inscriptions antiques de Dacie et de Scythie Mineure. Deuxième série. Inscriptions grecques et latines de Scythie Mineure. Vol. III. Callatis et son territoire* (Bucarest-Paris 1999)
- I.Kaunos* = C. Marek, *Die Inschriften von Kaunos* (Vestigia, vol. 53; München 2006)
- I.Khartoum* = A. Lajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)
- I.Kibyra* = T. Corsten, *Die Inschriften von Kibyra. Teil I: Die Inschriften der Stadt und ihrer näheren Umgebung* (IGSK 60; Bonn 2002)

- I.Kition* = M.Yon (ed.), *Kition-Bamboula V. Kition dans les textes. Testimonia littéraires et épigraphiques et Corpus des inscriptions* (Paris 2004)
- I.Leukopetra* = P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochtone de Leukopetra (Macédoine)* (Athens 2000)
- I.Lipara* = L.Bernabó Brea, M.Cavalier, L.Campagna, *Meligunis Lipára XII. Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)
- I.Ilyrie IV* = P.Cabanes, J.-L.Lamboley (edd.), *L'Ilyrie méridionale et l'Épire dans l'Antiquité. IV. Actes du IV^e colloque internationale de Grenoble (10-12 octobre 2002)* (Paris 2004)
- I.Messina* = I.Bitto, *Le iscrizioni greche e latine di Messina I* (Messina 2001)
- I.Napoli* = E.Miranda, *Iscrizioni Greche d'Italia: Napoli, 2 vols.* (Rome 1990 and 1995)
- Inscr.Ital.* = *Inscriptiones Italiae* (Rome 1931 →)
- Inv.Palm.* = *Inventaire des inscriptions de Palmyre I-IX* (ed. J.Cantineau; Beirut 1930-1933); X (ed. J.Starcky; Damascus 1949); XI (ed. J.Teixidor; Beirut 1965); XII (edd. A.Bounni, J.Teixidor; Damascus 1975)
- I.Orapos* = B.C.Petrakos, *Οἱ ἐπιγραφές τοῦ Ὀρωποῦ* (Athens 1997)
- I.Parion* = P.Frisch, *Die Inschriften von Parion* (IGSK 25; Bonn 1983)
- IPArk* = G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)
- I.Perge* = S.Şahin, *Die Inschriften von Perge* (IGSK 54, Bonn 1999; IGSK 61, Bonn 2004)
- I.Perinthos* = M.H.Sayar, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)

- I.Pessinous* = J.Strubbe, *The Inscriptions of Pessinous* (IGSK Band 66; Bonn 2005)
- I.Pisid.Cen.* = G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (IGSK 57; Bonn 2000)
- I.Reggio Calabria* = L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007)
- I.Salamis* = T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)
- ISE III* = F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)
- I.Sinope* = D.H.French, *The Inscriptions of Sinope. Part I* (IGSK 64; Bonn 2004)
- I.Sultandağı I* = L.Jonnes, *The Inscriptions of the Sultandağı I (Philometion, Thymbriion/Hadrianopolis, Tyraion)* (IGSK 62; Bonn 2002)
- I.Syringes* = J.Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)
- I.Thesplai* = P.Roesch, *Les inscriptions de Thesplai, édition électronique mise en forme par G.Argoud, A.Schachter, et G.Vottéro* (Lyon 2007)
- I.ThessEnipeus* = J.-C.Decourt, *Inscriptions de Thessalie. I. Les cités de la vallée de l'Enipeus* (Paris 1995)
- I.Thrac.Aeg.* = L.D.Loukopoulou et alii, *Επιγραφές της Θράκης τοῦ Αἰγαίου μεταξύ τῶν ποταμῶν Νέστου καὶ Ἑβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἑβρου)* (Athens 2005)
- I.Varsovie* = A.Łajtar, A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003)
- I.Velia* = L.Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)
- Jenseits des Euphrat* = R.Merkelbach, J.Stauber, *Jenseits des Euphrat. Griechische Inschriften. Ein epigraphisches Lesebuch* (Leipzig 2005)

- JWE I. II** = D.Noy, *Jewish inscriptions of Western Europe*, vol. I: Italy (excluding the city of Rome), Spain and Gaul (Cambridge 1993); vol. II: The city of Rome (Cambridge 1995)
- KST** = Kızı Sonuçları Toplantısı (Ankara)
- Kubinska, Monuments funéraires** = J.Kubinska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure* (Warschau 1968)
- Kulturbegegnung** = K.Ehling, D.Pohl, M.H.Sayar (edd.), *Kulturbegegnung in einem Brückenland. Gottheiten und Kulte als Indikatoren von Akkulturationsprozessen im Ebenen Kilikien* (Asia Minor Studien 53; Bonn 2004)
- Le Guen, Technites** = B.Le Guen, *Les associations de technites dionysiaques à l'époque hellénistique* (Nancy 2001)
- LGPN II** = M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names*. Vol. 2. Attica (Oxford 1994)
- LGPN III.A** = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names*. Vol. 3 part A. The Peloponnese, Western Greece, Sicily and Magna Graecia (Oxford 1997)
- LGPN III.B** = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names*. Vol. 3 part B. Central Greece from the Megarid to Thessaly (Oxford 2000)
- LGPN IV** = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names*. Vol. 4. Macedonia, Thrace, Northern Regions of the Black Sea (Oxford 2005)
- LIMC** = *Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)
- LSJ** = H.G.Liddell, R.Scott, H.Stuart Jones, *A Greek-English-Lexicon* (Oxford 1951)
- McLean, Konya Museum** = B.H.McLean, *Greek and Latin Inscriptions in the Konya Archaeological Museum* (RECAM IV; Ankara 2002)
- Maier, Mauerbauinschriften** = F.G.Maier, *Griechische Mauerbauinschriften* (Heidelberg 1959)

- Malay, Researches** = H.Malay, *Researches in Lydia, Mysia and Aiolis* (Österr. Akad. der Wiss., Ph.-Hist.Klasse, Denkschriften Band, 279; Ergänzungsbände zu den Tituli Asiae Minoris, 23) (Vienna 1999)
- Manganaro, Sikelika** = G.Manganaro, *Sikelika. Studi di antichità e di epigrafia della Sicilia greca Sikelika* (Biblioteca di Quaderni Urbinati di cultura classica, 8; Pisa-Roma 1999)
- MEP** = *Minima Epigraphica et Papyrologica* (1998-→)
- Merkelbach-Stauber, SGO I-V** = R.Merkelbach, J.Stauber, *Steinepigramme aus dem griechischen Osten*. Band I: Die Westküste Kleinasien von Knidos bis Ilion (Stuttgart, Leipzig 1998); Band II: Die Nordküste Kleinasien (Marmarameer und Pontos) (Munich, Leipzig 2001); Band III: Der "Ferne Osten" und das Landesinnere bis zum Tauros (Munich 2001); Band IV: Die Südküste Kleinasien, Syrien und Palaestina (Munich 2002); Band V: Register (Munich, Leipzig 2004)
- Migeotte, Emprunt** = L.Migeotte, *L'emprunt public dans les cités grecques* (Quebec 1984)
- Migeotte, Souscriptions** = L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec-Geneva 1992)
- Milner, Survey** = N.P.Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region, conducted by A.S.Hall* (RECAM vol. III; Oxford 1998)
- Müze** = *Müze Kurtarma Kazıları Semineri* (Ankara)
- Nachtergae, Galates** = G.Nachtergae, *Les Galates en Grèce et les Sotéria de Delphes. Recherches d'histoire et d'épigraphie hellénistique*, (Brussels 1977)
- NCIDélos** = C.Prêtre et al., *Nouveau choix d'inscriptions de Délos. Lois, comptes et inventaires* (Paris 2002)
- NGSL** = E.Lupu, *Greek Sacred Law. A Collection of New Documents* (Leiden 2005)

ABBREVIATIONS

XXX

- Nouv. inscr. d'Antioche* = M.A. Byrne, G. Labarre, *Nouvelles inscriptions d'Antioche de Pisidie d'après les Note-books de W.M. Ramsay* (IGSK 67; Bonn 2006)
- N. Suppl. Epigr. Rh.* = G. Pugliese Carratelli, *Nuovo Supplemento Epigrafico Rodio*, ASAA 33/34 (1955/56) [1957] 157-181
- PA* = J. Kirchner, *Prosopographia Attica* (Berlin 1901)
- PAT* = D.R. Hillers, E. Cussini, *Palmyrene Aramaic Texts* (Baltimore 1996)
- Perdrizet-Lefebvre, Memnonion* = P. Perdrizet, G. Lefebvre, *Les graffiti grecs du Memnonion d'Abydos* (Nancy - Paris - Strasbourg, 1919)
- Petrakos, Δήμος του Ραμνούντος* = B.C. Petrakos, *Ὁ Δήμος του Ραμνούντος: Σύνοψη τῶν ἀνασκαφῶν καὶ τῶν ἐρευνῶν (1813-1998), I. Τοπογραφία; II. Οἱ Ἐπιγραφεῖς* (BAAH vols. 181, 182; Athens 1999)
- Petzl, Beichtinschriften* = G. Petzl, *Die Beichtinschriften Westkleinasiens*, Bonn 1994 = EA 22 (1994); cf. SEG XLIV 951
- Philippi II* = P. Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000)
- PG* = J.-P. Migne, *Patrologia Graeca* (Paris 1857-1963)
- Les pierres de l'offrande* = G. Hoffmann (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes I* (Kilchberg 2001); A. Sartre-Fauriat (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes II* (Kilchberg 2003)
- PIR* = *Prosopographia Imperii Romani* (Berlin 1933-→)
- PLRE* = A.H.M. Jones, J.R. Martindale, J. Morris (edd.), *The Prosopography of the Later Roman Empire* (Cambridge 1971-1992)
- Poleis e politeiai* = S. Cataldi (ed.), *Poleis e politeiai. Atti del Convegno Internazionale di Storia Greca, Torino, 29 maggio-31 maggio 2002* (Alessandria 2004)
- Ramsay, CB* = W.M. Ramsay, *The Cities and Bishoprics of Phrygia* (Oxford 1895-1897)

ABBREVIATIONS

XXXI

- Reinmuth, Eph. Inscr.* = O.W. Reinmuth, *The Ephebic Inscriptions of the Fourth Century B.C.* (Mnemosyne Suppl. 14) (Leiden 1971)
- Rhodes/Osborne, GHI* = P.J. Rhodes, R. Osborne (edd.), *Greek Historical Inscriptions, 404-323 B.C.* (Oxford 2003)
- RICIS* = L. Bricault, *Recueil des inscriptions concernant les cultes isiaques (RICIS)* (3 vols.; Paris 2005)
- Rigsby, Asyilia* = K.J. Rigsby, *Asyilia. Territorial Inviolability in the Hellenistic World* (Berkeley-Los Angeles-London 1996)
- Rizakis, Achaïe I/II* = A.D. Rizakis, *Achaïe I. Sources textuelles et Histoire regionale (Meletemata 20; Athens 1995); Achaïe II. La Cité de Patras: Épigraphie et Histoire (Meletemata 25) (Athens 1998)*
- Robert, Ét. anat.* = L. Robert, *Études anatoliennes* (Paris 1937)
- Robert, Hellenica* = L. Robert, *Hellenica: Recueil d'épigraphie, de numismatique et d'antiquités grecques I-XIII* (Paris 1940-1965)
- Le Roi et l'Économie* = V. Chankowski, F. Duyrat (edd.), *Le Roi et l'Économie. Autonomies locales et structures royales dans l'économie de l'empire Seleucide* (Actes des Rencontres de Lille, 23 juin 2003, et d'Orléans, 29-30 janvier 2004; Topoi, Supplément 6, Lyon 2004)
- Roman Rule and Civic Life* = L. de Ligt, E.A. Hemelrijk, H.W. Singor (edd.), *Roman Rule and Civic Life: Local and Regional Perspectives. Proceedings of the Fourth Workshop of the International Network Impact of Empire (Roman Empire, c. 200 B.C.-A.D. 476)*, Leiden, June 25-28, 2003 (Amsterdam 2004)
- Roueché, Performers* = C. Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993)
- Salamine de Chypre XIII.1* = J. Pouilloux, *Testimonia Salamina 2* (Salamine de Chypre XIII; Paris 1987)
- SBS* = *Studies in Byzantine Sigillography*
- Solin-Salomies* = H. Solin, O. Salomies, *Repertorium nominum gentilium et*



	<i>cognominum Latinorum</i> (Hildesheim 1994 ²)
Repertorium	
Symposion 1999	= G.Thür, F.J.Fernández Nieto (edd.), <i>Symposion 1999. Vorträge zur griechischen und hellenistischen Rechtsgeschichte</i> (Pazo de Mriñán, La Coruña, 6.-9. September 1999) (Cologne 2003)
TEAD	= <i>The Excavations at Dura-Europos. Preliminary Reports I-IX</i> (New Haven, 1929-1952)
Trademarks	= A.Johnston, <i>Trademarks on Greek Vases</i> (Warminster 1979)
Trademarks Addenda	= A.Johnston, <i>Trademarks on Greek Vases. Addenda</i> (Oxford 2006)
Traill, PAA	= J.S.Traill (ed.), <i>Persons of Ancient Athens</i> , 13 vols. (Toronto 1994-)
Transport Amphorae and Trade	= J.Eiring, J. Lund (edd.), <i>Transport Amphorae and Trade in the Eastern Mediterranean. Acts of the International Colloquium at the Danish Institute at Athens, September 26-29, 2002</i> (Monographs of the Danish Institute at Athens 5; Athens 2004)
Wessel, IGCVO	= C.Wessel, <i>Inscriptiones Graecae Christianae Veteres Occidentis</i> (Bari 1989)
Wilhelm, Abhandlungen	= A.Wilhelm, <i>Abhandlungen und Beiträge zur griechischen Inschriftenkunde</i> (Kleine Schriften II), edd. G.Dobesch, G.Rehrenböck (Vienna 2000-2003)
Zacos-Veglery	= G.Zacos, A.Veglery, <i>Byzantine Lead Seals</i> (Basel 1972)
Zgusta, KP	= L.Zgusta, <i>Kleinasiatische Personennamen</i> (Prague 1964)

NOTE ON TRANSCRIPTIONS

{αβ}	= letters restored by the editors as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
<αβ>	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
[αβ]	= letters or spaces deliberately erased in antiquity
[..]	
αβ	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
~	= ligature
[. . . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[....]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed.pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner
←	

1. **The horoi of Solon.** *SEG* L.III 1. In an extended discussion of 'Solon, the Horoi and the Hektemoroi,' G.E.M. De Ste. Croix, *Athenian Democratic Origins* (Oxford 2004) 109-128, observes, 'the *Horoi* were wooden pillars recording the fact that the lands they stood on were what we should call "mortgaged", and of course the destruction of the *Horoi* accompanies and symbolizes the cancellation of the mortgages ... most Greek states used these mortgage-*horoi*, although stone ones are known only from Attica and four of the islands in the fourth and third centuries.' (115). After offering a new interpretation of the meaning of ἐκτῆμοροι, De Ste. Croix concludes that the horoi were on the lands of both indebted freeholders and the hektemoroi, 'as a warning to intending purchasers that the lands were encumbered.' (125).

2. **Athens. Ionic script in Attic inscriptions before the archonship of Eukleides.** F.F. Troisi, *Epigraphica* 65 (2003) 19-26, provides a brief description of Ionic influences on Attic inscriptions before the end of the 5th cent. B.C. Various scholars have seen Archinos' statute that imposed the obligatory use of the Ionic script in Attic inscriptions in 403/2 B.C. (archonship of Eukleides) as a symbolical act on behalf of the reborn democracy. But the reform had first been hesitantly attempted by the regime of the 400 in 411 B.C. (see Meiggs-Lewis, *GHI* 81). Archinos, a moderate democrat who had, significantly, opposed Thrasybulos' enfranchisement decree (Aristotle, *Ath. Pol.* 40.2), might simply have completed the job first started by the oligarchs.

The same topic had already been taken up, and dealt with more vigorously, by A.J.D. Angour, *BICS* 43 (1999) 109-130, in a paper that we report here with considerable delay. D'Angour brings out the 'Samian connection', especially the philologically attested, but rather abstruse, contribution of the Samian Kallistratos to either the creation of the 24-letter Ionic script or to an unsuccessful attempt at introducing this script in Athens before 403/2 B.C. He examines the possible philosophical background of Archinos' reform; sundry pieces of evidence for the use of Ionic letters in Attica in books, tragedy, and elsewhere; the possible involvement of the archon Eukleides himself in the alphabetic reform; the symbolic and administrative impact of the decree of Archinos. He briefly cites several inscriptions (Meiggs-Lewis, *GHI* 70, 80, 83, 84, 85, 88, 91, 94; *IG* I³ 21, 104) in trying to trace the subtleties underlying the gradual penetration of Ionic script in Attica in the 5th cent. B.C., and ends up with some modern comparanda (alphabetic reforms in communist Russia and China, and in Kemalist Turkey).

3. Athens. Adolf Wilhelm and Attic Epigraphy. A.P. Matthaïou, G. Malouchou have edited and published the proceedings of a conference to honor this great scholar in Athens, November 2-4, 2000, sponsored by the Austrian Archaeological Institute, the 'Ελληνική 'Επιγραφική 'Εταιρεία, and the Epigraphical Museum, *Αττικά 'Επιγραφαί, Πρακτικά Συμποσίου εἰς μνήμην Adolf Wilhelm (1864-1950)*, (Athens 2004); abbreviation: *Αττικά 'Επιγραφαί Wilhelm*. Twenty-three papers on a wide range of topics are included, beginning with V Mitsopoulou-Leon, 'Adolf Wilhelm und das Österreichische Archäologische Institut,' with V Mitsopoulou-Leon, 'Adolf Wilhelm und die attischen Inschriften,' P. Herrmann, 'Adolf Wilhelm und C. Habicht, 'Adolf Wilhelm und die attischen Inschriften,' G. Rehrenböck, 'Das Projekt des Nachdruckes der Kleinen die kleinasiatische Epigraphik,' L. Hallof, 'Adolf Wilhelm und die Österreichische Akademie der Wissenschaften,' L. Hallof, 'Schriften Adolf Wilhelms bei der Österreichischen Akademie der Wissenschaften,' L. Hallof, 'Ein Index zu Adolf Wilhelms "Kleine Schriften",' K. Hallof, 'Adolf Wilhelm und die Preussische Akademie der Wissenschaften zu Berlin.' We cover the remaining papers, which are on specific inscriptions or topics, in *SEG* LI 26, 42, 93, 228, 255, 270; LII 44, 53; LIII 9, 127, 133; and in our lemmata nos. 7, 33, 57/58, 109, 114, 167, 193, 194, 196, 214, 224-226, 234, 235, 303, 304, 412.

3 bis. Athens. Adolf Wilhelm's lost *Attische Urkunden VI* found. In *Αττικά 'Επιγραφαί Wilhelm* 47-52, H. Taeuber announces the discovery of the last fascicle of Wilhelm's *Attische Urkunden I-V*, published between 1911 and 1942 in the *Sitzungsberichte der Österreichischen Akademie der Wissenschaften* and reprinted in A. Wilhelm, *Akademienchriften zur griechischen Inschriftenkunde: Teil I* (Leipzig 1974). The hand-written manuscript of Part VI, long presumed lost in the bombing of Wilhelm's house in Vienna on February 21, 1945, turned up in the possession of an English antiquarian whence Professor Sally Humphreys rescued it and graciously donated it to the Akademie in Vienna. Here Taeuber gives a brief description of the manuscript and its contents.

This important volume has now been published, under Taeuber's editorship, in *Adolf Wilhelm: Kleine Schriften. Abteilung III: Schriften aus Adolf Wilhelms Nachlass, Teil I: Bereits publizierte Schriften, Teil II: Unpublizierte Schriften: Attische Urkunden VI* (Vienna 2006). *Attische Urkunden VI* contains discussions of some 50 published and 1 unpublished inscription and in this useful edition Taeuber provides an invaluable 'Ergänzungsliteratur' (285-296) with references to *SEG*, *BÉ*, and other publications, and 'Konkordanzen' (297). We will provide a full analysis of this volume in a later number of *SEG*.

4. Athens. Writing Athenian law. Under this title, M. Gagarin, in Cairns-Knox (edd.), *Essays MacDowell* 15-31, offers a compact, illuminating discussion of the importance of written laws. He touches upon issues of ancient literacy and legal procedures, forcefully dismissing the idea that, in Athens at least, inscribed laws were simply symbolical or that they helped small groups to control the city. He submits that 'writing had both a presence and an absence in Athenian law: [it] helped bring the concept and the reality of law directly into the lives of many Athenians. But at the same time, writing was almost entirely excluded from the central judicial process, the trial, which retained its traditional oral form.' (25) 'The Athenians

created a two-pronged discourse of law, a written discourse of legislation and an oral discourse of litigation.' (27). See also our lemmata nos. 49 and 1857.

4 bis. Athens. Law of procedure in Attic inscriptions. G. Thür, in Cairns-Knox (edd.), *Essays MacDowell* 33-49, offers a helpful overview of the contribution of Attic epigraphy to the study of procedural law. Using various inscriptions (*IG* I¹ 96; *IG* II¹ 244, 1641B, 1646A; *IPark* 17; also our lemmata nos. 40, 49, 213), Thür briefly examines various technical or semi-technical legal terms and procedures (δικάζειν, δικαστής, δίκη, εἰσάγειν εἰς τὸ δικαστήριον, δικάζω). In the end he makes the claim that 'epigraphy by itself offers only a poor chance for studying the Athenian law of procedure. Only details, certainly not without interest, result', calling for a concurrent study of literary sources on things legal.

5. Athens. Athenian proxenies from Asia Minor. In *Prosenie*, E. Culasso Gastaldi, collects 16 Athenian decrees in honor of individuals from Asia Minor. After a helpful *Introduzione* (11-34), in which she discusses inter alia the functions of proxenoi, their status and familial associations in their own city, the geographical distribution of Athenian proxenoi in the 4th cent. B.C., their interaction with Athenian foreign policy, and their importance for the commercial and economic sectors of Athenian society, Culasso Gastaldi provides full editions of these 16 documents, including physical description and measurements, bibliography, Greek text (based in every instance on autopsy of the stone, often on more than one occasion), notes on readings, *Commento epigrafico*, and *Commento storico*, and a ph. We list these inscriptions here, page numbers in parenthesis: some of them we deal with in separate lemmata.

A. Herakleides of Klazomenai. *IG* I¹ 227 + II¹ 65. *SEG* LI 32 (35-55).

B. Two families of Abydos. *IG* II¹ 49 (58-66).

C. Anaxagoras, Artemon, and Kydias of Iasos. *IG* II¹ 3 + 165. *SEG* LI 67 (67-87).

D. Phanokritos of Parion. *IG* II¹ 29 (88-101).

E. Straton, king of Sidon. *IG* II¹ 141 (103-123).

F. Apollonides of Halikarnassos. *IG* II¹ 136 (125-136).

G. Demokrates son of Euboios of Lampsakos. *IG* II¹ 205 (137-145); see our lemma no. 117.

H. Protomachos. *IG* II¹ 117 b (147-156).

I. Citizen of Phaselis. *IG* II¹ 285 (157-164); see our lemma no. 179.

- J. Herakleides son of Charikleides of Salamis. *IG II² 360* (165-182).
 K. Apollonides son of Demetrios of Sidon. *IG II² 343* (183-192); see our lemma no. 175.
 L. Aspes and Hieron of Tyre. *IG II² 342* (193-203); see our lemma no. 157.
 M. The son of Admetos of Priene. *Agora XVI 111* (205-222); see our lemma no. 173.
 N. Hermo[---] of Herakleia. *Agora XVI 104* (223-244); see our lemma no. 184.
 O. Citizen of Abydos. *IG II² 540 a* (245-253).
 P. Sostratos [of Herakleia]. *IG II² 419* (255-262); see our lemma no. 189.

In *Appendix I Distungenda* she also provides the same treatment for the following:

- Q. Kephisodoros son of Demetrios of Abydos. *IG II² 540 b* (265-268).
 R. Unknown. *IG II² 117 a* (269-274).
 S. Unknown. *IG II² 535* (275-278).
 T. Unknown. *IG II² 414 d* (279-282).

In *Appendix II Le lacune incolmabili*:

- U. Theopantos. *IG II² 368*. (285-293); see our lemma no. 183.
 On 295-298. *Casi incerti*.

Bibliography 299-325. Index of sources, including inscriptions (327-346). Index of personal names, ethnics, place names, festivals, etc. (346-356).

6. Athens. State decrees, 352/1-322/1 B.C. S.D. Lambert has published the following series of papers on this topic designed as prolegomena to his contribution to *IG II³ fascicle 2*: 'Athenian State Laws and Decrees 352/1-322/1: I. Decrees Honouring Athenians,' *ZPE* 150 (2004) 125-159; 'II. Religious Regulations' *ZPE* 154 (2005) 125-159; 'III. Decrees Honouring Foreigners, A. Citizenship, Proxeny and Euergetia,' *ZPE* 158 (2006) 85-120; 'III. Decrees Honouring Foreigners, B. Other Awards,' *ZPE* 159 (2007) 101-154; 'IV. Treaties and Other Texts,' *ZPE* 161 (2007) 67-100, including 'decrees excluded,' select addenda and corrigenda to Papers I-III, Chronological Table: year archon, secretary, tribe, year type, Metonic cycle.

Each of these studies is richly illustrated by new photographs of high quality and contains more extensive discussion of textual and contextual issues than is possible within the constraints of an *IG* volume. Lambert takes up a very wide range of subjects, such as chronology, the Athenian calendar, legislative procedure, epigraphic formulas, prosopography, the physical form and topographic setting of honorary decrees, festivals, religious officials, state magistrates, and a host of others.

Lambert's method is to set out the essential facts about each inscription in tabular form with five columns: serial number, date, bibliographic reference, honorand, and honors. Each table is accompanied by footnotes and followed by individual numbered sections devoted to select inscriptions where he discusses the pertinent issues.

Since there are numerous cross-references in these papers and later supplements to, and versions of, earlier texts and discussions, our original plan was to cover all these articles in separate lemmata in the current volume of *SEG*, regardless of their date of publication, rather than delaying coverage until the appropriate calendar year. Unfortunately, because of the large number of resulting lemmata and demands of space, we have had to revise this plan. In *SEG* LIV, accordingly, we cover only the inscriptions in the first three papers by Lambert, nos. I, II, and IIIA as listed above, reserving papers no. IIIB and IV for *SEG* LV, where we shall also include all corrigenda and addenda.

We have not followed Lambert's new serial numbers of State Decrees 1-60, preferring to follow the numbering of *IG*, *SEG*, *Agora* XV and XVI etc.

7. Athens. Proposers of Athenian state decrees, 286-261 B.C. Under this title, S. Byrne in *'Attikai' Entypapai* Wilhelm 313-325, compiles a catalogue of 29 men who are on record in Attic inscriptions as proposers of decrees of the boule alone, probouleumatic decrees, and non-probouleumatic decrees during the above period of independence from Macedonian control. For each proposer (11 of whom proposed more than one decree) Byrne provides, where known, name, patronymic, demotic, type of decree, publication reference, and date. In some cases he adds brief comments on the family of the proposer and his other known activities. On 318-321 he discusses the following specific inscriptions, which we deal with in individual lemmata indicated in parentheses: *IG II² 662 + 760* (191), 669 (193), *SEG* XXI 369 (194), *Agora* XV 80 (194).

Finally, Byrne discusses the official status of these men (321-325), drawing comparisons with similar evidence for proposers of decrees 355-322 B.C. compiled by M.H. Hansen, *GRBS* 25 (1984) 123-155 (*SEG* XXXIV 261). Byrne's catalogue accords with that of Hansen in demonstrating that normally no man could serve on the boule more than twice in his lifetime; proposers of decrees 286-261 B.C. also show not a very high number of probouleumatic decrees as compared with non-probouleumatic decrees (as in 355-322 B.C.) but a ratio of about the same (ca. 21 to 19 decrees). But they represent a 'significant contrast' with their 4th cent. B.C. counterparts in that the attestation of a second term for a councilor is much higher among proposers 286-261 B.C., reflecting perhaps that 'a more constricted circle within the boule may have taken care of the proposing of probouleumata in any one year, with the result that in the event of a second year on the Council the same individuals would be among the small number

of active members and their names were likely to recur among the proposers' (325).

8. Athens. The Συναγωγή Ψηφισμάτων of Krateros the Macedonian. D.Erdas devotes a monograph to this subject, *Cratero il Macedone Testimonianze e Frammenti* (Tivoli 2002). On 1-25 she presents a detailed, annotated doxography from antiquity to the present on theories about the identity of the author and the nature and scope of his work, favoring the view that he was an otherwise unknown researcher of the 4th cent. B.C. working in the Peripatetic tradition of the collection of πολιτεία and νόμοι and that his work in ten books was limited to decrees of Athens of the 5th cent. B.C.

In an Introduction to the Fragments (27-46) Erdas discusses the chronological order of the decrees followed by Krateros, who copied some by autopsy of the stones, others in the archives of Athens; the considerable use made of the *Collection* by Plutarch in his *Lives* (with a useful list of such passages in an Appendix 303-304); the fact that so many later lexicographers found geographical names in his assessment (of tribute) decrees of the Athenian empire; and the relationship of the documentation in his work to the research plans of Aristotle and Theophrastus.

Erdas next presents (53-249) the fragments, following the order of Jacoby, *FGH* 342, and adding 2 dubia. For each fragment she gives Greek text with app. cr. and Italian translation followed by a very copious commentary, citing numerous relevant inscriptions. She is attracted to the view that of the quadrennial assessment decrees of the Athenian empire, Krateros included only 'il primo (454/3 B.C.) e l'ultimo,' (410/09 B.C.) We note here significant discussion of the following individual inscriptions: *IG* I¹ 10 (60-65); 41 (82-101); 46 (243-249); 48 (202-238); 1492-1499 (232-238). Massive bibliography (51 pages), 7 maps, copious indices including 'Epigrafi.'

On the identity of Krateros see also D.Erdas in E.Lanzillotta (ed.), *Ricerche di Antichità e Tradizione Classica* (Tivoli 2004) 91-102.

9. Athens. Epigraphic evidence for the political, religious, social, and economic administration of Lykourgos. S.C.Humphreys, *Strangeness* 76-129, reprints her paper 'Lycurgus of Boutadai, An Athenian Aristocrat,' from J.Eadie - J.Ober (edd.), *The Craft of the Ancient Historian. Essays in Honor of Chester Starr* (Lanham, MD 1985) [cf. *SEG* XXXV 238], adding a very helpful 'Afterword' updating the bibliography and adding new evidence, much of it epigraphic, to her discussion; see also our lemma no. 30 on the Athenian ephorbia.

10. Athens. Honors for the Stoic philosopher Zenon. M.Haake, *CQ* 54 (2004) 470-483, examines the authenticity of the decree in honor of the Kitian philosopher Ζήνων, which, in its most complete form, is transmitted to us in the writings of Diogenes Laertius (7.10-12). At first glance, the decree - purportedly dating to the archonship of Arrheneides (262/1 or 261/0 B.C.)

according to Hanke, cf. *SEG* LIII 9) - appears to have a preamble and an overall structure perfectly compatible with preserved 3rd cent. B.C. Athenian examples, but Haake dissects it 'against the background of the epigraphical habit of [contemporary] Athenian honorary decrees' (474). In the process, he offers a rigorous overview of secondary bibliography and cites numerous inscriptions relating to Hellenistic philosophers that help evaluate various aspects of Zenon's honors (cf. *SEG* LIII 25). We single out *IG* II² 886, 1006; *IG* VII 2849; *IG* XII.6.128; *SEG* XLI 1003; *IVO* 293; *LIASOS* 198; see also our lemma no. 198. Of particular interest is his analysis of the epigraphical and literary attestations of the terms κατὰ φιλοσοφίαν and παράδειγμα. Haake finds fault with the publication clause which calls for the erection of two stelai in two gymnasia. In the end he concludes that Apollonios of Tyre (arguably Diogenes' source) forged the decree imitating real examples that he had consulted in collections of inscriptions, such as those of Krateros (see our lemma no. 8) and Polemon.

11. Athens. Honorary portrait statues commissioned by the state in the Hellenistic and Roman periods. É.Perrin-Saminadayer in Y.Perrin (ed.), *Iconographie impériale, iconographie royale, iconographie des élites dans le monde gréco-romain*, (Travaux du Centre de Recherche en Histoire de l'Université de Saint-Étienne, 1), (Saint Étienne 2004) 109-137, examines this question from the perspective of the voting procedures of the granting body, the financial aspects of the decision, the specifications for and the problems involved in denoting the place of erection, difficulties in producing the statues on time, reuse of older statues (μεταγραφία and μεταρρυθμίζειν), recycling earlier statues (cf. our lemma no. 787), attitudes toward reuse and recycling, the status of the public portrait, and the primacy of the inscription on the base. He cites numerous inscriptions of which we single out *IG* II² 500, 512, 646, 792, 839-844, 900, 1011, 1012, and 3850; and several passages of authors like Cicero, Dio Chrysostomos, and Pausanias.

11 bis. Athens. Pompey and Athens. M.C.Hoff, in L.de Blois et al. (edd.), *op.cit.* (cf. our lemma no. 529) 327-336, argues that a (painted?) inscription on the Gates of Athens, written for Pompey during his visit to Athens in 62 B.C. (Plutarch, *Pompey* 27: προσεδωκῶμεν, προσκυνοῦμεν, εἶδομεν, προπέμπομεν) implies that he was recipient of divine honors, as in Delos (*I.Delos* 1641), Side (*I.Side* 101), and Mytilene (*IG* XII.2.59). H. collects the literary and epigraphic evidence for Pompey's relations to Athens: *IG* II² 1035 (L. 47: ἡ πόλις τοῦ δειγματοῦ τοῦ ἀνατεθέντος ὑπὸ Μάρκου; a building where samples of goods were displayed?; 333 with note 27); 4100/4101 (statues of his grandfather and father; 332); *ILLRP* 502 (the epitaph of a centurion of Pompey; 336 note 41).

12. Athens. Official ceremonies for the reception of sovereigns at Athens in the Hellenistic period. Starting from the literary sources (especially Polybios 16.25-26 and Livy 31.14.1-15.2) for the reception of King Attalos I of Pergamon at Athens in 200 B.C., É.Perrin-

Saminadayer, *BCH* 128/129 (2004/2005) 351-375, examines the protocol observed by the Athenians in welcoming ceremonies for distinguished visitors. He maintains that there was a two-part protocol consisting of the ἀπάντησις (the first stage of the protocol), which was by no means unique to Attalos or other sovereigns but had been bestowed upon e.g. the returning Alkibiades and Demosthenes, and then the ἀποδοχή (the second stage). That these were procedures well-known at Athens and often employed he argues on the basis of several ephebic inscriptions, such as *IG* II² 1006, 1008, 1011, 1078. The ephebes often marched out to meet and then escort the honorand into the city. On the basis of *SEG* XLIX 574, a fragmentary Athenian inscription found in Stiris, Perrin-Saminadayer (364-366) suggests that there was a special Athenian magistrate put in charge of the hospitality for distinguished visitors during their sojourn in Athens (the ἀποδοχή). He signals that he has prepared a new edition of this inscription to appear in *Attica Epigraphica. A Symposium in honor of Christian Habicht* (forthcoming). Features of the ἀποδοχή included participation in public sacrifices, entertainment at dinner in the Prytaneion, and the invitation to address the Athenian *ekklesia*. On 372-375, Perrin-Saminadayer comments on some non-official visits of royalty and other elite for purposes of study, pleasure, and tourism [On this subject cf. also A. Chankowski, 'Processions et cérémonies d'accueil: une image de la cité de la basse époque hellénistique?', in P. Fröhlich - C. Müller (edd.), *Croyonnel et participation à la basse époque hellénistique* (Geneva 2005) 185-206, to be presented in *SEG* LV].

13. Athens. The Νεανισκάρχης. For an analysis of the epigraphic evidence for this officer in Athens see our lemma no. 1912.

14. Acharnai and the adjacent demes. M. Platonos-Yiota has published a voluminous monograph with the self-explanatory title *Αχαρναί. Ιστορική και τοπογραφική επισκόπηση των αρχαίων Αχαρνών, των γειτονικών δήμων και των οχυρώσεων της Πάρνηθας* (Acharnai 2004), in which she has collected abundant archaeological material found in, or related to, the wider area of Acharnai. This material covers a huge chronological range from prehistoric times down to the late Byzantine period, and is lavishly illustrated with hundreds of good b/w and colored photos or drawings. In her own words, the author has tried to strike a balance between pedantry and popularization, and she ought to be congratulated for the scope and content of her work.

Unfortunately, in her treatment of epigraphical material the result tends to be uneven and perhaps not always up to the author's intentions. Included are numerous, old and new, inscriptions, variously arranged under several categories. For many of these texts the author provides *IG* references, but quite often, when she does not, it is difficult to discern a logical pattern in her choice. Thus, the same inscription may appear here with its *IG* number, there in some other form, usually under the name of the ed.pr. This practice can be very frustrating for the reader and seriously hampers the utility of this work. What is more, some texts are transcribed in capital letters, others in minuscules. Grave accents are by and large absent, brackets are omitted haphazardly. Occasionally the same text may be edited in different forms

in different sections of the book. Not infrequently, long known texts are reported to be unpublished. We have tried to bring some order to these inconsistencies.

Even given the limitations outlined above, it must be stressed that the epigraphical material included in this book is of first-rate importance. Especially valuable is the topographical information given, as well as indications of the current location of some of the stones. We highlight the significance of unpublished material from the big pre-Olympics works of the late 1990s-early 2000s, which we report in individual lemmata. Anyone interested in the history, archaeology and epigraphy of the important deme of Acharnai (χωρίον μέγιστον τῆς Ἀττικῆς τῶν δήμων καλουμένων: Thucydides 2.19.2) and the adjacent demes must consult this book, but they are warned to proceed with caution. Below we present a concordance of inscriptions mentioned by Platonos-Yiota, with reference ■ page numbers and indications of photographs.

<i>IG</i> I ²	<i>Αχαρναί</i>	<i>IG</i> II ²	<i>Αχαρναί</i>
1083	214 (ph.)	4040	264
<i>IG</i> I ²		4080	264
1131	51	4317	264
1303	246 (ph.)	4387	264
1371 bis	249	4481	264
1451	229	4513	265
<i>IG</i> II ²		4529	265
1206	83/84	4850	109
1207	84	4938	265
2793	262	5730	228
2953	261	5778	232
2962	262	5779	232
2963	262	5780	232/233 (ph.)
3039	262	5781	233
3104	261, 262	5782	233
3106	262	5783	233
3112	262	5784	233
3487	262	5785	233/234
3507	263	5786	234
3508	262/263	5787	215
3578	263	5787a	136, 216/217 (ph.)
3579	263	5788	215
3607	263	5789	234
3621	263	5790	234
3748	263	5791	234
3833	263	5792	234/235
3869	264	5793	235
3927	264	5794	235
3963	264	5795	235
3988	264	5796	235

IG II ¹	<i>Acharnai</i>	IG II ²	<i>Acharnai</i>
5797	215	5839	244, 274
5798	236	5840	244
5799	236 (ph.)	5841	244
5800	215	5842	216
5801	237	5843	244
5802	237	5844	244/245
5803	237	5845	245
5804	237	5846	216
5805	237	5847	245 (ph.)
5806	237	5848	216
5807	237	5849/5850	246
5808	237	5851	246
5809	215	5852	216
5810	238	5853	216
5811	238	5854	246
5812	238	6025	228
5813	238	6146	218, 272/273 (ph.)
5814	238	6417	31
5815	238/239 (ph.)	6748	228
5816	239	6808/9	228
5817	215	6829	218, 274
5818	239	7213	216 (ph.), 276, 352
5819	240	7264	219
5820	240 (ph.)	7668	247
5821	241	7869	249
5822	241	9121	248
5823	241	9806	228
5824	241 (ph.)	10162	229
5825	242	10715	229
5826	242	10998	223
5827	242	11569a	218 (ph.), 272
5828	242/243 (ph.)	11604	223
5829	215	11986	249
5830	216	12109	249
5831	242	12349	247
5832	242	12465	249
5833	242	12846	249
5834	242	12944	229
5835	244	SEG	
5836	244	XVI 193	225 (ph.)
5837	244	XIX 181	56 (ph.)
5838	244	XIX 182	56 (ph.)

SEG	<i>Acharnai</i>	SEG	<i>Acharnai</i>
XXI 519	82/83	XLIII 26	86-88 (ph.)
XXVIII 340	249	Rhodes-Osborne	
		88	72 (ph.), 89/90

On 469-530, Platonos-Yiota compiles a prosopography of Acharnians consisting of 630 persons, which, she claims, is the largest of its kind of all non-urban Attic demes. On 531-539, she presents various famous Acharnian families, relying heavily on Davies' *APF*.

15. Sounion. The Deme of Sounion. SEG L 17; LIII 17. In a kind of companion volume to the work of Platonos-Yiota on Acharnai in the previous lemma, M. Salliora-Oikonomakou, another member of the Greek Archaeological Service, has published a monograph on the ancient deme in the district that she administered for many years, *Ο Αρχαίος Δήμος του Σουνίου. Ιστορική και Τοπογραφική Επισκόπηση* (Koropi 2004). It is also lavishly illustrated with many color photographs, maps, drawings, and spectacular aerial photographs. After preliminary chapters on previous scholarship and early travelers, geology, climate and vegetation, prehistoric remains, etc., the core of the book is a very detailed topographical account of the territory of Sounion, its antiquities, physical characteristics, mineral resources, marble quarries, roads, water supply, boundaries, harbors, public buildings, cemeteries, farm houses, and many other features. Inscriptions play an important role and the author is often careful to locate the places where they were discovered as an integral part of her topographic discussion. She begins with the fortress and the sanctuaries of Athena and Poseidon and works up the east coast, describing the excavated remains of the agora at Limani Pasa, which she identifies as the agora of the genos of the Salaminioi (see our lemma no. 211), then Pountazeza (ancient Πορθμός?), Gaidouromandra (ancient Πάνορμος?) 51-72, Laureion (73-76), Kamariza, Megala Peuka, and then inland to Agrileza and the agora of Leukios, and the heart of the mining district.

On 149-156 a prosopography of Σουνιείς, followed by a similar list of all citizens who had dealings with the deme, especially through the mining operations as attested in the accounts of the Poletai (157/158). In an extremely valuable Appendix of 153 items, Salliora-Oikonomakou places all of us in her debt by compiling and publishing a catalogue of all antiquities that she has been able to track down from excavations, chance finds by the operators of the modern mines, etc. with notes on their place of finding, present location with inventory number where relevant, bibliography where relevant, descriptions, some measurements, present whereabouts, etc. Of these objects, 143 are inscriptions and many are apparently unpublished. We take this opportunity to include all of these in SEG and to pick up others previously published but never included in SEG. We append also lists of those inscriptions in Salliora-Oikonomakou's catalogue previously published in corpora and SEG for which she reports no change in the text. [We apologize in advance for any resulting duplication; some of these stones were found and reported only in the 19th century and have not always been easy to track down through the author's incomplete and sometimes rather haphazard bibliographic references, Stroud]

IG I ²	Salliora-Oikonomakou no.	IG II ²	Salliora-Oikonomakou no.
830 a	88	10556	2
830 b	89	10558	1
831	80	10603	5
833	76	10832	12 (ph.)
922 ^{2a}	142	10847	13
IG I ¹		10866	15 (lemma no. 360)
1024	88, 89	11025	18
1026	80	11038	20
1027	76, 102	11082	21
1400	142	11679/80	29
IG II ²		11760	32
1180	107	11903	55
1365	105	12029	40
2634	112	12108	43
2636	122	12191	44
2638	113	12195	143
2653	130	12201	45
2714	129	12346	46
2737	98	12393	47
2750	125	12618	49
2857	96	12648	50
2938	100	12659	51
2940	99	12726	52
4598	74 (our lemma no. 357)	12737	53
4633	81	12775	54
4856	75	SEG	
4861	95	XIII 223	62
4985	38	XVI 178	93
5486	27	XVI 195	24
6353	24	XVII 119	34
7016	37	XXIV 234	8
7416/7	7	XXVI 137	132
7425	19	XXVI 227	137
7448	56	XXVI 266	134
7742	42	XXVIII 204	120
8412	60	XXVIII 205	116
8927	58	XXVIII 206	114
9030	23	XXVIII 207	135/136
9273	39	XXVIII 208	140
9446	16	XXVIII 329	31

SEG	Salliora-Oikonomakou no.	SEG	Salliora-Oikonomakou no.
XXXII 233	117	XLIV 185	48 (our lemma no. 337)
XXXII 236	128	XLVI 221/222	135/136
XXXII 269	86	XLVI 260	■
XXXII 313	139	XLVI 282	48 (our lemma no. 337)
XXXIII 175	123	XLVIII 172	127
XXXV 30	131	XLVIII 229	104
XXXV 172	35	L 206	94
XXXIX 210	84	L 208	90/91 (our lemmata nos. 325/326)
XLI 222	26	L 208 bis	92
XLIII 92	17	L 208 ter	93

Some omissions from Salliora-Oikonomakou's catalogue include: IG II² 10051, 11697, 13032; SEG XV 164, XXVII 39, XXIX 158, XXXIV 168, XL 175, XLII 195, XLVIII 173, L 207. We cover the remaining inscriptions in Salliora-Oikonomakou's book in separate lemmata.

16. Marathon. H.R.Goette and T.M.Weber, *Marathon. Siedlungskammer und Schlachtfeld – Sommerfirsche und Olympische Wettkampfstätte* (Mainz am Rhein 2004), have offered a lavishly illustrated monograph devoted to the famous historical site. The authors trace the history of Marathon from antiquity to modern times, exploring not only its landscape and monuments, but also its perception as a resounding symbol of liberty by virtue of the homonymous battle. Even though the book seems to aim primarily at the educated general public, it contains numerous inscriptions in the original text (with German translations), most of them accompanied by excellent, mainly colored, photos or drawings:

IG I ¹	Marathon	IG II ²	Marathon	IGUR IV	Marathon
3	65/66 (ph.)	3606	109-111 (ph.)	1528	56-58 (ph.)
523	82 (dr.)	3970	122	SEG	Marathon
1015bis	65/66 (ph.)	3973	124	XXV 239	128 (ph.)
1082	38 (ph.)	3977	125/126 (ph.)	XXXII 206	98
1467	86 (ph.)	4774	122	XXXIII 121	113
1472	55 (ph.)	5189	111/112 (ph.)	XXXV 210	125 (ph.)
IG II ²	Marathon	7296	96-98 (ph.)	XXXVI 267	23 (ph.)
2609	39	9631	128 (ph. only)	XLVI 286	127/128 (ph.)
2933	37/38	13196	125	XLVI 313	115 (ph.)

17. Attica. The cave of Pan at Vari. This is the subject of an erudite monograph by C. Schörner and H.R. Goette, *Die Pan-Grotte von Vari, mit epigraphischen Anmerkungen von Klaus Hallof* (Mainz am Rhein 2004) [for a review, by and large favorable, see J. Wickens, *AJA* 110.4 (2006), available only online]. As the subtitle suggests there is great emphasis on epigraphical material, some of which has been examined by Hallof through squeezes. Below we provide a list of inscriptions presented in this monograph; most are accompanied by high quality photos and/or drawings:

IG I ²	Pan-Grotte	IG I ¹	Pan-Grotte
790-800	95-98	980	42-44
IG I ¹		981	47-49 (our lemma no. 76)
974	55/56	982	44-46
975	56/57	1247	56
976A	44	IG II ²	
976B	49	4650	64-67
976C	50/51	4651	62-64
977	51-54	4652	69-71 (our lemma no. 318)
978	50	4653	71-74 (our lemma no. 319)
979	46/47	4654	67-69
		4655	57-59 (our lemma no. 320)

See also our lemmata nos. 76/77, 97-106, 317-321.

18. Athens. The deme of Euonymon (Εὐωνυμικό). Grave monuments. On the basis of newspaper reports, J. Whitley, *AR* 50 (2003/2004) 8, briefly notes excavations at the Old Airport of an extensive cemetery of 150 graves, with impressive marble grave monuments of ca. 350-300 B.C. 'Demotics on the associated inscriptions identify the cemetery as belonging to the anc. Deme of Euonymon.' (sic)

19. Athens. Religion in the Attic demes. In *Strangeness* 130-196, S.C. Humphreys examines many aspects of cult, ritual, festivals, dramatic performances, sacrificial calendars, deme legislation, finances, scheduling of deme assemblies, interaction with the epheboi, sacred personnel, and other features of a 'dialogue between the demes and the city in which demes might take an active and creative role' (130). She notes that various questions touched on here are discussed in more detail in her forthcoming book on kinship in Athens (130 note 1). A very large proportion of the evidence cited is epigraphic and it would be impossible to cover all of it in *SEG*. We deal in separate lemmata with the following individual texts: *IG* I¹ 3, our lemma no. 36; *IG* I¹ 8, our lemma no. 39; *SEG* XLIX 141, our lemma no. 207 [Despite the fact that this is a very technical chapter in a (not inexpensive) book published by Oxford University Press, it has been decided to

print throughout, in place of quoted Greek passages, only transliterations into the English alphabet. This seems to be yet another example of a recent trend, whereby even reputable publishing houses insist on their authors avoiding Greek texts, in the name of "reaching out to wider audiences". What a Greekless reader could make of the three-line transliterated "quotation" of a Greek inscription on p. 169 is puzzling. We call for this practice to stop before it becomes the norm, the editors].

20. Athens. The Anthesteria festival. S.C. Humphreys, *Strangeness* 223-275, conducts a detailed, chronologically arranged examination of all the testimonia, including epigraphic, for the history, administration, and procedure of the Ἀνθεστήρια, urging that we must be prepared to consider significant changes in ritual over time, even in large, traditional festivals such as this.

On this topic, see also R. Parker, *Polytheism and Society at Athens* (Oxford 2005) 290-326, which we will cover in *SEG* LV.

21. Athens. Private religious associations. In *Thusias heneka kai synoustas. Private Religious Associations in Hellenistic Athens* (Athens 2003), I.N. Arnaoutoglou presents a thorough examination of the evidence, mostly epigraphic, for the history, origins, chronology, organization, religious practices, procedures at meetings, constitutional and religious status, qualifications for membership, publication of their decrees, officers, property, and many other aspects of ὀργεῶνες, θίασοι, and ἑρανοισταί. On 126-130 detailed discussion and catalogue of decrees containing the words δόγμα and νόμος. Extended examination of the concept of juristic personality and its absence in the members of these associations, 119-144. The author provides an invaluable catalogue of all published inscriptions of private associations, 171-185. Prosopography of Athenian cult associations 187-205 (611 entries). For discussion of some individual documents see our lemmata nos. 212, 235.

22. Athens. Epiphany in the Eleusinian Mysteries. In an article under this title, K. Clinton, *ICS* 29 (2004) 85-101, explores this topic adducing numerous pieces of literary and epigraphical evidence. We draw the reader's attention to the following inscriptions: *IG* I¹ 6, 79; *IG* II² 3661, 3709, 3764, 3811, 4058. Topics investigated include the Ἀνάκτορον (=Τελεστήριον), the ἱεροφάντης and the ἱεροφάντιδες. See also our lemmata nos. 37 and 45.

23. Athens. The Cult of Hygieia. In a study of the representations of Ὑγίεια in Classical sculpture and vase-painting, I. Leventi, *Hygieia in Classical Greek Art* (Athens 2003), refers to the following inscriptions: *IG* II² 171 (152 R 68), 4356 (132/133 R 11), 4357 (147 R 50), 4402 (149 R 56), 4960/4961 (134/135 R 14). See also our lemmata nos. 71 and 507.

24. Athens. The sanctuary of Apollo Hypoakraios and Imperial Athens. Under this title, P.E. Nulton has published a monograph in the series *Archaeologia Transatlantica* 21 (Providence 2003). After discussing the history of the site and its excavation, topographical issues, questions of date and functions, he presents a catalogue of 68 inscribed marble plaques dedicated to this deity by Athenian archons in the Roman imperial period. The sanctuary is located in a cave high up on the northwest slope of the Acropolis, where most of the plaques were discovered by P. Kavvadias in excavations in 1896/7. Others come as chance finds from assorted sites in the lower city, particularly the post-Herulian wall in the Agora. He argues that this was a new cult inaugurated under Augustus, who had well-attested ties to this deity, and that it was 'an extension of that of Apollo Patroos, the ancestral divinity of Athens.' He is at pains to establish that there was only this one cult of Apollo on the north slope, rejecting the view that there was a duplication of sanctuaries of Olympian Zeus and Pythian Apollo on the north slope of the Acropolis and in southeastern Athens (see our lemmata nos. 242/243). The cult came to an end with the archonships that provided its only dedicants. The name of the magistrate is normally inscribed within a myrtle crown in relief. Nulton provides on 89-91 a concordance to his catalogue, but it is defective, lacking, among other things, many *SEG* references. Several of the plaques have been published in *IG* and *SEG*.

Brief notes on 3 of the plaques in *An.Ép* (2003) 1635-1637.

We cover the *inedita* etc. in separate lemmata; see nos. 75, 242, 243, 258-299.

[The printing of the Greek in this book leaves much to be desired. There are many misprints, several bizarre inconsistencies in the use of capital letters, often all accents and breathings are omitted, and punctuation is irregular. Letterforms are often inaccurately represented. For examples see our lemmata nos. 268, 276, 297, Stroud].

In a review, M. Hoff, *JRA* 17 (2004) 714-715, catalogues many of these problems, questioning why Nulton chose 'Hypoakraios' over the more frequently attested 'Hypomakrais,' and dating the introduction of the cult in the cave to the reign of Claudius (see our lemma no. 260). We note some of Hoff's other observations under the individual lemmata nos. 259, 260, 282, 291.

25. Athens. Cadastres and related documents. See our lemma no. 1830.

26. Athens. A numismatic commentary on the inventory lists of the Athenian Acropolis. Under this title, E. Kosmetatou, *RBN* 147 (2001) 11-37, presents a detailed catalogue of all the coins dedicated on the Acropolis and recorded in the surviving inventories ca. 422-304/3 B.C. and in *IG* I¹ 383. Included are bibliographic references, quotations of the Greek text describing the coins, translation, citations in *IG*, and date. She appends a brief history of the Acropolis treasures and treasurers and in the commentary discusses, *inter alia*, Persian Darics (Δαρεικοί), Kyzikene and Phokian staters, counterfeit coins and the Athenian law of Nikophon, 375/4 B.C. (see our lemma no. 107), mint equipment, gold half-obols, and uncoined silver for the military fund.

27. Athens. Coinage dies in 4th cent. B.C. inventories. C. Flament, *ZPE* 150 (2004) 149-154, takes issue with earlier theories concerning the recording of monetary dies in Athenian inventories. He discusses in detail *IG* II² 1408, LL. 11-13 (398/7 B.C.), and *IG* II² 1409, LL. 5/6 (395/4 B.C.), in order to show that the association of the instruments recorded there with the dies used in the late 5th cent. B.C. for the striking of gold coinage is far from certain. Moving to *IG* II² 1424a [misleadingly cited as *IG* II² 1424], 1425, 1438, 1469, and 1471, Flament tries to trace the storage history of certain dies in the 4th cent. B.C. His analysis suggests that they were not equipment withdrawn from circulation, but dies frequently utilized, something that would account for their increasing deterioration, as reflected in the inventories.

28. Athens. Persian objects in Athenian inventories, 5th-3rd cent. B.C. For discussion and compilation of all these objects in the inventories of the Athenian Acropolis and the Asklepeion, see our lemmata nos. 222 and 1887.

29. Athens. Large gemstones in the inventories of the Athenian Acropolis. Citing evidence from the inventories *IG* II² 1388, 1400, 1401, 1407, 1415, 1421, 1424a, 1425, 1428, 1443, 1455, and 1460, E. Kosmetatou, *ZPE* 146 (2004) 81-84, speculates on the possible existence of cameos in the early 4th cent. B.C. "Ὀνυξ (very often designated μέγας) seems to be the keyword. See also our lemma no. 1887.

30. Athens. The ephebeia. In *Strangeness* 114-117, 188-191, S.C. Humphreys collects a useful set of references to inscriptions illustrating the formulation of the regulations for the Athenian ephebeia under Lykourgos, especially festivals like the Ἐπιτάφια, the procession for Pallas, competitions like torch-races, εὐταξία, and javelin throwing. See also our lemmata nos. 203 on *IG* II² 1250, 114 on the unpublished law of 354/3 B.C. (Agora I 7495), and 1849.5.

31. Athens. Contests at the Theseia. See our lemmata nos. 303 and 1849.

32. Athens. Defixiones and athletic contests. See our lemma no. 1883.

33. Athens. Prosopography, onomastics, and restoration. S.D. Lambert in *Ἀττικά* 'Επιγραφαὶ Wilhelm 327-341, examines the principles of 'Restoring Athenian Names,' based on 76 specific examples of names beginning with pi and tau. He recommends first 'go back to the roots,' i.e. autopsy of the stone, consultation of earlier (sometimes unpublished) transcriptions made before the stone was lost or broken. Secondly, 'avoid overrestoration,' i.e.

'unequivocal restoration of one name where others are at least equally possible.' Thirdly, 'follow the trend,' i.e. known patterns of nomenclature such as, humans in Attica are seldom given the names of gods; a more common name is a preferable restoration to a significantly less common one; naming and local characteristics in some (particularly rural) demes; names going out of fashion; rarity of demotics used as personal names; correspondence between fathers' names and sons' names, etc. For each of these and other challenges to restoring Attic names Lambert chooses significant examples, some of which we have covered in SEG LI 42, 93, 228, 255, and 270, and others in our lemmata nos. 109, 167, 196, 224, 303.

34. The archonship of Philokrates, 276/5 B.C. C.W.Müller, *RhM* 146 (2003) 1-9, takes issue with the dating of the eponymous archon Philokrates, whose archonship is inexorably linked with the chronology of the Hellenistic Academy. He synthesizes the history of modern scholarship on the topic, from the original placement of Φιλοκράτης in 268/7 B.C., to his subsequent downdating to 266/5 B.C., and finally to his updating to 276/5 B.C. Unable to find any lucid explication of the latter chronology, Müller lambasts the fact that such chronological questions, despite their wider historical implications, have long remained the privileged field of a narrow circle of initiates who have failed to enlighten the 'plebs misera' (criticism not totally unjustifiable, Papazarkadas). In *RhM* 147 (2004) 105/106, C.Habicht offers a prompt, constructive response, for which see our lemma no. 192.

35. Athens. The name Στῆσαγόρας on Attic pottery, Archaic. H.Mommsen, *AK* 45 (2002) 27-39 (ph.), discusses the identity and family affiliation (son of Kimon I) of this young man represented and labelled on two Attic vases depicting horses, one in Brauron (Brauron Museum inv. no. 1591) and the other in the Metropolitan Museum in New York (inv. no. 17.230.14).

36. Marathon. Regulations for the Herakleia, after 490 B.C. IG¹ 3. SEG XXXIV 1,* XXXVI 137; XXXVII 249; XLV 2264; XLVI 9; LI 9, 48. S.C.Humphreys, *Strangeness* 134/135, warns against interpreting this inscription as evidence for 'state organization of the games. It suggests rather negotiations between local notables, eager to celebrate the fame of their deme and sanctuary and to draw participants from all over Attica (and perhaps) the council and assembly at Athens.'

37. Athens. Decree concerning the Eleusinian Mysteries, ca. 460 B.C. IG¹ 6. I.Eleusis 19 SEG XLVIII 31, 36, 44 * K.Clinton, *op.cit.* (our lemma no. 22) 86/87, prints LL 5-14 of IG¹ 6c (English translation), suggesting as highly probable the following new restoration for LL 5-9

[.....¹².....] ὀβολ[ὸν παρὰ τ].

8 [ὁ μύστον ἑκάστ]ο : ἱερ[οφάντι]-
[δε λαμβάνεν] ἡ[μιοβέ]λιον ἡ[ε]-
[εκατ]έραν [παρὰ τ]ὸ μύστο [ἡ]κ[α]σ[σ]-
[το:] etc.

If so, the hierophantides were not a Hellenistic invention, as traditionally assumed.

38. Athens. Decree concerning the *genos* Praxiergidai, ca. 460-450 B.C. IG¹ 7. SEG L 32,* LII 53. Without studying the stone, but suggesting a slight, albeit significant, readjustment of the two lower fragments of the monument, N.Robertson, *GRBS* 44 (2004) 111-161, offers a new, considerably revised, edition of the decree. Keeping the stoichedon pattern of 40 letters, Robertson provides the following text for LL 8-10:

8 [ο τὸ] τῆς θεᾶς κατὰ τὰ πάτρι[α· ὅταν δὲ ἡ ἱέρεια θύει]
[ῥοι] κολακρέται διδόντον [τὸ ἀργύριον. vacat]
[τὰ]δε ἡ ἀπὸ πολλῶν ἔχρεσεν· ἄ[μεινον Πραξιεργίδαις]

Section III (stoichedon 32-33) is reconstructed by Robertson as follows:

[.....¹⁵⁻¹⁶..... τὴν δὲ ἱέρειαν παρὲ] Fr. C
16 [χεν δὴον κούδιον Πραξιεργίδαις] vacat
[κρίδον δὲ θύσαι ἐμ πόλει· τὸ] δὲ κούδιον
[τοῖς παρῶσι] ὑποστορενύ[ναι κατὰ τὰ·
[πάτρια· ὅτο δὲ ἄλλο δέται] παρὲχεν vacat
20 [τὸν δὲ πέπλον] παραδίδοναι. τ[ὸ] δὲ Θαργελι-
Fr. B [δνος] μ[ε]λ[ὸς] φθίνοντος πρὸ τ[ρί]τες διδόναι
[μ[ε]λ[ὸς] ἐμ[ε]ρας σίτον π[ό]σι τὸν ἄρχοντα vacat
[·] κατὰ τὰ πάτρι[α vacat] vacat
24 [·] Π[ρ]αξιεργίδας τὸν πέπλον ἀμφιεννύ[ν]-
[αι·] Πραξιεργίδας δὲ παρὲχεν vacat
[·] μέ]διμον χρ[ὶ]θόν vacat
vacat

English translation, justification of the re-alignment, extremely detailed line-by-line commentary including robust overview of the modern scholarship. Drawing material from Nikomachos' sacrificial calendar (for which see our lemma no. 53) and from diverse literary sources, Robertson scrutinizes the related festivals of the Plynteria and Kallynteria. The latter is, according to the author, the occasion recorded in IG¹ 7. Provocatively, Robertson argues that the dressing of the statue with the peplos was a striking innovation at the time. He sees Athens' preoccupation with adorning a statue with a peplos as Boiotian in origin, connects it to Athens' hegemonical undertakings in Central Greece in the period before Koroneia and accordingly re-affirms a date in 460-447/6 B.C. for IG¹ 7.

Robertson returns to this text in M.B. Cosmopoulos (ed.), *The Parthenon and its Sculptures* (Cambridge 2004) 106, where he briefly outlines his interpretation that the dressing of the statue in LL 11 and 24/25 is in the new peplos that was presented at the Great Panathenaia. The Praxiergidai, who have regularly cleansed the statue of Athena at the annual Plynteria festival, are now instructed to dress it every four years in a new peplos. 'Thus interpreted, the decree is very close to proof that the peplos ceremony was adopted by Athens a little before the mid-fifth century.'

39. *Sounion. Cult regulations, ca. 460-450 B.C.? IG I¹ 8. SEG X 10; XLIII 1235; L 17. S.C. Humphreys, Strangeness 135, questions whether this is a deme decree and suggests that Sounians may have appealed to the Athenian demos for a ruling after encountering difficulties in collecting dues from ships. She regards Wilhelm's restoration $\dot{\iota}\delta\dot{\iota}\omega\nu$ in L 18 as unlikely—'there is no indication that warships are contemplated'—and Woodhead's [$\text{Al}\theta\epsilon\nu\alpha\dot{\iota}\omega\nu$] 'somewhat unsatisfactory.' If $\tau\pi\epsilon\rho\epsilon\pi\dot{\iota}\varsigma$ refers to a biennial festival ('conceivably the ship race of *Phylas* 21.5) there may be a case for restoring e.g. [$\lambda\acute{\epsilon}\chi\sigma\iota\nu$] in L 24 and [$\mu\acute{\epsilon}\chi$] in $\tau\epsilon\varsigma$ $\acute{\epsilon}\chi\sigma\alpha\gamma\dot{\iota}\sigma\epsilon\varsigma$ in L 23, understanding *exagisis* as 'consecration'.*

40. *Athens. Decree concerning Phaselis, 469-450 B.C.? IG I¹ 10. SEG LI 27*.* While accepting the high chronology for this decree, G.Thür, *op.cit.* (our lemma no. 4 bis) 38/39, examines LL 18/19, now authoritatively restored in the corpus as [$\epsilon\dot{\iota}\dot{\iota}$ $\mu\acute{\epsilon}\nu$ $\kappa\alpha\tau\alpha\delta\dot{\iota}\kappa\acute{\alpha}\sigma\iota\epsilon\iota$, η $\kappa\alpha\tau\alpha\delta\dot{\iota}\kappa\eta$ $\acute{\alpha}\kappa\upsilon\rho\circ\varsigma$ $\acute{\epsilon}\sigma\tau\omega$. Noting that elsewhere (LL 9/10, 16/17) only the polemarch 'is allowed to accept an action ($\delta\dot{\iota}\kappa\eta$)', Thür urges the rejection of the traditional supplement, and the return to Dittenberger's passive construction: [$\epsilon\dot{\iota}\dot{\iota}$ $\mu\acute{\epsilon}\nu$ $\kappa\alpha\tau\alpha\delta\dot{\iota}\kappa\alpha\sigma\iota\theta\eta\dot{\iota}$, η $\mu\acute{\epsilon}\nu$ $\delta\dot{\iota}\kappa\eta$ $\acute{\alpha}\kappa\upsilon\rho\circ\varsigma$ $\acute{\epsilon}\sigma\tau\omega$. 'Ephialtes' reforms cannot date the decree. Only 'soon after the battle of Eurymedon' (469 B.C.) can stand.'

41. *Athens. Decree concerning the colony at Brea, ca. 445 B.C. IG I¹ 46. SEG LII 39*.* G.E.M. De Ste. Croix, *Athenian Democratic Origins* (Oxford 2004) 11, argues that the purpose of Phantokles' rider in LL 36-46, 'cannot have been to exclude the Pentakosiomedimnoi and Hippeis. No member of one of the two highest classes would want to emigrate, especially to such an uncivilized area as Thrace, and lose his Athenian citizenship.' He supposes the lost earlier part of the decree provided that Thetes alone should participate in the colony. 'The order of the words in the rider, mentioning the Zeugitai after the Thetes, is in favor of this.'

42. *Athens (now in Paris). Financial decrees of Kallias, 434/3 B.C. or later? IG I¹ 52. SEG LIII 52*.* S.C. Humphreys, *Strangeness* 137-139, adopting 434/3 B.C. as the date, rejects the view that the money of the Other Gods was moved to the Acropolis for security reasons and that this shift represents a state takeover. She suggests rather that the whole process began

when 'the bodies responsible for managing some sanctuaries discovered that loans to the state provided a more reliable source of income than loans to individuals.' When it came time to pay back some of these state loans, it was decided that the capital should be kept on the Acropolis and managed by a new set of treasurers.

43. *Athens. Assessment decree, 425/4 B.C. IG I¹ 71. SEG LIII 55,* 62, 2200.* L. Kallet, *Hesperia* 73 (2004) 485-487 (ph.), in discussing the fragments assigned to 'List 39,' *IG I¹ 289*, 416/5 B.C.? (see our lemma no. 68), takes up the restoration of [$\Delta\Delta\Delta$]— $\text{I}\text{I}\text{I}\text{I}$ $\text{N}\text{O}\text{T}\text{I}\text{E}$ in Fr. 3, L. 41 of that list, which is the equivalent of an annual tribute of 2,000 drachmas. In seeking a date for this list, the editors of *ATL* cited the assessment of Notion in *IG I¹ 71* as proof that the list cannot belong to 428/7-422/1 B.C., for in *IG I¹ 71* the assessed figure is only 100 drachmas. Kallet observes that this conclusion is based upon a possible omicron and a terminal nu, followed by a *vacat* in Col. II, L. 107 on Fr. 30 and a dotted H restored in Fr. 29, a non-joining fragment placed here to the left of Fr. 30 by the editors of *ATL*, i.e. H^{vac} [$\text{N}\text{O}\text{T}\text{I}\text{E}$]. The order in which the cities were listed in Fr. 30 of *IG I¹ 71* is not paralleled in other lists. Although Kallet concedes that [$\text{N}\text{O}\text{T}\text{I}\text{E}$] may be a plausible restoration, it is far from certain that its assessed tribute in 425/4 B.C. was 100 drachmas, 'since it cannot be taken as a fact that the fragment positioned to its left with restored H corresponding to it is correctly placed, and, even if so, other numerals may have preceded the H.' She urges that 'one should not form any firm conclusions about Notion and its assessment in 425.' As currently reconstructed its assessment 'would constitute an enormous reduction in the city's tribute,' since before and after *IG I¹ 71* it routinely paid 2000 drachmas.' On 492-495 Kallet emphasizes that this is 'a forceful document ... inscribed on an imposing stele, set upon the Acropolis; it 'projected power,' but, although the assessment of 425 B.C. is a 'historical fact, ... it is only a fact of assessment, not one of collection.' Fallacious assumptions about alleged correspondences between this assessment and the surviving fragments of tribute-quota lists of 425-421 B.C., on the part of the editors of *ATL*, have resulted in 'a glaring anomaly in the quota record,' i.e. the sole continuous gap in the quota-record; almost no lists are assigned to this period. 'The 425 reassessment decree, physically imposing and intimidating continues to impress and cow us—but perhaps more than it impressed or cowed its referents into paying up.'

In a brief discussion of the reference to ($\pi\acute{o}\lambda\epsilon\varsigma$) $\acute{\epsilon}\kappa$ $\tau\acute{o}$ $\text{E}\ddot{\upsilon}\chi\alpha\sigma\epsilon\dot{\iota}\omega$ in Col. IV, A. Avram, *art.cit.* (our lemma no. 662) 307 with note 163, rejects the restoration $\text{O}[\lambda\beta\dot{\iota}\alpha]$ in L. 162. The collaboration of Olbia with the tyrants of Sinope is suspect and the tribute (1 talent) is too low (only half of the tribute paid by Tyras). After reviewing the stone in the Epigraphic Museum in Athens, A. excludes the possibility that a lambda may have stood after the preserved omikron. He tentatively suggest restoring $\text{O}[\rho\gamma\acute{\alpha}\mu\eta\eta]$.

44. *Athens. Assessment decree, 422/1 B.C.? IG I¹ 77. SEG L 14, 42,* 68; LIII 55, 2200.* L. Kallet, *Hesperia* 73 (2004) 466-468, rejects the reconstruction of the editors of *ATL* III 346-353, that in this decree the Athenians dramatically reduced the assessed tribute on her subject-

allies, wherever possible, to the level of the 'assessment of Aristides' in 478/7 B.C. and thereafter collected only ca. 500 talents annually until 413/2 B.C., when tribute was replaced by a 5% maritime tax. She contests their endorsement of the restored total of 96 T for the tribute of the Hellespontine assessment in Col. IV, L. 13 on the grounds that 196 and 296 are also possible restorations. Both of these totals would be consistent with the total given in the literary sources cited in our lemma no. 63. She also observes that since the names of no more than 30 allies are preserved on the stone, with quotas surviving for only 23, 'it is unwarranted to use this document as strong support for any position.' Cf. Samons in *SEG* L. 42. Finally, Kallet notes that it is not at all certain that the remains of this assessment decree actually belong to 422/1 B.C., since no part of the enabling decree survives.

45. Eleusis. Decree concerning the construction of a bridge over the Rheitos, 422 B.C. *IG* I^P 79. *SEG* L. 44; * LII 1906. K. Clinton, *op.cit.* (our lemma no. 22) reprints and translates LL. 5/6, 10-14 of this decree (wrongly cited as *IG* I^P 81), and on the evidence of the plural *ἡμετέρας* (L. 10) argues that the priestesses mentioned as carrying the sacred objects include both the priestess of Demeter and Kore and the two *ἱεροφάντιδες* (see also our lemma no. 37).

46. Athens. Decree concerning the Hephaisteia, 421/0 B.C. *IG* I^P 82. *SEG* XLIX 48; * L. 68; LII 37. G.E.M. De Ste. Croix, *Athenian Democratic Origins* (Oxford 2004) 11, suggests *ἐκ τῶν* [*ἡμετέρων*] in L. 18; 'the census classes were already becoming less important by the end of the sixth century.'

47. Athens. Decree concerning the sanctuary of Kodros, Neleus, and Basile, 418/7 B.C. *IG* I^P 84. *SEG* L. 47; * LI 1542. In *Strangeness* 227 note 11, S.C. Humphreys suggests that the sanctuary of Κόδρος, Νηλεὺς, and Βασίλει may have stretched down from the city wall toward the Ilissos river. The nearby sanctuary of Dionysos ἐν Αἰγυνομίᾳ was securely outside the city walls when it was first consecrated, 'whatever its relation to the Themistoclean walls.' Further notes on the topography of this area.

48. Athens. Decree in honor of Pythophanes 411 B.C.? *IG* I^P 98. *SEG* LII 45. * Accepting 411 B.C. as the date of this decree and taking for granted that the proxenos Pythophanes was from Karystos, N. Andrioli, *Epigraphica* 65 (2003) 27-34, focuses on the five *πρόεδροι* thought to appear in the defective LL. 5-7 (but see *SEG* XXXIX 10). They were 'magistrati straordinari' of the oligarchical regime of the 400, not to be confused with the 9 *proedroi* of the 4th cent. B.C.

49. Athens. Decree and republication of Dracon's law on homicide, 409/8 B.C. *IG* I^P 104. *SEG* LII 47*. M. Gagarin, *op.cit.* (our lemma no. 4) 16/17, strongly argues that the format of this decree and the provision for retroactive application clearly show that Archaic laws were intended to be read. In the same volume, G. Thur, *op.cit.* (our lemma no. 4 bis) 36/37, prints and translates LL. 11-13 of 'the queen of Athenian procedural inscriptions', and pronounces: 'in them we shall find the whole structure of legal proceedings, even for classical Athens.' On the evidence of Antiphon, *On the chorus boy* 16, Thur feels confident to restore *δικάζεν δὲ τὸς βασιλέας αἴτιον* [φόνον] *ἔ[να]ι ἔχει ἀράμενον* *ἔ[β]ολλέσαντα*.

50. Athens. Decree honoring Epikerdes of Kyrene, 405/4 B.C. *IG* I^P 125. *SEG* XLI 8; * XLII 23; XLV 231; L. 1636; LIII 39. In his discussion of exemption from taxes (*ἀτελεία*), D.M. MacDowell, *ZPE* 150 (2004) 127-135, focuses on 'Επικέρδης of Kyrene, who features both in the *ateleia*-debate in Demosthenes, *Against Leptines* 41-44, and in the honorific decree *IG* I^P 125. MacDowell reprints Lewis' text from the corpus, and presents the various restorations hitherto suggested along with the historical background of the inscription (Epikerdes' ransoming of, or provision of supplies to, Athenian captives from the Sicilian expedition). The only point on which Demosthenes' account and the surviving decree do not appear to overlap is the extension of the *ateleia* to Epikerdes' descendants. MacDowell speculates that this issue would have been dealt with in the rider of Archel[- -] (LL. 32/33), which is now entirely lost.

51. Athens. Decree concerning the Anakes (Dioskouroi), after 434/3 B.C.? *IG* I^P 133. *SEG* XLVI 45; * XLIX 53 bis, 232; L. 4. In *Strangeness* 136-137, S.C. Humphreys wonders whether *στυμ[εῖον]* in L. 5 'refers to a sign from the Dioskouroi (St. Elmo's fire) but [she] cannot reconstruct a plausible context.'

52. Athens. Decree concerning the finances of Apollo, before 434/3 B.C. *IG* I^P 138. *SEG* L. 37; * LIII 123. S.C. Humphreys, *Strangeness* 137, speculates briefly about the source of the funds collected for 'the Mother' or Demeter in L. 11 and the possibility that they were derived from *μητρογάματα*.

53. Athens. The state sacrificial calendar, 410/9-405/4 and 403/2-400/399 B.C. *IG* I^P 236-241; II² 1379. *SEG* LII 48; * LIII 57. In the course of his scrutiny of festivals celebrated in late Thargelion, Robertson, *op.cit.* (our lemma no. 38) 130-132, submits the novel view that LL. 5-17 of face A, fr. 3 col. 1 refer to the Kallynteria, not to the festival of the Plynteria. The cultic activity on the 29th Thargelion—a date long known to have been in the agenda of the assembly—is unproblematic, if seen as an extended biennial celebration of a festival otherwise normally held on Thargelion 28. On 138/139, Robertson ponders the expression *φάρος*!

[ἐρίων] καθαρῶν (LL 7/8), concluding that it can only mean 'a mantle of pure [wool]'. 'Every second year ... [the statue of Athena] was dressed as well in a newly woven mantle.'

54. Athens. Revision of Athenian laws, 410-404 B.C. IG I' 236 b. SEG XXXIX 18; LIII 57.* In ZPE 148 (2004) 182/183, S.D. Lambert, after autopsy of the stone in the University Museum in Oxford, MI, inv. no. U.M.G 77.3.668, suggests in LL 9/10 possibly [πολέμα]ρχος and in L 12 [δρ]αχμὰς ἔχουσιν[...], cf. χουνεγορ[...]. L 10. If this fragment belongs to the republication of the trierarchic law, it comes from the left side of a stele (or stele-series) not necessarily from the same stone as 236a, in the Attic phase.

55. Athens (now in London). Lex sacra of the deme of Skambonidai, ca. 460 B.C. IG I' 244. SEG XLII 247. In *Strangeness* 145/146, S.C. Humphreys suggests the possible reading [θεσ]μια Σκαμβονιδῶν as a heading in Col. C, after examination of the stone in the British Museum by Susan Walker. Humphreys studies the sequence of sacrifices in this calendar and the distribution of meat.

56. Paiania. Lex sacra of the deme of Paiania, ca. 450-430 B.C. IG I' 250. SEG L 53.* S.C. Humphreys, *Strangeness* 154/155, regards Paiania as a plausible candidate for the deme in question. In L 6 she suggests [μαγε]ροισι or [ζακ]όροισι. The document concerns the deme and an 'Eleusinion' that it does not control, either the City Eleusinion or a sanctuary managed by a *genos* or a neighboring deme. In the lost beginning there may have been a reference to duties of the deme's *hieropoioi*, perhaps marshalling a procession from Paiania to the Eleusinion. She takes τῆδε in L 15 as 'here' at Paiania. Evidence for the festivals 'Eleusinia, Xlaia, Perroisia; and 'Antheia is briefly reviewed.

57/58. Ikarion. 57. Accounts of the funds of Dionysos and Ikarion; 58. Deme decree of Ikarion regulating the local choregia, before 431 B.C. IG I' 253/254. SEG LI 36.* A.K. Makres in *Attikai Epigraphai* Wilhelm 123-140 (ph.), noting that this opisthographic stele, considered 'lost' since 1891, was rediscovered by A.P. Matthaiou in March 1999 in the basement of the National Museum in Athens (no inv. no.), reviews the circumstances of its original discovery in excavations of the American School in Ikarion in 1888 and republishes a new edition of both texts based on autopsy with copious *app. crit.* Her texts of both 253 and 254 differ from those in IG I' significantly enough to warrant printing them here.

57: IG I' 253

IV

vacat 0.075
[... 8 ...] δημαρχὸν παρέδωκεν vac.
[κεφάλαιον] ἀργυρίου Διονύσου XX[...]

V 4 [-----] ο: ΧΧΗΓΓΗΚ
[-----] [ΧΧΗ]ΗΗΗΗΔΔΔ ΗΗΗΗΗ
[-- δημαρχὸν] παρέδωκε κεφάλαιον ἀργυρίου vac.
[-----]]ΠΗ 'Ικαρίο κεφάλαιον ΧΧΗ[...]
[-----]]ΤΤΤ ΓΓΓ ΠΠΠ
VI 8 [-- δημαρχῶν] παρέδωκε κεφάλαιον ἀργυρίου vac.
[-----] 'Ικαρίο ἀργυρίου κεφάλαιον[ν] ΧΧΗΗΠΔΔ[...]
[-----] ἀργυρίου ΤΤΤΤΧΗΔΔ ΓΓΓ
I 12 [-----]]δεμαρχὸν παρέδωκε
[ἀργυρίου κε]φάλαιον τὸ Διονύσο
[-----]]Δ ΓΓΓ ΠΠΠ: ἀργυρίου ἡσίο
[-----] κεφάλαιον: ΤΤΤΤΧΧΗΗΠΔΔΔ ΓΓΓΗΗΗ
II 16 [-----]]δεμαρχὸν παρέδωκεν
[ἀργυρίου] κεφάλαιον τὸ Διονύσο
[-----]]ΠΔΔ ΓΓΓ ΠΠΠ: ἀργυρίου ἡσίο
[κεφάλαιον]ν: ΤΤΤΤΧΧΗΗΠΔΔΔΔΔ
[-----]]ι: ἀργυρίου: κεφάλαιον
[-----]]II vacat 0.03
III 20 [-----]]δημαρχὸν παρέδωκε[ν]
[ἀργυρίου ἡσίο]: κεφάλαιον: ΤΤΤΤΧΧ
[Διονύσο ἀργυρίου: κεφάλαιον: ΧΧΗΠ
24 [-----] 'Ικαρίο: ἀργυρίου: κεφάλαιον[ν]
vacat 0.03

58: IG I' 254.

[-----]]ἡ στέλε[-----]
[ἔδοξε]ν 'Ικαριεῦσι: Μενέστ[ρατος εἶπεν: ἡε]-
[λέσθα]ι τὸν δεμοτῶν καὶ τὸν 'Ικαριοῖ οἰκόντ]-
4 [ον δύο] τὸν ἀχορεγέτον ἡτίν' ἀν[...]
[...] ἀντίδοσιν δι' ἔναι τὸν χρημάτων ἑναν]-
[τίον τῷ] δεμαρχῷ εἴκοσι ἡμερῶν[...]
[...] με εἶναι ἀντίδοσιν τὸν δεμ[αρχον]...
8 [...] τὸ χορεγὸ ἀσφαίνειν τρίς[...]
[...] τ[ραγοιδῶς] καταλέγειν τὸν[...]
[...]]ς καὶ τὸ χορεγὸ ἔχασμο[...]
[...] ἀντίδοσιν δέκα ἡμερῶν ΕΜ[...]
12 [...] με τὸ ἀγάλματος ἡα[...]
[...] ἑναντίον τὸν δεμαρχὸ καὶ τὸν[...]
[...]]αι αὐτοῖς ἔχασμο[...]
[...] τοῖς πρωτοχόροις με [πρ]ο[...]
16 [...]]ς 'ΑΕΓΩΝΑ πέντε καὶ [...]
[...]]ον τοῖς πρωτοχόροις[...]

Stoich. 35

- 20 [.....⁹.....]πειδὴν ἐνιαυτὸν ἡ[.....¹⁰.....]
 [.....¹⁰.....]ἀποπέμπεν ἐὰν ΜΕΔ[.....¹⁰.....]
 [.....¹².....]ν ἔαποτίνεν πέν[τε.....⁸.....]
 [.....¹¹.....]τραγοιδῶς τὸ χορογὰ.....⁷.....]
 [.....¹³.....]πέντε καὶ διέκ' ἀνδράσι ἡκίστα.....⁷.....]
 [.....¹³.....]καθ' ἑκάστον το[.....¹⁰.....]
 24 [.....⁹.....]Διο[νύσο] πρᾶττεν δέ [.....¹⁰.....]
 [.....¹¹.....]λετεν τὸ χορογ[.....¹⁰.....]
 [.....¹¹.....]ονος ἔαποτίνεν [.....¹⁰.....]
 [.....¹³.....]σι τὴν ἑορτὴν θ[.....¹⁰.....]
 28 [.....¹³.....]νος τῇ ἡβδόμ[ει.....⁸.....]
 [.....¹⁰.....]πέμ]πτεν ἑμέραν α[.....¹⁰.....]
 [.....¹⁴.....]ρο ἐν τοῖ Πυθ[ίοι].....⁹.....]
 [.....¹⁴.....]Αρον ἔαποτίν[εν.....⁹.....]
 32 [.....¹³.....]τον χορογ[.....¹¹.....]
 [.....¹³.....]ΙΚΟΝΑΙΑΕΝ[.....¹¹.....]
 [.....¹⁴.....]ον τραγοιδ[ον.....⁹.....]
 [.....¹⁶.....]ἔς τὸν χορό[ν.....⁹.....]
 36 [.....¹⁵.....]ὑποτίνετο [.....¹⁰.....]
 [.....¹⁵.....]αττέτο ἡ δι[.....⁹.....]
 [.....¹⁸.....]γες μεδὲ λ[.....⁹.....]
 [.....¹⁹.....]μενος χρέ[ματ.....⁶.....]
 40 [.....¹⁷.....]δραχμῶς κα[.....⁹.....]
 [.....¹⁷.....]καὶ πρᾶττετο [.....⁹.....]
 [.....¹⁹.....]ο' τοῖ χο[.....⁹.....]
 [.....¹⁹.....]ν ἔλαχε ἡ[.....⁹.....]
 44 [.....¹⁹.....]οι μὲ διδ[.....⁹.....]
 [.....²⁰.....]Λες τὸ δι[.....⁹.....]
 [.....²⁰.....]ι τας το[.....⁸.....]
 [.....²⁰.....]ντελεσ[.....⁸.....]
 48 [.....²¹.....]σαι εσ[.....⁹.....]
 [.....²¹.....]εντ[.....¹¹.....]

11. 1/2 in larger, more widely spaced letters. 11. 7 to judge from the ph., there is no need to dot the final mu. 11. 13. We read from the ph., δημόρχο. Makres per lapsum, Stroud

In LL. 3/4, Makres restores [ἡλέσθα]ι and interprets this clause to mean that [two] choregoi are to be chosen from amongst those who have not performed this liturgy before; for the number two she cites, *IG II²* 1178, in the 4th cent. B.C. LL. 5-7: the earliest reference to the antidosis procedure in Attica, restored again by Makres in L.11. She discusses the mechanics and history of this procedure, speculating that perhaps the antidosis law was first formulated at

deme level in Ikarion, and rejecting the attribution to Solon. L. 12: again, this restoration is due to Makres who suggests that the prohibition was a form of penalty for those who did not fulfil certain obligations. L. 30: for the reference to the Pythion, Makres compares the 6th cent. B.C. dedication from Ikarion mentioning both Dionysos and Pythian Apollo, *IG I¹* 1015.

S.C.Humphreys, *Strangeness* 147-151 (without access to Makres' new text), examines these two inscriptions for the light they shed on the organization, origin, and functions of the financial resources of the Ikarion and the responsibilities of the demarch. She discusses the origin and purpose of the ἀργύριον ὄριον in 253, LL. 13, 17, and 22, suggesting that it may have been used for payments to outside bodies as festival contributions or taxes levied on public lands. She speculates that the regulations governing choregoi in 254, including fines, might have been an attempt to put the financing of dramatic performances on a more secure basis after a period of crisis.

For discussion of theatrical performances in Attica, see our lemma no. 1817.

59. Loumparda (Lamptraí?). Lex sacra tariffing the water resources of the Nymphaion Halykos, 430-420 B.C. *IG I¹* 256. *SEG XLIII* 1235. G.Meyer, *REG* 117 (2004) 321-325, reprints and translates in French this brief set of sacred regulations. The last clause has long been considered difficult, but in Meyer's view none of the solutions so far offered can be deemed unproblematic. Assuming a small discrepancy in the stoichedon pattern, he proposes to read LL. 10-13 as follows, restoring [καὶ] in place of [μῆ]:

ἐάν τις φέρη-
 [ι] ἢ ἄγῃ τὸ ὕδατος [καὶ] καταθῇς ὁ-
 12 βολόν, τὸ ἀμφορέω[ς] ἑκάστο ὀφε-
 [ι]λέτω ¹⁰ ἱερὰς τα[ῖς] Νύμφαις.¹⁴

Meyer's [καὶ] concessive means that payment of the tariff of one obol would still not enable the payer to carry water away from the sanctuary. The author's contention is that sale of water, though not a rarity (*IG II²* 1361, LL. 8-10 cited to that effect), was not frequent either; certainly there was no water market in the ancient world.

S.C.Humphreys, *Strangeness* 135/136, suggests that local authorities apparently sent their own embassy to consult the oracle (LL. 2-4: [...καὶ] θύ[εν] τι[ῆ]σι | Νύμφησι κατὰ τῇ μαντεία[ν] τῇν ἐμ Πυθῶθεν). She considers the main threat to the water supply of Halykos to have come from sailors of passing ships wishing to stock their vessels with water.

60. Thorikos? (now in Malibu). Sacrificial calendar of the deme Thorikos, ca. 430-420 B.C. *IG I¹* 256 bis. *SEG LII* 49.* S.C.Humphreys, *Strangeness*, 155-165, presents a detailed analysis of the dates, festivals, sacrifices, perquisites, prices, and deities in this calendar. She reports an [unpublished?] suggestion by M.H.Jameson that the text is inscribed on an anta block that once formed part of the 'Doric Building' at Thorikos. In LL. 2/3 and 4/5 she suggests

τοῖ[v] and ἐκστέρ[ων] respectively. In L. 27 she prefers ἔκτι ἐφ' ἄλλη]. In L. 49 she proposes Θρασύ[ων] eponymous of the mining district. In LL. 62/63 perhaps [τὸν ταμίαν] none of the last three restorations meets the requirement for a 30-letter stichedon pattern. Papazarkadas] Humphreys also claims that the restorations [Δελφινί]ον in L. 11 and [Δελ<φί>]ιον in LL. 63/64, 'which would show that there was one [Delphinion] in the deme, are unwarranted.'

61. Attica (now in Paris). Financial accounts of the deme Plotheia, ca. 420 B.C.? IG I¹ 258 (IG I¹ 1172). SEG XLII 22;* XLVII 27. S.C. Humphreys, *Strangeness* 151-154, speculates on the possible historical circumstances (plague, migration to and from the deme site during the war, etc.) that might have occasioned this periodic registration of accounts on stone, paralleled at Ikarion (see our lemma no. 57). She examines the structure of deme income from rents of land owned by deities, its administration by individual ἄρχοντες ('fund managers'), and deme expenditures primarily for sacrifices and festivals in the deme and in the city.

The decree is briefly cited as a very early example of cultic endowment by C. Tuplin, in T.J. Figueira (ed.), *Spartan Society* (Swansea 2004) 258, in an article devoted to Xenophon's consecration of an estate at Skillous to Apollo and Artemis Ephesia (Xenophon, *Anabasis* 5.3.4.13). Tuplin suggestively observes that Plotheia was 'a deme in the same inland trittys of Aegeis as Xenophon's home-deme of Erchia.'

62. Athens. Tribute-quota lists. For a helpful tabulation of the quota paid by Karpathos, see our lemma no. 86.

63. Athens. Tribute-quota lists, 421/0-415/4 B.C. IG I¹ 285-290. SEG L 56;* LIII 59/60. In seeking historical and economic explanations for the Athenian decision to replace the regular annual imposition of tribute on its subject allies with a 5% (εἰκοστή) maritime tax ca. 413 B.C. (Thucydides 7.28.4), L. Kallet, *Hesperia* 73 (2004) 465-496 (ph.), examines the evidence of the assessment decrees of 425/4 B.C. (IG I¹ 71, see our lemma no. 43) and 422/1 B.C. (IG I¹ 77, see our lemma no. 44) and the above tribute-quota lists in the light of the testimony of Andokides 3.8-9 and Plutarch, *Aristides* 24 that during the Peace of Nikias the Athenians collected annually 1,200 and 1,300 talents respectively and that [Andokides] 4.11 attributes to Alkibiades a two-fold increase in tribute in 418/7 B.C. Her arguments are based on autopsy of all surviving fragments assigned to 421/0-415/4 B.C. She provides many new photographs.

Her basic contention is that the historical and epigraphic arguments for the placement of these fragments in this period as presented by the editors of *ATL* is seriously flawed. Physical features of the surviving fragments do not accord first with the descriptions given in *ATL*; secondly some alleged 'joins' of fragments are suspect; and thirdly the grounds for associating separate, non-joining fragments with one another are seldom conclusive. 'We do not know with certainty anything about tribute assessment or collection during this important period. With one exception (Fr. 1 of IG I¹ 285) none of the fragments of quota lists placed in these years

necessarily belongs there' (480). For her examination of individual tribute-quota lists see our lemmata nos. 64-69.

In a concluding section (490-495), Kallet discusses Athens' waning resources after the Sicilian expedition, her difficulties in collecting adequate amounts of tribute, the possible relevance of the Kleimias decree (IG I¹ 34) and the Kleonymos decree (IG I¹ 68), the impact of the loss of Amphipolis, the consequences of the greatly increased level of assessment of 425/4 B.C., the anomaly in the reconstruction of *ATL* that almost no tribute-quota lists are assigned to 425-421 B.C., and the possible re-imposition of tribute after 410 B.C.

Finally she notes 'a curious fact about the current arrangement of lists' that 'raises a larger methodological issue that applies to the reconstruction of the lists as a whole. Fragments have been positioned and associated with excessive confidence for the period 454-425, when explicit assessments of cities are unknown from any decree. By contrast, no fragments are assigned to any year following the fullest assessment record that we possess, that of 425.' She finds that such anomalies and the flawed principles that have previously governed the assignment of fragments to a particular list, 'strongly support the necessity of a thorough reexamination of the whole series of quota lists.'

64. Athens. Tribute-quota list, 421/0 B.C. IG I¹ 285. SEG XXV 43;* XLV 713. *ATL* 'List 34.' L. Kallet, *Hesperia* 73 (2004) 470-474 (ph.), after autopsy of the 3 non-joining fragments assigned to this list, concludes that there are no conclusive grounds for associating Fr. 2 (EM 6758) and 3 (EM 6652) with Fr. 1 (EM 6764), which is firmly dated in the archonship of Ἀριστίων, 421/0 B.C. Unlike Fr. 2 and 3, whose reverses are undressed, Fr. 1 has a dressed reverse surface and is opisthographic. Kallet considers various possibilities for the relationship of the two inscriptions on either side of Fr. 1 and ■ the end finds firm evidence for attributing only this fragment to this list.

65. Athens. Tribute-quota list, 420/19 B.C.? IG I¹ 286. *ATL* 'List 35.' L. Kallet, *Hesperia* 73 (2004) 474-475, finds helpful lessons on epigraphic method by tracing the history of the scholarship of the reconstruction of the list for this year. In *ATL* I, p. 104, three tiny non-joining fragments were assigned to this year, Fr. 1 (EM 12789), Fr. 2 (EM 6650), and Fr. 3 (now lost). In *ATL* II, p. 39, the last two fragments were moved to 416/5 B.C., IG I¹ 289, leaving Fr. 1 by itself and characterized in *ATL* II as a piece that 'cannot be precisely dated.' Nevertheless, it appears now in IG I¹ 286 as the sole surviving fragment of 'List 35' 420/19 B.C., although it contains only one restored word, [I]ον[ιός], and three incomplete totals. Kallet rejects the arguments of the editors of *ATL* that the list could not be placed before 425/4 B.C. She concludes that there are no firm grounds for assigning this tiny piece to 'any year during the Peace of Nikias in preference to any other period,' and that we cannot insist that we have any part of the list for 420/19 B.C. Like 419/8 B.C., it should be regarded as a year in which no fragments are securely placed.

EM 13493. L. 7: a participial form of the verb δολάω. || EM 341, L. 2: δολοσ[ύνην]. Peek, accepted by Kritzas, and Schörner and Goette, *Pan-Grotte*, but we have restored the word in Attic script, Papazarkadas.

Kritzas also reports a further inscription on the smooth floral acroterion of the pediment. It seems to postdate the main inscription, but makes no sense, as it stands:

P.
ΛΕΦ
4 ΑΕΑ
ΣΑ

78. Athens. The Sanctuary of Kephisos at Phaleron. IG I¹ 986A, 987; IG II² 4547. SEG LIII 68.* In *EBGR* (2004) [2007] 247 no. 21, J. Mylonopoulos points out that, *pace* L. Beschi, *ASAA* 80 (2002) [2003] 18-42 (SEG LIII 68), IG I¹ 986A indicates that Kephisodotos founded only the altar, not the sanctuary, whereas, *pace* R. Parker, *Polytheism and Society at Athens* (Oxford 2005) 430 note 49, the evidence that Xenokrateia founded the sanctuary (Κηφισόειον) is unequivocal (IG I¹ 987).

79. Sounion. Dedication, 5th cent. B.C. Ed.pr. M. Salliora-Oikonomakou, *Sounion* 167 no. 103. Two joining fragments from the mouth of a marble dedicatory phiale from Sounion (no ph.); now in the Laureion Museum, inv. no. 722: H[ι]σ[-----]

80. Metamorphosi (Sypalettos?). Boundary stone, 5th cent. B.C. SEG L 88. Platonos-Yiota, *Αχαρνάι* 91, returns to this gray marble boundary stone, which she describes as unpublished. After noting that the irregular lettering dates to the mid 5th cent. B.C., Platonos-Yiota claims that one can easily read ΟΡΟΣ in L. 1, ΕΙΜΙ in L. 2, and -ΑΣ in L. 3. On 334 she provides a large colored photo that supports most, but not all, of her readings. On 292, after reporting that the boundary stone is now kept in the storerooms of the Museum of Acharnai, she tentatively suggests that it might have designated the Acharnian ὁχετός [An interesting suggestion: based on the ph., could we perhaps restore the text as ἡπό[ς] | ἐπὶ ἄ[ν]υ[ι]ας? See also our lemma no. 237, Papazarkadas].

81. Charavgi A' (Acharnai). Boundary stone, 5th cent. B.C.? Fragment (?) of a boundary stone of white marble, found in a pile of stones that came from (inside?) the pipeline reported in our lemma no. 404. Briefly mentioned by Platonos-Yiota, *Αχαρνάι* 427. No date, no measurements. From the excellent colored ph. (on 454, pl. 16a), it appears that the boundary stone is almost intact, but for the lower right corner. We read without difficulty: ἡπό[ς] | we note

the co-existence of rho without tail and three-bar sigma. The latter probably suggests a date in the 5th cent. B.C., Papazarkadas].

82. Hymettos (Argyroupolis). Rock-cut inscription, ca 500 B.C. M.K. Langdon, *ZPE* 148 (2004) 201-205 (ph.; dr.), adds another pebble to his ongoing collection of rupestal Hymettiana by publishing the following amusing erotic inscription:

4 *planta pedis*
Αἰθονίδες
καλός
καταπίπτον
ἡεκόν

Detailed discussion of individual letters and of the possible context. Αἰθονίδες is a hapax in Greek onomastics, though Αἶθων is attested (twice in Attica). The new rupestal inscription was discovered around the chapel of Ayia Sophia, above the modern suburb of Argyroupolis, in a relatively isolated area ideal for those seeking discreet sexual excitement.

83. Sounion. Funerary epigram, 6th cent. B.C. Fragment of a marble plaque, broken above and below; letters inscribed within incised horizontal guidelines; found in the cemetery on the shore west of the promontory near Ayios Petros; now in the Laureion Museum, inv. no. 86. Ed.pr. M. Salliora-Oikonomakou, *Sounion* 164 no. 63.

4 -----
- - - -] Πολυχσενίδο [- - - -]
ἀδελφός : ἦν ε[- - -] εσα[ν
[-] αι [- - -] οι [- - - -] η.

We print the text exactly as given in ed.pr., which does not make clear if the restored nu is the last presumed letter in L. 3, nor how many letters could be accommodated approximately in the spaces indicated by dashes. Since the editor prints a period after the eta in the last line, we assume that this is the last letter; no ph. [Polyxenides is an extremely rare name at Athens, attested only by a lamias from Acharnai in 413/2 B.C., IG I¹ 309, L. 4; 310, L. 18; 355, L. 4; 356, L. 28, Stroud].

84. Athens. Epitaph of Damainetos, ca. 500 B.C.? IG I¹ 1358. SEG L1 662. In *CR* 54 (2004) 216, P.J. Thonemann, while noting with regret the omission of this inscription from *IG* IX.1².4 (2001) and that it is not strictly stoichedon, urges adoption of the above date. With *IG* IX.1².4.1576-1577, it was found in the same place on Panepistemiou Street, near Schliemann's

85. Salamis. Epitaph of Thokleidas from Megara, late 5th cent. B.C. SEG XLIV 195. M. Palogiorgi, *AE* 143 (2004) 33-39, now publishes an excellent pl. and a full physical description of this marble, flat-top stele for which she suggests the above date. She provides a survey of the finding places of gravestones on the island and does not rule out the possibility that this monument was brought to Maroudi from elsewhere. She reads the text as $\Theta\omicron\kappa\lambda\acute{\epsilon}\langle\delta\rangle\alpha\varsigma$ and distinguishes sharply between the ethnic *Μεγαρεύς* and the possessive *Ἰ Μηνάρκ<ι>κός* and distinguishes sharply between the ethnic *Μεγαρεύς* and the possessive *Ἰ Μηνάρκ<ι>κός* and distinguishes sharply between the ethnic *Μεγαρεύς* and the possessive *Ἰ Μηνάρκ<ι>κός*. The deceased was not a Megarian but someone who had lived in Megara, as e.g. a metic or a slave, before he moved to Salamis.

86. Karpathos (now lost). Athenian decree in honor of the *koionon* of the Eteokarpathioi. 445-430 B.C. *IG* I³ 1454. *SEG* XLIX 54.* C.A. Anderson and T.K. Dixon, *SyllClass* 15 (2004) 1-31, revisit this important honorific decree (see *SEG* XLVII 69 for their previous treatment). After reprinting the text of *IG* and providing an English translation, they discuss its content in extenso, using it as a case-study on the relations of imperialistic Athens with small states. Detailed discussion of the *koionon* of the Eteokarpathioi, its location, history and political status; of Athens' interest in the *koionon*, as evidenced in the granting of autonomy; of the title Ἀθηναία Ἀθηνῶν μεδέουσα, whom the authors identify with Athena Polias, and her of the temple for which the *koionon* is said to have provided cypress. Anderson and Dixon identify the temple as the Erechtheion, arguing that, contrary to the opinion communis, its construction might have started as early as the mid 430s B.C. The entries from the *Athenian Tribute Lists* for Karpathos and the adjacent islands are provided in a useful tabular form.

86 bis. Delphi. Athenian dedication on the Athenian Treasury, after 490 B.C. *IG* I¹ 1463. See our lemma no. 526.

371. SEG XXXVIII 51a. On the basis of the published drawing, N. Papazarkadas, *ZPE* 149 (2004) 70, proposes to read *Μεγιστός*, instead of the ed. pr.'s *Μεσσα<π>χί>δης*.

87. Ostraka. SEG LIII 75-77.* For a thorough analysis of these aspects of the question, see G.E.M. De Ste. Croix, *Athenian Democratic Origins* (Oxford 2004) 180-215, 229-230 'The Law of Ostracism, its Date and Purposes'.

88. Ostrakon against famine, ca. 470 B.C. SEG XLVI 93. S. Colvin in I.H.W. Penney (ed.), *Indo-European Perspectives: Studies in Honour of Anna Morpurgo Davies* (Oxford 2004) 95-108 (ph.), in an inquiry into 'social dialect' in Classical Athens, adduces SEG XLVI 93 (ῥὸν Ἀγίων | ὀσπραξίδω), noting that the verb is a 'mere phonological variant of the familiar ὀσπρακίζω (i.e. ὀσπρακίε-δ-ο-).' He sees this as an example of a 'social dialect,' a feature shared with Boiotia and spoken in certain parts of Attica. As parallels he cites two Attic graffiti, *Agora* XXI B13 and C33 and passages of Aristophanes and Plato.

89-91. Ostracism of Hyperbolos. 415 B.C.? SEG LIII 75-77.* In a lengthy, fully annotated, bipartite treatment, D. Rosenbloom, *TAPA* 134 (2004) 55-105, 323-358, scrutinizes the ostracism of Hyperbolos (see SEG LII 69). The ostracism was triggered by Alkibiades' flaunting of his Olympic victory of 416 B.C., and inaugurated a long period of power struggle between *chrestoi* and *ponerai* (mutilation of the Herms, profanation of the Mysteries, oligarchical regimes of 411 and 404 B.C.), which was only concluded with the democratic restoration of 403 B.C. We single out the following observations of epigraphic interest:

89: Ostrakon for Kallias, 471 B.C. On 76 note 86, Rosenbloom observes that this ostrakon from Kerameikos, reading Καλίας Φαλνιον (cf. *SEG* XLI 161), is clearly a pun on phallus akin to the Aristophanic joke (Hesychios, s.v. ἐπὶ Φαλγνίου) on the imaginary archonship of Phalénios as the year of Alkibiades' birth.

90: Ostrakon for Kleippides, ca. 440 B.C. Kerameikos O 74. On 81 note 109, Rosenbloom discusses the epithet Βυζαντιός attributed to the general Kleippides on this ostrakon from Kerameikos ($\text{Κλεϊπιδῆς} \text{ } \Delta\epsilon\iota\upsilon\omicron\text{ν} \text{ } \text{Βυζαντιό[ς]}$). *Contra* S.Brenne *apud* P.Siewert (ed.), *Ostrakismos-Testimonien* I, 93 (see *SEG* LII 68), who takes the ethnic to refer to the revolt of Byzantion in 441 B.C., Rosenbloom thinks of 'a nexus of ideas linking Byzantion to the culture of the market'.

91: Ostrakon for Krates, 415 B.C.? *Agora* XXVI 660. *SEG* XL 23; XLI 16i. On 62 note 25, Rosenbloom briefly discusses this ostrakon for which he favors the reading $\Phi\rho\upsilon\nu\acute{o}\nu\delta\langle\sigma\upsilon\rangle$ | Κράτες | Ἀθουεύς, associating it with the ostracism of Hyperbolos.

92. Athens. Inscriptions on amphoras from Sicily, Archaic. For inscribed Attic amphoras from Himera, Kamarina, Naxos, and Caere, see our lemmata nos. 871, 884.

93. Larisa. Kalos inscription on an Attic red figure vase, ca. 520-510 B.C. *SEG* XXXIV 54. For the discovery of this vase, see our lemma no. 565.

94. Athens. Kalos inscription, 525-500 B.C. Small sherd of an Attic red figure plate with a depiction of a silenos on the interior, now in the study collection of the Museum of the Archaeological Department of the University of Athens, inv. no. 4214. Ed. pr. E. Serrhini, *AD* 56 A (2001) [2006] 153-162 (ph.), who attributes it to Epiktetos and reads to the right and left of the silenos' head: $\eta\sigma\tau\iota\varsigma\ \kappa\alpha\lambda\acute{o}\varsigma$.

95. Iolkos. Inscribed Panathenaic amphora. For the discovery of this vase, see our lemma no. 557.

96. Amphani (Thessaly). Inscribed Panathenaic amphora. For the discovery of this vase, see our lemma no. 547.

97-106. Vari (Anagyrous), cave of Pan. Graffiti on vases. Based on the ed. pr. by L.S. King, *AJA* 7 (1903) 326-327, Schörner and Goette, *Pan-Grotte* 90-100, republish 18 graffiti in their subchapter 'Keramik' (German translations). Below we present those graffiti that have not been included in any recent major corpus, or for which Schörner and Goette have something new to say. They all arguably date to the 5th and 4th cent. B.C., although no specific chronological designation is offered in most cases.

97: The 'really fair' dedication, mid 5th cent. B.C. IG I^A 790. Schörner and Goette, *Pan-Grotte* 95-96, reprint the text of this dedicatory inscription:

$\Pi\omicron\lambda\upsilon\mu\acute{\rho}\alpha\sigma\mu\omega\upsilon\upsilon\upsilon\ \epsilon\upsilon\ \gamma\epsilon\ \delta\acute{\iota}\kappa\epsilon\iota\ \mu\epsilon\ \acute{\alpha}\nu\acute{\epsilon}\theta\epsilon\alpha\chi\epsilon\upsilon$

After accepting the ed. pr.'s description of the text as a hexameter, the authors observe (on 96 note 510) that, even though the names $\Pi\omicron\lambda\upsilon\mu\acute{\rho}\alpha\sigma\mu\omega\upsilon\upsilon\upsilon$ and $\Pi\omicron\lambda\upsilon\mu\acute{\rho}\alpha\sigma\mu\omega\upsilon\upsilon\upsilon$ are possibilities for the beginning of L. 1, the shorter $\Pi\omicron\lambda\upsilon\mu\acute{\rho}\alpha\sigma\mu\omega\upsilon\upsilon$ [i.e. $\Pi\omicron\lambda\upsilon\mu\acute{\rho}\alpha\sigma\mu\omega\upsilon\upsilon$] is preferable on considerations of space [none of the restorations seems to produce a hexameter, Papazarkadas].

98: Dedication of Mika, 5th cent. - 350 B.C. IG I^A 797. Schörner and Goette, *Pan-Grotte* 97, reprint this dedication, claiming that even though the inscription was first dated to the fifth century B.C., one cannot reject a date in the first half of the 4th cent. B.C.

99: Dedication of [---]nomides, Classical. IG I^A 800. Schörner and Goette, *Pan-Grotte* 98, reprint this text, with the traditional restorations [Εν]νομιδης or [Εὐ]νομιδης [i.e. $\epsilon\upsilon\lambda\omicron\upsilon\mu\acute{\rho}\alpha\sigma\mu\omega\upsilon\upsilon\upsilon$]; (LGP 11 v) is also possible, Papazarkadas).

100: Dedication of Et[---], Classical. IG I^A 799. Graffito around the neck of a kantharos, reprinted by Schörner and Goette, *Pan-Grotte* 98, who note that the dedicant's name consisted of 5 or 6 letters. On these grounds we provide the following slightly altered transcription: $\epsilon\tau\{\text{---}\}\acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon\upsilon$.

101: Fragment of a dedicatory graffito, Classical. Ed. pr. L.S. King, *AJA* 7 (1903) 327 no. 12 [--- $\acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon\upsilon$], misprinted by Schörner and Goette, *Pan-Grotte* 98 as [--- $\acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon\upsilon$].

102: Dedication to the Nymphs, Classical. Graffito on a sherd of a small vase. Schörner and Goette, *Pan-Grotte* 99, reproduce the ed. pr. of L.S. King, *AJA* 7 (1903) 327 no. 14 $\nu\omicron\mu\phi\{\alpha\iota\varsigma\ \iota\epsilon\rho\acute{o}\varsigma\}$. They argue, however, that the restorations $\nu\omicron\mu\phi\{\eta\iota\}$ or $\nu\omicron\mu\phi\{\acute{\omega}\nu\}$ are equally plausible.

103: Dedication to the Nymphs, Classical. Graffito on a plate. Ed. pr. L.S. King, *AJA* 7 (1903) 327 no. 15, who printed [Nύμ]φαι, noting that there is no space for restoring a dative plural. Schörner and Goette, *Pan-Grotte* 99, print [Nύμ]φαι [- - -], arguing that the partly restored *nomen sacrum* can be construed either as a Doric dative singular or as a nominative plural, even though the latter is preferable in an Attic context [We do not understand the bracketed dashes printed by Schörner and Goette, cf. page ed. pr., they assume that something is missing after the extant letters, then [Nύμ]φαι[-] or [Nύμ]φαι[ε] would be the obvious restorations, Papazarkadas].

104: Inscribed sherd, Classical. Graffito on the rim of a krater. Schörner and Goette, *Pan-Grotte* 99, reproduce the ed. pr. by L.S. King, *AJA* 7 (1903) 327 no. 16 (dr.): $\alpha\rho\iota\sigma\tau\omicron\{\text{---}\}$.

105: Inscribed sherd, Classical. Graffito on a plate. Ed. pr. L.S. King, *AJA* 7 (1903) 327 no. 17 (dr.), who printed the following alternatives: $\nu\omicron\iota\omicron$ or $\xi\iota\omicron$. Schörner and Goette, *Pan-Grotte* 99, provide a slightly more accurate transcription in capital letters: $\nu\epsilon\iota\omicron$ or $\chi\epsilon\iota\omicron$. On the basis of the drawing offered in the ed. pr. they consider the first reading as more likely, and register an opinion expressed by K. Hallof that a demotic in the genitive, e.g. [Παμ]νο[ν]νι[ν]ο, might be envisaged. On the alternative reading a name such as [Δε]χ[ν]ο (a spelling that would suggest a date in the 5th cent. B.C.) is possible [We note that even the reading favored by the authors would allow for the restoration of a name, e.g. [Διο]ν[ν]ο, Papazarkadas].

106: Inscribed sherd, Classical. Graffito on the rim of a krater. Ed. pr. L.S. King, *AJA* 7 (1903) 327 no. 18 (dr.); reprinted by Schörner and Goette, *Pan-Grotte* 99-100: [- - -]Σ[- - -].

107. Athens. Nikophon's law on silver coinage, 375/4 B.C. SEG XXVI 72; LII 87.* Rhodes-Osborne, *GHI* 25. E. Kosmetatou, *RBN* 147 (2001) 34/35 (see our lemma no. 26), notes

that from the provisions of this law 'it does not necessarily follow that good Attic imitations of good silver and bearing the owl were not accepted by the Athenians. As a matter of fact, the evidence points to the contrary. Good Attic imitations are present in some hoards, and it is often very difficult for modern numismatists to distinguish some of them from specimens that were struck by the Athenian mint. One cannot see how the Dokimastes could be more successful in determining the validity of coins beyond checking their weight, silver content, and obvious mint-marks. Moreover, all counterfeit coins that have been discovered in various sanctuaries so far were made of impure silver.'

In the context of her study, 'Les imitations égyptiennes des tétradrachmes athéniens' d'époque classique, *AE* 142 (2003) [2005] 139-154, H. Nicolet-Pierre briefly discusses this inscription, following the view that the law was occasioned by numerous silver 'owls' in the Athenian market that were of good silver and carried 'the same χαρακτήρ as Attic coinage' but were struck primarily in Egypt (144/145, 151/152). When the δοκιμαστής could distinguish such a coin from an authentic 'owl' struck in Athens, he returned it to the one who proffered it and the coin from an authentic 'owl' struck in Athens, he returned it to the one who proffered it and the coin retained its metallic value. As 'ἔχειν δὲ ἀργύριον' it could be exchanged for an Attic coin, possibly at a discount of ca. 5%; cf. O. Mørholm, *Historia* 21 (1982) 295/296 (*SEG* XXXII 5). Nicolet-Pierre, however, stresses how difficult it could be for the dokimastes to do this.

108. Athens. Agyrrhios' law on the grain-tax in the islands, 374/3 B.C. *SEG* XXXVI 146. *SEG* LIII 88.* In a study of measures taken by Greek cities for their grain supply, R. Descat, *art. cit.* (cf. our lemma no. 1831) 595/596, summarizes the content of this law. As regards the πεντήκοστή σίτου, he remarks: 'il paraît peu vraisemblable qu'il s'agisse de toute la pentekostê sur le blé importé à Athènes. On sait en effet que le cinquantième est perçu parfois dans un cadre régional pour des raisons historiques et géographiques: ainsi au IV^e siècle aussi sur la Néo, la région d'Oropos qui gardait une structure particulière. C'est donc très probablement la pentekostê insulaire. Il faut bien que le blé sorte des îles et qu'il y ait une taxe spécifique, qui est affermée en même temps.'

109. Athens. Decree in honor of Dionysios of Syracuse, 369/8 B.C. *IG* II² 103. *SEG* LIII 83.* Osborne, *Naturalization* D10. In 'Αττικά: Ἐπιγραφαί Wilhelm 335, 338 no. 17, on the principle of the rarity of correspondence between Attic demotics and personal names, S.D. Lambert urges against the restoration of Πα[ωνίδης] as a personal name, the patronymic of Ἐξηκ[στus] in L. 15. He prefers to follow Kirchner in *IG* II² in leaving this name unrestored or in considering as alternative identifications, Ἐξή[κστος] Παυ[σανί]ο. *IG* II² 1569 LL. 36/37, and Ἐξή[κστος] Παυ[σανί]ο. *IG* II² 5312.

110. Athens. Decree concerning the supplication of Dioskourides of Abdera, 364/3 B.C. *IG* II² 218. *SEG* XXXI 74.* L. 1690. F.S. Naider in E.M. Harris, L. Rubinstein (edd.), *The Law and the Courts in Ancient Greece* (London 2004) 80-83, sets the procedure of placing a

suppliant's bough on an altar, acceptance by the boule, referral to the ekklesia, acceptance by the ekklesia, and inscription on stone verifying the legitimacy (ἐννομία) of the application, within the comparative context of what is known from literary sources and inscriptions about supplication in Classical Athens

111. Athens. Alliance of Athens, Arkadia, Achaia, Elis, and Phlious, 362/1 B.C. *IG* II² 112. *SEG* L 139.* LI 17; LII 487; LIII 2180. Rhodes-Osborne, *GHI* 41. P. Gauthier, *BÉ* (2004) 4, notes that in *ZPE* 63 (1986) 111, A.J. Heisserer and R. Hodot, citing the parallel in *SEG* XXXVI 750, LL. 10/11, suggested τελουμένων [ἀγαθῶ]ν in LL. 11/12. (For discussion and bibliography on the divine figures in the relief at the top of this stele, see C. Ruggeri, *op. cit.* (our lemma no. 489) 198 note 649, Stroud)

112. Athens. Decree concerning a treaty with the Thessalians, 361 B.C. In *AR* 50 (2003/4) 4/5 (ph.), the discovery of an inscription in the Agora Excavations is briefly reported by John Camp, from the lining of a well in the Eleusinion. 'Parts of ten lines of text are preserved, with no more than eight letters surviving on any one line... it is possible to restore a line length of 21 letters per line. Preserved is the upper part of a stele containing the preamble of a decree of the year when Νικόφνητος was eponymous archon, that is, 361/0 B.C. The formulae are identical to *IG* II² 116, passed in the same year, and the decree may have to do with a treaty between Athens and the Thessalians' In *Hesperia* 76 (2007) 656/657 (ph.), Camp publishes a similar brief note on this discovery (inv. no. 17624), stating that publication has been entrusted to Stephen Tracy (Tracy's ed. pr. is going to appear in *Attica Epigraphica: A Symposium in Honor of Christian Habicht*, Papazarkadas).

113. Athens. Athenian decree concerning the poleis of Keos, 357-355 B.C.? *IG* II² 404. *SEG* XXXIX 73*. P. Brun, *ZPE* 147 (2004) 72-78, reprints this inscription, as it appears in *IG* (concise bibliography, short ap. ex., French translation), with the aim of challenging earlier chronological and historical interpretations. He questions Kirchner's late 'post 338/7 B.C.' chronology, which was based on the prescript's month and day designation (L. 1: [-] ἰῶνος ἑ[ξ]μή[νη] -). He also rejects suggestions that the decree belongs either to 375 B.C., when the Keian poleis first joined the Second Athenian League (Cargill; cf. *SEG* XXXI 73), or to 363 B.C., following the island's revolt (Dreher; cf. *SEG* XXXIX 73; XLVI 119). Noteworthy is the similarity of the final clause [δ]ῆμος [δ]ῆμος ὁ ἡ Κέως τῶν δῆμων τῶν Ἀθηναίων (L. 6) to the respective expression in the Athenian decree for Amorgos from 357/6 B.C. (*IG* II² 123 = Rhodes-Osborne, *GHI* 52, LL. 7/8). Discussion of LL. 9, 13/14, 18/19, which mention a series of oaths, treaties and decrees passed by Athens in relation to Keos; of the συνέδριον (L. 8), the σύνταξις (L. 10), and the overdue πενήκοστή (L. 16); and of Chabrias' earlier intervention (LL. 12/13). By concluding that the appropriate historical context is that of the Social War

----- non-stoich.
 [----- πυθ]αισταῖς [PΔ] [-?]
 [-----] ἐφ' ὁδία" [---]
 vacat 0.068m.

120. Athens. Decree concerning leasing of sacred land, ca. 350 B.C. IG II² 295. S.D.Lambert, *ZPE* 154 (2005) 135, 137 no. 5 (ph.), after autopsy notes that in L. 1 (which reads HP, not NI) there is space for ca. 7 letters before the preserved right edge of the stone. Imperatives accompany the basileus, who was normally responsible for leasing sacred land; L. 9, [ἀπομισθωσά]τω or [ὀρισά]τω and L. 11 (with Lambert's improved reading) [εὐθυνέ]σθω ὁ βασιλεὺς (suggestions of A. Matthaiou *per ep.*). The small stone, found in Ampelokipi, may have wandered from the city or perhaps was placed near or in the sacred land whose lease it defined.

121. Athens. Proxeny decree, ca. 350 B.C.? IG II² 267. S.D.Lambert, *ZPE* 158 (2006) 128 no. 17, interprets the vertical stroke after προξενία in L. 1 as προξενία κ[αὶ] εὐεργεσία ... or προξενία [name καὶ -] 'There is a wisp of relief sculpture preserved in the tympanum of the crowning pediment (not noted by Lawton).'

122. Athens. Proxeny decree, ca. 350 B.C.? IG II² 288. S.D.Lambert, *ZPE* 158 (2006) 128 no. 16, observes '[ιστο]τέλειαν 'Αθήνησιν' (L. 7) is Köhler's plausible but unparalleled restoration. [ἀτέλειαν 'Αθήνησιν'] can be paralleled for *proxenoi* ... as can [ἔγκτησιν 'Αθήνησιν'] ... but there is no other stoichedon irregularity in this text'.

123. Athens. Decree honoring officials and dedication to Dionysos, ca. 350 B.C. IG II² 2827. S.D.Lambert, *ZPE* 150 (2004) 109-110 no. 23 (ph.), reports the following new readings made by J. Curbiera in the text of the decree on Face B of this orthogon base:

L. 11 [- ἀρε]τῇ[ς] ἐνεκ[α καὶ] δικαιοσύνης τῆς εἰς τὴν βουλὴν καὶ τὸν δῆμον]
 L. 13 [ἀναγνίσ]σαι δὲ καὶ τὸδε τὸ ψήφισμα ἐπὶ τῷ [ἀ]νάθη[μ]α τούτῳ αἰρ[ε]θέντας
 ποιήσασθαι τὸ ἀνάθημα]

L. 16 printed as vacat in IG, in fact reads ΣΑΙΣ vac.
 In L. 14 Lambert prints [ca. 4/5]ΗΤΑΔΟΣΕΑΝΤΑΠ[- -], 'but can think of no obvious supplement.'

He speculates about the anomalous πρώτον at the end of the first line of the dedication on Face A, suggesting that the answer to the puzzle may lie in the abraded letters in the following line. There might be a parallel here with IG II² 223 + Add. p. 659, *Agora* XV 34 (see our lemma no. 129), which honors members of the Council for their work in connection with the

City Dionysia; possibly Agatharchos was priest of Dionysos on the south slope of the Acropolis.

In *ZPE* 154 (2005) 128, Lambert returns to this monument pointing out its physical resemblance to IG II² 223 + Add. p. 659 (our lemma no. 129) and *I.Oropos* 299 (our lemma no. 505) and noting that if the honorands were councillors, [πρυτάν]εις ἀνέθεσαν might be restored in L. 2

124. Athens. Proxeny decree, ca. 350 B.C. IG II² 406 SEG XXXIX 324; XL 66; XLV 231. E. Culasso-Gastaldi in D.Ambaglio (ed.), *Συγγραφή* (Como 2002) 108/109 no. 2 (ph.) [non vidimus]. S.D.Lambert, *ZPE* 158 (2006) 128 no. 18, considers plural honorands as unlikely on grounds of spacing. He reads LL. 3/4 as follows:

[προξενία καὶ εὐ]εργε[σία]
 4 [--- ca. 20---] ἔρωτω[ν]ι[α]τ[η]

'The relief of Athena and a bearded figure leaning on a staff (Asklepios?), with a snake curled between them, perhaps alludes to the medical reputation of Kroton (Hdt. III 131), or the honorand may have been a doctor.'

125. Samos. Honorific decree of the Athenian cleruchy for Zeno[dot]os, ca. 350 B.C. IG XII.6.1 252. SEG XLV 1164; SEG L 810. See our lemma no. 807 bis.

126. Athens. Citizenship decree for Orontes of Mysia, 349/8 B.C.? IG II² 207. SEG XLI 43; * XLII 229, 1842; XLV 1629. Osborne, *Naturalization* D12. Tracy, *ADT* 69 note 2; Veligianni-Terzi, *Wertbegriffe* A86. S.D.Lambert, *ZPE* 158 (2006) 120 (bibliography), 123-127 no. 2 (ph. Fr. B+D, C), presents a new text of the lost Fr. A based upon a collation of the two printed texts in K.S.Pittakis, *L'ancienne Athènes* (Athens 1835) 500/501, and A.R.Rangabé, *Antiquités Helléniques* 2 (Athens 1855) no. 397, who did not see the stone, and an unpublished transcription made by Pittakis on November 4, 1830, now in the archives of Inscriptions Graecae in Berlin (ph.). On 124/125 he provides a very detailed ap. cr. of variant readings. The most difficult crux in this text is the name of the archon given in Fr. A L. 11 variously as ἐπὶ Νικομάχου ἄρχοντος (341/0 B.C., Pittakis 1835), ENIKAMMAXOY Rangabé who interpreted this as Κα<λλ>μάχου (349/8 B.C.), and ΕΠΙΚΑΜΑΡΧΟΥ (Pittakis 1830). After discussing other indications of the date, such as the prosopography of the generals in LL. 11-14, 21 of Fr. B, the form of the prescript, the σύμβολο agreement in Fr. B, L. 6, the identity of Orontes, and the orthography, Lambert concludes that Fr. A, B+D, and C all come from the same stele and that the date of 349/8 B.C. is the most likely. 'No line can be restored with sufficient confidence to yield a firm line length' (126 note 29).

- ἔδοξε τῷ δήμῳ· Πανδιονίς <ἐ>πρυτάνευ[ε] ----- ἐγραμμάτευε-----]
 Φλυεύς ἐπεστάτει· Πολυκράτης Πολυκράτους [- - - εἶπεν· περὶ ὧν ----- οἱ]
 πρέσβεις οἱ τε Ἀθηναί<ω>ν καὶ οἱ παρὰ <Ο>ρόν[του ἦσαντες -----]
 4 [-] τῇ Ἀθηναί<ω>ν ΠΟΙΕΙΝ ΤΟΝ ΔΗΜΟΝ ΑἰΓΕΤΑΙ [- - - -----]
 [-] ἀνὴρ ἀγαθὸς περὶ τὸν δῆμον [- - - ----- κα]
 [-] ν[ε] <ω>ν καὶ ἐν τῷ ἔμπροσθεν χρόνῳ, εἶναι Ὅρ[ον] τῇ Ἀθηναίων ----- δοῦναι τὴν]
 ψῆφον περὶ αὐτοῦ τοῦ πρυτάνειν ἐν τῇ [πρώτῃ ἐκκλησίᾳ ----- στεφανώσαι αὐ]
 8 τὸν χρυσῷ στεφάνῳ ἀπὸ χιλίων δραχμῶν ΟΡ[-] [ΜΑ[-] -----]
 τοῦ στεφάνου· βουλευσάσθαι ΠΝΑ[-] [-] ὁπόθεν [- - - -----]
 πάντα ΜΙΝΗΙΗΦ[-] -----] Ὅρόντου πρὸς το[-] [ΟΡΟ[-] -----] χων οἱ φ[-] ----- το]
 [ὅς θε] μοθέτας τοὺς ἐπὶ [- - - ? - -] ἀρχόντος [-] [βουλευον[-] [ΛΧΟΑΙΟ[-] -----]
 12 Ἀθηναίων ἢ τῶν συμμάχων μὴ ΛΙΠΟΜΕΝ[-] [ΩΝΤΟΥ ΑΡΧΙ[-] -----]
 δήμου τοὺς μὲν Ἀθηναίους δι[κα]ς <δ>ιδ<α>ναι ἐν τοῖς συμβόλ[οις] -----]
 ΤΙΘΕΙΣΙΝ ἐκ τῆς Ὁρόντου ἀρχῆς ΕΤ[-] [συμμ<α>χ[-] -----]
 ἐξεῖναι τῷ ἐγκ<λ>ήματι ΩΛΑΟΕΠ[-] [ΑΝ[-] -----]
 16 [-] ῥυσιν· τὴν δὲ βουλὴν τὴν [- - - -----]
 [-] καὶ τῷ δήμῳ [- - - -----]

127. Athens. Proxeny decree, 348 B.C.? IG II² 149. SEG XLVIII 24.* Veligianni-Terzi, *Wertbegriffe* A114. S.D.Lambert, *ZPE* 158 (2006) 129 no. 24, supports the above date, rejecting ca. 375 B.C. on the basis of the lettering, noting that 'inter alia the latest occurrence of δέκα ἡμερῶν in an inscribing clause . . . is [IG II² 206 L. 31] of 349/8 B.C.'

128. Athens. Decree in honor of an office holder in 347/6 B.C., 346/5 B.C. IG II² 215. SEG XLVIII 4. S.D.Lambert, *ZPE* 150 (2004) 108, 110 no. 18, rejects the view that the honorand held the office of ἐπιμελητής τῶν κρηνῶν, since 347/6 B.C. was not a Great Panathenaic year (see our lemma no. 150). He finds it more likely that he held some other, annual, office. Lambert also doubts Kirchner's restorations of his name as [Κηφισο]δῶρο Καλλι[φ]ο Ἀγνούσιου in LL. 9-10, since both are very common name components, for which Lambert offers two other restorations of known individuals.

129. Athens. Dedication and honorary decrees for members of the boule. 343/2 B.C. IG II² 223 + Addenda p. 659. *Agora* XV 34. SEG LII 90.* In *ZPE* 150 (2004) 88-90 no. 1 (ph.), S.D.Lambert notes that since Wilhelm's restoration of Ἐλευθερέως in IG II² 410 LL. 39/40 must be rejected as a parallel, Lambert's own proposed restoration gains new force (see our lemma 153) and makes possible here in B. L. 6/7 περὶ τὴν ἐορτὴν τοῦ Διονύσου τοῦ ἐν ἁστί. In B. L. 10, he reads Π. In B. L. 11 for the proposer, he suggests [Καλλιφῶν] Ἀντικράτους Παμβωτάδης, who was an ancestor of LGPN II Καλλιφῶν no. 18, son of

Σωκράτης of Pambotadai in the 2nd cent. B.C. For a possible parallel with IG II² 2827, see our lemma no. 123.

In *ZPE* 154 (2005) 127/128, Lambert returns to this monument observing that like IG II² 2827 and *I.Oropos* 299 (see our lemma no. 505), the inscribing of state decrees directly on dedications is a feature specific to those honoring Athenian citizens in this period. He sees no connection between the reference to Hephaistos in the dedicatory formula and his role in the decrees and is skeptical of the suggestion of Humphreys, *Sirangeness*, 102 note 61, that there was a reference to the festival of the Chalkeia. 'One wonders whether the dedication was set up in the Hephaisteion . . . the major temple closest to the Council chamber.'

130. Athens. Decree in honor of Arybbas, king of the Molossians, 342 B.C.? IG II² 226 + Add. p. 650. SEG XLII 90;* XLV 231; LI 17; LIII 37, 2180. Rhodes-Osborne, *GHI* 70. S.D.Lambert, *ZPE* 158 (2006) 120/121, notes that it is likely that the king's patronymic and ethnic were given in L. 2 in accordance with normal practice.

131. Athens. Proxeny decree for Theoklos of Corinth, 341/0 B.C. IG II² 229 + Add. p. 659. SEG XXXIV 261. Veligianni-Terzi, *Wertbegriffe* A116. S.D.Lambert, *ZPE* 158 (2006) 136 no. 54 (ph.), now reads Θέοκ[λον] in L. 11, and regards Veligianni's suggestion of a proxeny award as 'attractive, but not certain.'

132. Athens. Proxeny decree for Kleomis of Methymna, ca. 350-340 B.C. IG II² 284 + Add. p. 659. SEG XLIV 1736. Tod, *GHI* II.170. Veligianni-Terzi, *Wertbegriffe* A112 (ph.). S.D.Lambert, *ZPE* 158 (2006) 128, 136/137 no. 19 (ph.), after autopsy of Fr. A, now in New York, Metropolitan Museum, inv. no. 26.60.4, suggests that the bottom of this stone has been damaged since the 19th cent., removing all trace of an A read by Rangabé and Kobler (IG II 141), which could belong to a second decree or a rider to the existing decree 'Incorporating a minor new reading from autopsy,' he now prints:

καὶ εἶναι

[αὐτὸν πρό]ξενον [καὶ εὐεργέτην αὐτ-
 [τὸν καὶ ἐγκό]ρους [τοῦ δή]μου τοῦ Ἀθην-
 16 [αἰών] vacat
 vacat 1 line
 [.....¹².....]Α[-εἶπεν· τὰ μὲν ἄλλα καθάπερ τῇ βουλῇ?]

133. Decree, 350-340 B.C. IG II² 298. Tracy, *ADT* 70. S.D.Lambert, *ZPE* 150 (2004) 90, 105 (ph.), reprints the preserved text of this decree, consisting of only the final three lines, and speculates that since the stele is to be set up 'in front of the bouleuterion,' and 'in our period this place of erection was associated with decrees honouring councilors or Council officials,'

the honorand here may also have served on the Council. 'The extensive vacat below the text would be suitable for a painted crown.' He places the decree in the last decade of the career of Tracy's Cutter of IG II² 105, 368-339 B.C.

134. Athens. Proxeny Decree for Praxias of Delphi, ca. 340 B.C.? IG II² 416 Fr. A. SEG XLV 76.* S.D.Lambert, ZPE 158 (2006) 130 no. 31 (ph.), prints a new photograph.

135. Athens. Proxeny decree for Apelles of Byzantion, 340/39 B.C.? IG II² 235. SEG XXXIV 261; XLVIII 25. Veligianni-Terzi, *Wertbegriffe* A120. S.D.Lambert, ZPE 158 (2006) 130 no. 29 (ph.), briefly speculates about the possible connection of this decree with the Ἀπελλῆς of Byzantion, who was a mercenary commander in Alexandria and the father of the grammarian Anistophanes of Byzantion, and the possibility that this man was awarded Athenian citizenship and lived in Athens.

136. Athens (now lost). Decree honoring prytaneis, 339/8 B.C.? IG II 221. Not in IG II² SEG XLV 227. Ed. pr. F.Lenormant, *RhMus* 21 (1866) 363, no. 102. I.Kirchner subsequently found a squeeze in Berlin and published it as genuine, *MDAI(A)* 51 (1926) 157/158. On the basis of SEG XVI 52, E. Schweigert restored the demotic of the secretary in 339/8 B.C., L. 6 as Χολλῆιδης, *AJP* 61 (1940) 358. In ZPE 150 (2004) 90, 103-105, no. 8, S.D.Lambert prints a photograph of the Berlin squeeze and registers his unease and that of A.P.Matthaiou as to the inscription's authenticity. He quotes a detailed observation by S.V.Tracy who finds the lettering compatible with contemporary practice. Lambert notes, however, the absence of a proposer of the decree as currently restored and the addition of the chairman's father's name but no demotic. The inclusion of the definite article after οἱ πρυτάνεις in L. 6 is anomalous. On 103 he prints Kirchner's restorations for the year 339/8 B.C. and on 104 his own following reconstruction of 331/0 B.C.

[ἐπ' Ἀριστοφάνους] ἄρχοντος ἐπὶ τῆς Ἀκαμα-
[ντίδος δευτέρας] πρυτανείας ἡ Φαίδρος
[.....] ἔγραψεν· ἐγὼ δὲ βοήθησα·
4 [τρίτη ἐπὶ δέκα· τ]ῶν προέδρων ἐπιψήφισε
[.....] Ἀριστοφάνου· ἔδοξεν τῇ βο-
[υλῇ καὶ τῷ δήμῳ]· ἐπειδὴ οἱ πρυτάνεις ο-
[.....]

Stoich. 33.

137. Athens. Peace treaty with Philip II of Macedon, 338/7 B.C. IG II² 236. SEG XLVII 125*, 2313; LIII 104, 582. Rhodes-Osborne, *GHI* 76. See our *Lenina* no. 155.

138. Athens. Decree in honor of Alkimachos, 337/6 B.C. IG II² 239. SEG XXXII 78,* XXXV 239; XXXIX 324; XLV 231; LIII 37. S.D. Lambert, ZPE 158 (2006) 136 no. 55, considers the following three possibilities for the identity of the honorand; (1) Ἀλκίμαχος, Harpokration, s.v. (2) Ἀλκίμαχος Ἀγαθοκλέους Πελλαῖος, general and envoy of Philip and Alexander, Arrian, *Anabasis* 1.18.1: 6.28.4. (3) identical with or the father of Ἀλκίμαχος Ἀλκίμαχου Ἀπολλωνιάτης, IG II² 391, 333/2 B.C.

139. Athens. Proxeny decree, 337/6 B.C. IG II² 240. SEG XXXI 77; XXXV 239; LI 77. Tod, *GHI* II.181. Veligianni-Terzi, *Wertbegriffe* A124; Tracy, *ADT* 77. S.D.Lambert, ZPE 158 (2006) 131 no. 33 (ph.): 'prolonged examination of the stone on several occasions has yielded [in L.L. 9/10] ἐπειδὴ εὐνους [ἐ]στ[ιν] Δίος Ἀνδρομένο[...]. . . though Δίος is highly uncertain.' The ethnic probably had 4 letters and the there was either an extra letter in the line or the father's name was shortened to -μένου to avoid breaking the honorand's name at line-end.

140. Athens. Honorary decree, 337/6 B.C.? SEG XXXV 64. Veligianni-Terzi, *Wertbegriffe* B7 (SEG XLVIII 7). S.D.Lambert, ZPE 150 (2004) 88, 91/92, finds the very considerably restored text of this decree (by Schweigert, Schwenk, and Veligianni-Terzi) unsatisfactory. There is no physical indication of the length of line, for the left side is missing. The name Ἀμενίας in L. 11 is represented by 45 citizen examples in *LGPN* II; too many to secure identification as the father of the hypothetical secretary Chairestratos. In the prescript the restoration only works if it is assumed that ἡ is omitted before the name of the secretary and patronymic; this anomaly has been plausibly restored in IG II² 242 and 276, both of this year, but is not attested on stone. Lambert further objects that the restoration τε καὶ in L.L. 9/10 'does not occur in any inscribed state decree of 352/1-322/1 and is very rare in such decrees in adjacent periods.' In L. 8, ἐν παντὶ καιρῷ 'is typically used in connection with services rendered on repeated, discrete, past occasions by foreign honorands... [not] in relation to an Athenian honorand at this period and it is unsuitable with a present indicative verb such as ἄρχει, describing a single continuous period of office.' 'Performed his office is idiomatic English, but ἄρχει τὴν ἀρχὴν αὐτοῦ (or αὐτοῦ) is not in the idiom of Athenian decrees.' On Veligianni-Terzi's proposed restoration in L. 10 he notes that it is open to the τε καὶ objection and we do not know how the verb in L.L. 9/10 ended, hence the number of spaces available for restoration is similarly unknown. He objects to her restoration of L.L. 12/13 on the grounds that 'apart from the questionable insertion of τε, the inversion of the normal order, στεφανῶσαι... χρυσῶν στεφάνων is unexampled in state decrees at this period, and crowns were of 500 dr. or 1000 dr, but not more.' In L. 20 he is unable to confirm Schweigert's dotted epsilon, which is crucial for the restoration here.

storch. 82



ÉCOLE FRANÇAISE
BIBLIOTHÈQUE
ATHÈNES

144. Athens. Decrees in honor of Phyleus, 336/5 and 335/4 B.C. IG II² 330 + 445. SEG XXXIX 81, * 307; XLVIII 25; LH 135. S.D.Lambert, *ZPE* 150 (2004) 89, 92-96 no. 3 (ph.), adopting a suggestion of A.P.Matthaiou, proposes the following new restorations:

- L. 6 Φυλεὺς χειροτ[ονηθεῖς γραμματεὺς τῇ τε βουλῇ κα]-
[ι] τῶι δήμῳι
- L. 13 ἐ[παινέσαι τὸν γραμματέα τῆς βουλῆς καὶ τοῦ]
[δῆ]μου τὸν ἐπὶ Π[υθοδῆλου ἀρχοντος]
- L. 21 καὶ οἱ ἄλλοι οἱ καθιστάμε[νοι γραμματεῖς φιλοτιμῶντα]ι
- L. 33 [χειροτονηθεῖς γραμματεὺ]-
[ς τῇ] βουλῇ καὶ τῶι δήμῳι[ι]
- L. 51 περὶ ὃν Φυλε[ὺς λέγει ὁ γραμματεὺς τῆς βουλῆς]
κα[ι] τοῦ δ[ῆ]μου

He rejects the view that the honorands are συλλογεῖς τοῦ δήμου or ἱεροποιοί and suggests that Phyleus' colleagues in LL. 52, 59/60 might be συνγραμματεῖς, citing contemporary parallels. Since in L. 61 [ἕκαστον αὐτῶν] would then be two letters too long, Lambert urges caution. He regards Wilhelm's restoration of [Παυδ]ανίας in LL. 52, 59 as quite possible, but not compelling. After discussion of the calendric elements in this text, Lambert likewise concludes that 'caution is appropriate.' Nor does he believe that there is adequate evidence to restore the tribes in prytany or the names of the proposers in LL. 5 and 32. In LL. 64/65 new readings yield the following text:

[... τὸν δ[ε] ταμίαν δ[οῦναι]-----}
[... ἀργύρ]ιον ἀπο[λαβ]-----}

In L. 37 his new reading το[ις] λαγχάν[ουσι] rules out Veligianni-Terzi's τῶ[ν] λαγχάν[όντων]. See SEG XLVIII 7.

145. Athens. Decree in honor of Peisitheides of Delos, ca. 334 B.C. IG II² 222. SEG XXVIII 50; XXXI 271; XXXIX 309; XLII 229; L 178; LI 2312. S. D. Lambert, *ZPE* 158 (2006) 122 no. 8, notes that there are three crowns below the text of the decree, which belong either to multiple crowns awarded to the honorand or to him and to two others (family or associates) who were crowned along with him. In L. 5, καὶ τοὺς συν[] might refer to them.

146. Athens. Decree in honor of Amyntor, son of Demetrios, 334/3 B.C. IG II² 405 + SEG XXI 274. SEG XLI 45. * Tracy, *ADT* 8, 122, 126-127. Veligianni-Terzi. *Wertbegriffe* A143. P. Brun, *Démade* 92, 177, no. 6, finds the arguments in favor of identifying the honorand as a powerful Macedonian and classifying the decree as indicative of Demades' 'pro-Macedonian' policy very tentative and biased. S.D.Lambert, *ZPE* 156 (2006) 121 no. 6 (ph.), after autopsy, makes the following slight corrections to the readings in LL. 21-24 and observes that the names Demetrios and Amyntor may not here indicate the father of Hephaisiteion friend of Alexander the Great.

τὸν δὲ γραμ-
[ματέα τὸν κατὰ πρυ]τ[ανε]-
[ι]αν [ἀναγράψαι τὸδε τὸ ψ]-
[ή]φισ[μα]

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147. Athens. Fragment of a decree proposed by Lykourgos, 334/3 B.C.? IG II² 414 Fr. A. SEG XXI 276; XXXIX 91; XL 75. Tracy, *ADT* 123, 126/127, no. 2. In *Hesperia* 9 (1940) 339/340 (ph.), E. Schweigert isolated this fragment, with its 9 incomplete lines of surviving text, from three other non-joining pieces combined previously by Wilhelm. Schweigert published an almost fully restored text of 15 lines of the above year which he identified as the decree in honor of Diotimos proposed by Lykourgos and mentioned by [Plutarch], *Mor.* 844a (*Lives of the ten orators*, 5-6) (SEG XXI 276). In *ZPE* 150 (2004) 108, S.D.Lambert notes that the date depends on the dubious restoration of [Δ]ημοκ[.....] as [Δ]ημοκ[ράτης Παιανιεύς] (LL. 7/8), and that the attractive association with Diotimos depends upon the fact that his name is completely restored in L. 11.

148. Athens. Athenian treaty with Alexander. 333 B.C.? IG II² 329. SEG XXXV 66; * XLVIII 705. Scrutiny of both ancient sources and modern bibliography leads I. Worthington, *ZPE* 147 (2004) 59-71, to reject the traditional interpretation of IG II² 329 as the Athenian copy of Alexander's renewal of Philip II's Common Peace. The highly specialized body of the ὑπασπισταί (L. 9) has no place in the historical conditions of 336 B.C. Moreover, a reference to Pydna (L. 13), which was otherwise of no importance to the League of Corinth, is only understandable in the light of Pydna's potential as a defensive harbor. For Worthington IG II² 329 is a treaty signed in ca. 333 B.C. between the Athenians and Alexander, who was struggling to check the massive Persian fleet operating in the Aegean at the time. Athens would have been lured into offering its military support to Alexander by the latter's promise to free the Athenians captured at the battle of Granikos. Regarding Worthington's radical re-interpretation, P. Gauthier, *BE* (2005) no. 209, pronounces: 'C'est ingénieux, sinon convaincant'.

155. Athens. Decree concerning a festival (?), ca. 335-330 B.C. *SEG* XVI 65; XXIX 88, XLII 229. J.D. Sosin, *MH* 61 (2004) 2-8, reprints the text with app. cr. and full bibliography. He sees the new festival as part of Lykourgos' program and associated directly with the celebration of Peace in 354/3 B.C., following the destruction of Thebes and Athens' successful negotiations with Alexander of Macedon. Like some Lykourgan festival renewals and enhancements, Sosin proposes that this one was funded by an endowment: 'the five talents did not represent the outlay of a single year, but the principal from which running expenses were to be generated.' S.C. Humphreys, *Strangeness*, 112-114, proposes that this text formed part of Phanodemos' law on the new Great Amphiaraiia, 'the full text of which was presumably set up in Oropos.' Its provisions are not to be associated with the Peace of 375 B.C., for Tracy, *ADT* 76-78, dates the lettering to ca. 345-317 B.C. and Lambert (*per ep.*) compares *IG* II² 236, the peace with Philip, and 329, the peace with Alexander. Humphreys suggests that the unconventional heading on the stone, which mentions only the secretary, may be explained by the fact that it is an excerpt. The $\pi\lambda\alpha\iota$ in L. 9, which have puzzled previous editors, might be the gates of Oropos. The expectation of the third year in L. 4 'would imply that about two months had passed between the honours awarded to Phanodemos in the ninth prytany of 332/1 on Thargelion 9 [*IG* VII.4253; *I.Oropos* 297] and publication of the regulations early in 331/0.'

S.D. Lambert, *ZPE* 154 (2005) 145, 147/148, no. 8, finds the contents of this inscription typical of the enactments enhancing the festival program in Athens made under Lykourgos. He follows Schweigert (*SEG* XVI 65) in associating it with the peace of Corinth (338/7 B.C.) seeing in LL. 3-4 a reference to the stele on which this peace was recorded, *IG* II² 236; Rhodes-Osborne, *GHI* no. 76, which in thickness, letter heights, stoichedon checker-pattern, treatment of the back surface, is identical to *SEG* XVI 55. 'It seems fairly clear that our text was intended to complement *IG* II² 236 physically as well as in content; perhaps the two stones were set up next to one another.' After consideration of the views of Sosin and Humphreys, he suggests that the festival may have been an international one established by the Makedonians, since the peace of Corinth was a multi-lateral agreement perhaps connected with *IG* II² 329, a copy of which was set up in Pydna as well as in Athens (but see our lemma no. 148). Because of the prescript, Lambert is attracted to the theory of M.H. Hansen, *GRBS* 20 (1979) 33, no. 5 (*SEG* XXIX 88) that this document is a law. The text is non-formulaic and restorations are not compelling. In L. 11 'one might consider $\tau\alpha\varsigma$ $\acute{\epsilon}\nu$ Κορινθίῳ $\pi\lambda\alpha\varsigma$. Since the first preserved letter in L. 12 is certainly iota, not nu, he rejects Robert's restoration (*SEG* XXIX 88), and proposes that in a 'Corinthian league document not drafted in Attic,' we might have [$\acute{\epsilon}\lambda\acute{\epsilon}\sigma\theta\alpha\iota$] $\delta\epsilon\kappa\alpha$ $\mu\acute{\epsilon}\nu$ $\iota(\theta)\nu[\delta\iota\kappa\upsilon\sigma\upsilon\varsigma]$.

156. Athens. Decree, ca. 330 B.C. *SEG* XXXVI 149. After autopsy of the stone in the University Museum, Oxford MI (inv. no. UM G 11.3.665), S.D. Lambert, *ZPE* 148 (2004) 184-186, presents the following new text based on a stoichedon line of 31 letters (OI occupy one stoichos). Lambert finds persuasive the view of the ed.pr. that this decree concerns the Lykourgan rebuilding of the Theater of Dionysos and is closely related to *IG* II² 351 (Rhodes-Osborne, *GHI* 94) in honor of Eudemos of Platara, 330/29 B.C., 'raising the possibility that proposer and/or secretary (i.e. year) were the same' (186). Lambert corrects the stoichedon

checker units (incorrectly reported in ed.pr.) as 'horiz. 0.0106, vert. 0.011' m. In *ADT* 87, S.V. Tracy assigned this inscription to his Cutter of *IG* II² 334, ca. 345-ca. 320 B.C.

[-----] Stoich. 31
 [.....]ΙΟΣ[.....]
 [.....]ΙΣΙΟΣ[.....]
 4 [.....]τὴν σκην[ήν]
 [.....]δωρ[ε]άς· διδ[όν]αι δὲ
 [.....]ἐ[κ]πο[ρ]ῶν[η]
 [.....]χρησ[θ]ῆ[ι]αι
 [.....]τοῦ μετοικ[ί]ου
 8 [ἐπιμελ[ε]ίσθ]ω δὲ ἡ βου[λ]ῃ τῶν
 [.....]ω[ν] οἷς ὁ δῆμος
 [.....]τὴν δωρεάν, ὅπως ἂν
 [.....]μὴ ἀδικῶνται· ἀναγράψαι δὲ τὰ-
 12 [δε τοῦ ψήφισ]μο τὸν γραμματεῖα τῆς βου[λ]ῆ[ς].
 [.....]καὶ στήσαι ἐν ἀ[γ]ορᾷ
 [-----]

L. 3. The 4th letter in σκην[ήν] as a clear nu, Lambert II. 4/5 Lambert *per ep.* suggests perhaps also [δωρ]εάς διδ[όν]τας· εἶναι δὲ --- or διδ[όν]τας. The correct reading in L. 5, pace P. Gauthier, *BE* (1988) 370, is [ἐ]κπο[ρ]ῶν[η]---, a hapax in Attic decrees. II. 8-10: [ἐπιμελ[ε]ίσθ]ω δὲ ἡ βου[λ]ῃ ὅπως ---]ΝΟΙΣ ὁ δῆμος --- [---] δωρεάν, ὅπως δ' [ἂν ---]. ed.pr.; Lambert translates his own supplement as 'let the Council take care of the X to whom the People ... made/make the grant, so that ... they come to no harm'.

157. Athens. Proxeny decree for Apses and Hieron of Tyre, after ca. 330 B.C. *IG* II² 342 + *SEG* XXXV 70.* *SEG* LII 1929. Cf. *SEG* XXXIX 109. Culasso Gastaldi, *Proxenie* 193-203 no. 12 (ph.), prints a slightly different text with app. cr. and full commentary after autopsy of the stone, stressing that the original left side of the stone is not preserved. She regards it as an honorary decree for Phoenician grain merchants bringing produce from the west and places it in the 'twenties of the 4th cent. B.C., without, however, having any necessary connection with the capture of Tyre by Alexander in 332 B.C. or with *IG* II² 418. Athenian proxenoi did not have to reside permanently in their native land. S.D. Lambert, *ZPE* 158 (2006) 133 no. 44, agrees in essentials with Culasso Gastaldi's text, but judges the first letter in L. 1 to be a certain alpha, as reported by the ed.pr., 'ruling out the restoration Τρα[γ]ιλίαι[ς]. After the alpha I read: central vertical (top not preserved, T possible; Α [A. Stroud] or perhaps Κ; uncertain trace of the bottom of a central vertical.'

158. Athens. Law and decree on the Lesser Panathenaia, 335/4-330/29 B.C. *IG* II² 334 + *SEG* XVIII 13, *SEG* LII 92.* LIII 13. *Agora* XIX L 7; XVI 75. Rhodes-Osborne, *GHI* 81.

S.D. Lambert, *ZPE* 154 (2005) 144-147, no. 7 (ph.), discusses the several physical and historical criteria for dating this inscription, concluding that the date is most likely controlled by one's view on the still uncertain identification of the area called Νέα. 'In the law the lease has yet to be drawn up, while in the decree the income from it is known. This suggests some passage of time between the two.' He offers observations on the ἱεροποιεῖν of the Great and Little Panathenaia, urging that 'the little or yearly Panathenaia took place even in Great Panathenaic years.' Examining the text of Fr. B, LL 3-7, he tentatively proposes in L. 4, κ[α]ι Πανθηναϊκῶν ἡμερῶν π[ρ]οσθεῖναι ὡς ἀριστα or perhaps {ὅπως ἂν ... ἡ θυσία γίνηται...} γίνηται ἡ θυσία π[ρ]οσθεῖναι ὡς ἀριστα, citing parallels in *IG II²* 47 L. 27 and κατ' ἐννεατὸν κ[α]λῶς, π[ρ]οσθεῖναι ὡς ἀριστα, citing parallels in *IG II²* 47 L. 27 and κατ' ἐννεατὸν κ[α]λῶς, L. 5. On 144/145, note 69, Lambert finds the absence of contemporary Attic SEG XXVIII 103, L. 5. On 144/145, note 69, Lambert finds the absence of contemporary Attic parallels for the financial procedure suggested by Sosin (*SEG* LII 92) serious enough to label the theory 'ingenious' [From my British teachers at the University of Toronto this word was always the most damning praise. Stourd]. On 144 note 65 Lambert has useful remarks on the difference between laws and decrees in 4th cent. B.C. Athens, finding the 'general law—specific decree' distinction unsatisfactory. 'A thoroughgoing treatment of Athenian laws and lawmaking in the fourth century is much needed.'

J.D. Sosin, *MH* 61 (2004) 4 note 13, returns to this inscription, urging that he 'cannot confirm the *iota* in χωρ[ι]ς' (A.15) on the squeeze at the CSAD in Oxford. Lewis' excellent photo (pl. 43) shows but faint traces of the top of a centered letter; the stone breaks diagonally so that Lewis' *iota* might be an *alpha*; if so, then Robert's hunch that the Nea modified an elliptical *chota* might have been correct in sense and fact; restore A.14-15: τῆς κλητηκοστικῆς τὴν κρῆσιν τῆς ἐν τῇ Νέᾳ χωρ[ι]ς?... Oropos remains the most likely candidate.' [Caveat lector, Stourd].

159. Athens. Decree in honor of the son of Diophantos, after ca. 329 B.C. *IG II²* 422. *SEG* XXIV 108. S.D. Lambert, *ZPE* 158 (2006) 134 no. 47, notes that the formula κατὰ τὸν νόμον probably indicates a date after 329-325 B.C. In L. 9 before ΙΑΙΑ of the ethnic he reads the right end of a top horizontal and speculates about a possible reading of [Α]Ι[Λ]Ι[Α]Ι[Α], *IG II²* 7946, but not very enthusiastically. 'No such ethnic... seems to be otherwise attested... and Sean Byrne *per ep.* plausibly suspects a cutter's error for the Athenian demotic ΑΙΓΙΑΙΕΥΣ.'

160. Oropos. Amphiarion. Decree of the Athenian Boule and list of donors, 328/7 B.C. *I Oropos* 299. See our lemma no. 505.

161. Athens. Decree in honor of Androkles, priest of Asklepios. 328/7 B.C. *IG II²* 354. *SEG* XXIII 56.*XXXV 239, XLII 229, XLVIII 30, XLIX 187. Tracy, *ADT* 106. Veligianni-Terzi, *Wertbegriffe* B18. S.D. Lambert, *ZPE* 156 (2004) 106 no. 11, especially note 69, after autopsy and examining squeezes in Oxford and Berlin, defends the reading of epsilon as the last letter of L. 5, and favors the restoration of the day of the prytany as the 26th, ἑ[κ]ατη καὶ

εἰκοστ[ῆ]ν, yielding an intercalary year which accords with 'the weight of scholarly opinion, with which I agree,' for reconstructing the prescript of the contemporary *IG II²* 452 as that of an intercalary year.

162. Athens, now lost. Proxeny (?) decree for Eurylochos of Kydonia, 328/7 B.C.? *IG II²* 399 + Add. p. 660. *SEG* XXXIX 89, 95; * 1770; XLIV 1736; LIII 140. S.D. Lambert, *ZPE* 158 (2006) 136, 140-143 no. 56 (ph.), reproduces Fourmont's transcription of this stone (the sole textual authority) and prints his own version of the text.

	[ἐπὶ Εὐθυκρίτου ἀρχοντος, ἐπὶ τῆς] non-stoich.
	[Ἐρεχθεΐδος ἑκτης πρυτανείας ἦν]
	[Πυθοδόχου Πυθοδόχου Ἀγνούσιος]
4	[ἐγγραμμάτευε· Γαμηλιῶνος δγδοεῖ]
	[ἐπὶ] δέκ[α], μῆτι καὶ τριακοστῇ τῆς]
	πρυτανείας τῶν προέδρων ἐπεψη[-]
	φισεν Πάμφιλος Φυ[λ]άσιος καὶ συμ[-]
8	πρόεδροι· Δημάδης Δη[μ]έου Παιαν[ι]εύς]
	εἶπεν· ἐπειδὴ πρότερόν τι οἱ πρό[-]
	γονοὶ οἱ Εὐρυλόχου, καὶ ὁ καθ' ὅ
	ἄκασανδρος, φίλοι ὄντες καὶ εὖνοι]
12	τῇ πόλει, πολλὰ καὶ μεγάλ[α] εὐεργέ[-]
	τησαν τὸν δῆμον τὸν Ἀθ[η]ναίων]
	καὶ νῦν Εὐρύλοχος πατ[ρι]κήν ἔ[-]
16	χων εὖνοιαν πρὸς τὸν δῆμον τὸν
	Ἀθ[η]ναίων διατελεῖ χρή[σι]μος ὢν]
	καὶ κοινῇ καὶ ἰδίᾳ τοῖς ἀ[φ]ικνου[-]
	μένοις Ἀθ[η]ναίων εἰς Κυθ[ω]νίαν]
20	καὶ πολλοὺς Ἀθ[η]ναίων λυτρωσά[-]
	μενος ἐκ Κρήτης ἀπέστ[ει]λε τοῖς]
	αὐτοῦ ἀναλώμασιν καὶ αἰτίας ἐ[-]
	γένετο τοῦ σωθῆναι ἐκ [-----]
	[---]ν εἰς τὴν ἰδίαν, συν[---]

Lambert's restorations in LL. 1-6 are based on his reconstruction of LL. 1-11 of *IG II²* 452, which may have been passed on the same day; see our lemma no. 163 and commentary there on the calendar. L. 18, ΑΝΑΑΟΜΑΣΙΝ Fourmont. 'If this is an error in Fourmont's transcript, it is the only significant one. In general he seems to have been accurate.' In LL. 2/3 Lambert lists several possible restorations previously suggested, but notes that 'there is no precise parallel in an Athenian decree and the exact number of letters cannot be determined.' On 142, Lambert notes: 'Fourmont shows the demotic in [L.] 7 as ΦΙ, but one may assume that the stroke after the phi fell on the break of the stone and in these circumstances it is very plausible that he might have mistaken the vertical of an upsilon for an iota'. [It will be seen that in the reconstruction of

the text of this decree and IG II² 452 in the next lemma much depends on the demotic of Pamphilos. In his transcription, reproduced by Lambert, Fourmont in fact draws the break at the right side of the stone in L. 7 and the vertical stroke that he records as the last preserved letter in this line appears to fall to the left of the break, not in it. Also, the vertical stroke appears to lie much closer to the preceding Φ than other upsilons do to their preceding letters. But how accurate was Fourmont's sketch of the broken right surface? Stroud

163. Athens. Decree, 328/7 B.C. IG II² 452. SEG XXXIX 89, * 95; XL 80; XLV 220. Following Habicht's suggestion that this decree and IG II² 399 + Add. p. 660 (our lemma no. 162) were passed on the same day in 328/7 B.C. (SEG XXXIX 95), S.D. Lambert, ZPE 158 (2006) 140-143 no. 56 and 159 (2007) 121, 125 no. 146 (ph.), prints the following expanded restoration of LL. 1-11 after autopsy of the stone.

	[ἐπὶ Εὐθυκρίτου ἀρχοντος	non-stoich.
	[ἐπὶ τῆς Ἐρεχθεΐδος ἔκτης πρυτανείας ἡ Πυ]-	stoich. 36
	[θόδηλος Πυθαγόρου Ἀγνούσιος [ἐ]γγράμματος	
4	[Γαμηλιῶνος ὁδός] ἐπὶ δέκα, μι[α] καὶ τριακο-	
	[στεῖ τῆς πρυτανείας ἐκκλησίᾳ κυρία τῶν προ]-	
	[έδρων ἐπεψηφίσε]ν Πάμφιλος Φυλ[άσιος· συμπρ]-	
	[όεδροι . . . 9 . . .] Ἀλκίμεδους, Θ[. . . 12 . . .]	
8	[. . . 12 . . . Χολλ[ε]ίδης, Α[. . . 14 . . .]	
	[. . . 14 . . . Μ]ελίτεως, Γ[. . . 13 . . .]	
	[. . . 12 . . . Οἰν]αῖος, Βοδ[λ]ίς Θοραῖος,	
	[Λυκούργος Λυκόφρο]νος Βουτά[δης εἵπεν . . .]	

Lambert notes that in L. 4, [ἐνάτ]ει is also possible, 'entailing merely a slightly different assumption about the sequence of full and hollow months at the beginning of the year (4 hollow + 3 full) rather than 3 hollow and 4 full.'

164. Athens. Decree in honor of epimeletai? 327/6 B.C. SEG XXI 288. SEG XXV 69; XXXIV 261; XXXV 239. Agora XVI 85. S.D. Lambert, ZPE 150 (2004) 109, note 80, in endorsing the skepticism of A.G. Woodhead, Agora XVI 85, about the perils of restoring calendar equations in this text, notes that 'any restoration [of LL. 3/4] is accordingly speculative.'

165. Athens. Proxeny decree for (Phthiotic?) Achaians, ca. 350-325 B.C. IG II² 286 + 625. SEG XL 72 * Knoepfler, Eretria XI 56-58. S.D. Lambert, ZPE 158 (2006) 136 no. 53 (ph.), explains ἀτέλειαν π[ό]λ[ι]των as meaning freedom from export and import duties for the honorands, who were perhaps non-resident traders, cf. Rhodes-Osborne, GHI 40, LL. 8-11. Noting that a specific grant of ἀσύλεια is very unusual in Attic decrees, Lambert construes καὶ

α[σύλ]εια καὶ χ[ρ]ήματα with the asyilia grant only, not with the ateleia grant. He points out that because of the 'un-Athenian character' of this decree it might have been a proxeny awarded to an Athenian by a foreign state (cf. Knoepfler).

166. Athens. Decree relating to Artemis, ca. 340-325 B.C. IG II² 326. S.D. Lambert, ZPE 156 (2005) 149/150 no. 12 (ph.), prints a new text and speculates on the possible associations with Artemis Brauronia or Epipyrgidia on the Acropolis, favoring the latter because of the priest, rather than a priestess, in L. 4. 'There seems to be no clear parallel among state decrees for subscription of a priest immediately below the decree text... So this may or may not be an inscription of the polis.'

	[. . . 6 . . .] Δ[. . .] ἐν στήλῃ	stoich.
	[ι λι]θίνει καὶ στή[σαι . . .] τῇ	
	[ς Ἀρ]τέμιδος vnc	
	vac ἐπὶ ἱερῶς Μ[. . .]	
	vac 0.20 m.	

167. Athens. Decree honoring the tamias of the Boule with prytany list of Leontis, ca. 340-325 B.C. SEG XXVIII 52. SEG XLIX 98 * Veligianni-Terzi, Wertbegriffe B 10. For the cutter, see Tracy, ADT 78. After autopsy of the stone, S.D. Lambert, ZPE 150 (2004) 89, 96-99, no. 4, notes that the text of J.S. Traill in the ed.pr. contains several anomalous restorations. Lambert proposes the following for the decree in Col. I:

	[.] ἐπαινοῦσι τὸν τα[μ]ία Π[.]	Stoich. 27
	[.] ¹⁵ Παιονί[?]δην ἀπο-	
	or Χολλ[ε]ίδ[?]	
4	[φαίνοντες αὐτὸν ἄνδρα ἀγαθὸν εἰ-	
	[ναι] ¹⁶ πάντων ὧν	
	[.] ²⁰]εται καλ-	
	[ῶς] ¹⁷ ἄλλα βουλ-	
	[.] ¹² λέγων καὶ πράττων	
8	[.] ¹⁹ τῶι δήμῳ	
	[.] ¹² ἐψηφισθαι[?] τῇ βου-	
	[λῇ τοὺς προέδρους οἱ] (ἀν λ.)άρχων	
	[προεδρεύειν ἐν τῇ δ[η]μῳ] εἰς τὴν	
12	[πρώτην ἐκκλησίαν χρηματισ[α] πε-	
	[ρι τούτων, γνώμην δὲ ξυν]βάλλ[ε]σθαι	
	[ι τῆς βουλῆς εἰς τὸν δῆμον ὅ]τι[ι] δοκ-	

- 16 [εἰ τῇ βουλῇ ἐπαινέσαι Π. . .] NA
 [. . . Παιονίδην ? ἀρετῆς ἔ]νε-
 or Χολλείδην
 [κα καὶ δικαιοσύνης τῆς εἰς] τὴν βο-
 [υλὴν . . .] χρυσέα
 [. . .] καὶ στεφανῶσαι αὐτ-
 20 [όν χρυσῶι στεφανῶν ἀπό . . .] δραχμ-
 [ών, ἐπειδὴν τὰς εὐθύνας δ]ῶι, δόξας
 [δικαίως ἄρξαι· ἀναγράψαι] δὲ τὸδε
 [τὸ ψήφισμα τὸν γραμματέ]α τὸν πρυ-
 24 [τάνειον . . .] λιθίνῃ καὶ
 [στήσαι ἔμπροσθεν τοῦ] βουλευτηρ-
 [ίου· εἰς δὲ τὴν ἀναγραφ]ὴν τῆς στήλ-
 [ης δοῦναι τὸν ταμίαν τοῦ] δήμου· ΔΔΔ
 28 [δραχμὰς ἐκ τῶν κατὰ ψηφίσματα] ἀναλισκομένων
 [τῶι δήμῳ, ὅπως ἀν φιλοτιμῶνται] καὶ οἱ ἄλλοι λέγειν
 [καὶ πράττειν τὰ ἄριστα εἰδότες] ὅτι χάριτας ἀξίας ἀπολήψονται
 παρὰ [τῆς] β[ο]υ[λ]ῆς καὶ τοῦ [δήμου]

LL 28-30 are non-stoichedon. Lambert urges caution in the restoration of the unusual [χ]ρυσέα in L. 18. On 98/99 supporting parallels for the restoration in LL 21/22, which was suggested by R. Parker, and problems with the awkward restorations in LL 23/24. In *Ἀττικά* *Ἐπιγραφαὶ* Wilhelm 331/332, 338 note 4, Lambert reads in Col. II, L. 32, Αἰτω[ν]ίδος(?), thereby eliminating from the Athenian onomasticon Αἰτω[λ]ίδης, the only personal name derived from Aitolia.

For C.W. Hedrick, Jr.'s work on this text, see *SEG* XLIX 98.

168. Athens. Decree in honor of a priest, 326/5 B.C. *SEG* XXXV 74. S.D.Lambert, *ZPE* 150 (2004) 106, no. 12, briefly registers the view that this priest might have been associated with Dionysos, since the fragment was apparently found built into a modern house to the east of the Theater of Dionysos.

169. Athens. Proxeny decree for Lyko- of Pydna, ca. 337-324 B.C. *IG* II² 339 Fr. B. *SEG* XXVI 75; XXXIX 324; LI 8. S.D.Lambert, *ZPE* 158 (2006) 131/132 no. 36 (ph.), after autopsy of the stone suggests reading the name of the honorand in LL 2/3 as Λυκό[φρων] Ἡρακλείδου Πυτναῖος or Λυκοῦργος Εἰλύκλειδου. A short name is no longer required since the separation of Frs. A and B.

170. Athens. Decree of Lykourgos in honor of Sopatros of Akragas, 337-324 B.C. Three joining fragments of a stele of 'Hymettian' marble, broken at top and bottom; both sides and rough picked back preserved. Found in 1970 in late Roman fill on the north side of the Areiopagos in the Agora Excavations; I 7178. Ed.pr. J.McK.Camp II, *Hesperia* 43 (1974) 322-324 (ph.) (This inscription, published in the gap between *SEG* XXV and XXVI, appears here for the first time in *SEG*. It has apparently also eluded the editors of *IGPN* II and *FRA*, but not *PAA* 611335. Stroud). Camp links the timing of the decree to several attested grain shortages in Athens in the years 331-324 B.C. He notes that the truncated award of enktesis in L. 17 is unique in Attic decrees. E.Culasso-Gastaldi in D.Ambaglio (ed.) *Συγγραφή* (Como 2002) 109-117 no. 3 (ph.) (non vidimus). S.D.Lambert, *ZPE* 158 (2006) 132 no. 37, cautions against overly specific dating of this and some other honorary decrees for grain merchants in this period, as *IG* II² 360 shows that honors for this type of service could be delayed for several years after the service was rendered. He also observes that this decree is 'the earliest extant award of a seat for a single festival (Henry, *Honours* 292/293), appropriately proposed by a politician with strong theatrical interests.'

- 4 ἔδοξ[εν τῶι δήμῳ· Λυκοῦργο]-
 ς Λυκό[φρωνος] Βουτάδης εἰπ]-
 εν· περ[ὶ ὧν ἡ βουλή] προεβούλ[η].
 8 ευσεν ἐν[η]ψ[ίσθαι] τ[ῶι] δήμῳ·
 ἐπειδὴ Σώπατρος Φίλις[τ[ῶ]-
 νος] Ἀκραγαντίνος ἐνδεί[κν]-
 υται τὴν εὐνοίαν ἣν ἔχει π[ρ]-
 12 [ὸς] Ἀθην[αῖ]ους ἐπιμελούμε[ν]-
 [ος], καὶ π[ρ]άττειν ὅπως ἀν ὡς ἀ[φ]-
 [θον]ώτα[τος] Ἀθῆναζε κομίζη-
 16 ται σῖ[το]ς ἐπαινέσαι αὐτὸν
 εὐνοίας ἔνεκα τῆς εἰς τὸν δ-
 [ῆ]μον [τὸν] Ἀθηναίων εἶναι δ[ε]-
 [π]ρόξενον καὶ εὐεργέτην αὐ[τ]-
 [τὸν] καὶ ἐγγόνους τοῦ δήμου[ν]
 20 [τ]οῦ Ἀ<θ>ηναίων καὶ εἶναι αὐ[τ]-
 [ῶι] ἔνκτησιν· ἀναγράψαι δὲ [τ]-
 [ὸδε] τὸ ψήφισμα ἐν στήλῃ λι[θ]-
 24 θίνῃ τὸν γραμματέα τὸν κ[α]-
 [τὰ] πρυτανείαν καὶ στήσαι [ἐ]-
 ν ἀκροπόλει· εἰς δὲ τὴν ἀναγ]-
 ρ<α>φήν τῆς στήλης δοῦναι τὸ-
 28 ν ταμίαν τοῦ δήμου· ΔΔΔ· δρ-
 αχμὰς ἐκ τῶν εἰς τὰ κατὰ ψηφ-
 [ίσματα] ἀναλισκομένων τῶι
 δήμῳ· καλέσαι δὲ καὶ ἐπὶ ἐξ-
 [ν]ια Σώπατρον εἰς τὸ πρυτα[ν]-
 [ε]ῖον εἰς αἴριον καὶ καταν[ε]-

[ἵ]μαι θεῶν αὐτῶι τὸν ἀρχιτέ-
κτονα εἰς τὰ Διονύσια. νν

171. Athens. Decree honoring hieropoioi, 325/4 B.C. IG II² 2838. SEG XLIX 187 W. Peek. *Kerameikos* III (1941) 13, no. 10. S.D. Lambert, *ZPE* 150 (2004) 106/107, no. 13, who hopes to publish a ph. of this inscription elsewhere, notes, without autopsy, that the συνάρχοντες listed on the right side of the inscribed surface are surely to be identified as fellow-hieropoioi of the honored Τιμοκράτης Φιλίνου Ἐλευσίνιος, and not other officials of the Council and the Demos. And we may infer that they had passed their own decree honoring him. Lambert also questions Peek's suggestion that τὸν βασιλέα in L. 20 is Alexander the Great, rather than the Athenian religious magistrate [for the latter in this context, see, e.g., also SEG XLIX 187, Stroud].

In *ZPE* 154 (2005) 125-128 (ph.), Lambert returns to this inscription after autopsy and publishes a large, but almost completely illegible ph. He refers to conditions at the Kerameikos Excavations storeroom as less than ideal regarding space and lighting, rendering the new text he prints as 'provisional,' (inv. no. I 5, two joining fragments). He hopes to improve on some of his readings when the stone can be examined under optimum lighting conditions. On 12/1/28 he comments in detail on the unique physical form of the 'stele,' which was probably much wider than it was high; its back is 'flattened, so that it could be placed flush against another surface behind it, perhaps a wall,' and there are two cuttings on the top for T-clamps to attach it to a structure behind. Lambert thinks of it more as a 'plaque' fastened (at eye-level?) to a wall. We retain Lambert's line numbers.

non-stoich.

[ἱεροποιοί] οἱ κατ' ἐνιαυτὸν οἱ ἐπ' Ἀντικλέους ἀρχοντος ἀνέθεσαν vacat
[στεφανωθ]έντες ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου ἀρετῆς ἕνεκα καὶ δικαιοσύνης
[Πολύ]ρυκτος [-ca. 5-] δίο Θημακέως 13 οἱ συνάρχοντες ἐστεφανώσαν

4 [-ca. 6-] λ]υκος ΚΑ[-ca. 3-] εἰ[-ca. 3-] ο]ν 'Κ[α]ριεύς

[-ca. 7-] ιος Κ[ρ]ατ[ι]οῦ Κ[υ]δανθηναιεύς

[-ca. 8-] λευκ[ο]νοεύς

[-ca. 9-] ιος Κεφαλήθεν

8 [-ca. 10-] ου Περικ[ο]δοῦ

[-ca. 11-] ου Περικ[ο]δοῦ

Τιμοκράτης Φιλίνου Ἐλευσίνιος

12 [-ca. 12-] ου Περικ[ο]δοῦ

[-ca. 13-] ου Περικ[ο]δοῦ

[-ca. 14-] ου Περικ[ο]δοῦ

[-ca. 15-] ου Περικ[ο]δοῦ

[-ca. 16-] ου Περικ[ο]δοῦ

[-ca. 17-] ου Περικ[ο]δοῦ

[-ca. 18-] ου Περικ[ο]δοῦ

[-ca. 19-] ου Περικ[ο]δοῦ

ca. 20 lines severely worn

[Τ]ιμοκράτην

Φιλίνου

16 Ἐλευσίνιον

painted crown(s)?

vacat

41 [-ca. 65-] σ]αν ἐν τῶι
[-ca. 63-] σ]αν δ' ἑαυτοῦ
[-ca. 63-] ε]παινεῖσαι
44 [-ca. 48-] ἐν]ε[κ]α τ[ῆ]ς [πρὸς] τὸν βασιλέα καὶ
[-ca. 51-] προσέτ]αξεν αὐτοῖς ὁ δῆμος
[-ca. 26-] καὶ στεφανώσαι αὐτοὺς χρυσῶι στε[φ]άνῳι, ἐπειδὴν τὰς εὐθύ-
[νας δῶσιν· ἀναγράψαι δὲ [-ca. 34-] καὶ] στήσαι ἐν τῶι ἱερῷ τ-
48 [-ca. 42-] δοῦ]ναι τὸν ταμίαν τοῦ δήμου τοῖς ἱερο-
[ποιοῖς] [-ca. 42-] ΤΩ[ι] [-ca. 18-]

stone breaks away

172. Athens. Decree honoring Athenian officials, 326/5-324/3 B.C. IG II² 547. SEG XLV 79.* S.D. Lambert, *ZPE* 150 (2004) 90, 101-103, no. 7 (ph.), focuses on the several restorations of the calendar equation in LL. 1-6, producing three different versions that could fit the above time frame.

173. Athens. Proxeny decree for the son of Admetos of Priene, ca. 329-322 B.C. IG II² 564+SEG XVIII 18. Agora XVI 111. SEG LIII 96.* Culasso Gastaldi, *Prosenie* 204-222 no. 13 (ph.), after autopsy of the stones, reprints her text of SEG LIII 96, and provides an extended commentary on the formulas and procedures for the awarding of proxenia. She also examines the relations between Athens and Samos (9-12) and the implication that the decree must antedate 322/1 B.C. when Samos was returned to the Samians. Ties between the 'mother city' of Athens and the 'colony' of Priene are illuminated by *I.Priene* 5 LL. 17-22; 6; 45. In the crown in L. 20, S.D. Lambert, *ZPE* 158 (2006) 134 no. 46, suggests that Φ[-α³]-]ην[.] in the accusative could be a relative of Admetos, ναποιοῖς in *I.Priene* 3 = *Syll.*³ 282.24.

174. Athens. Decrees in honor of the doctor Euenor of Akarnanian Argos, 337/6 and 322/1 B.C. IG II² 242 + 373. SEG XLI 44.* XLV 231; XLVIII 2139; LI 77. Veligianni-Terzi, *Wertbegriffe* A 165; Tracy, *ADT* 98. S.D. Lambert, *ZPE* 158 (2006) 131 no. 34 (ph.), noting the possible services to Athens of the honorand after the battle of Chaironeia and in the Lamian War, finds that the calendar equation in decree 2 'is consistent with an intercalary year in which there was an irregularity of about 4 days. This should perhaps be accepted as an instance of intercalation/subtraction of days in the festival calendar . . . rather than amended away.' He also doubts that meetings of the assembly were normally avoided on the 2nd of the month as a festival day.

175. Athens. Proxeny decree for Apollonides of Sidon, 323/2 B.C.? IG II² 343 + Add. p. 659. SEG LII 98.* Culasso Gastaldi, *Prosenie* 183-192 no. 11 (ph.), reedit the text after

4

steich, 24

[- - - - ἐπειδὴ - - - -]

ΑΡΑΙ. ρονος Φα]-

4 σηλ[ι]της διατελει ευνους]
καὶ τὰ ἄλλα ἀνὴρ ἀγαθός ὢν]
περί τ'ὸν δῆμον τὸν Ἀθηναί]-
ων δεδόχθαι τῷ δήμῳ ἐπα]-
ινέσαι [ΑΡΑ.]
ρονος Φ[ασιλίτην]

182. Athens. Regulations concerning a festival, ca. 340/39-320 B.C. *SEG* XXXII 86; XXXV 73. Tracy, *ADT* 11, no. 25; 92 no. 21. S.D.Lambert, *ZPE* 154 (2005) 145, 148/149 no. 9, viewing this as a regulation for an unknown festival of the Lykourgan period, assesses the several suggestions presented by Walbank (Great Amphiarnea), Hansen (Bendideia), and Humphreys, *Stangeness* 90,117, (Epitaphia). Possible new readings at L. 33 ΑΠΗΑΙΩΣ ἐν τῷ Α, 'one might think of κ[α]πληίσις.' In L. 34 he could be fairly confident of only [N...].N. L. 40, ἔχον τὸ βῆμα ποιεῖσθαι τῷ [---]; Matthaiou (*per ep.*) suggests τῷ [τρίνοσι]; cf. *IG* II² 1665. L.L. 3-4. In L. 45, Lambert reads [--- τρι?]πρόδα ἀποτέλλειν (Matthaiou, [--- τρι]πρόδα· ἀποτέλλειν [δέ ---]). In *MH* 61 (2004) 3 note 8, J.D.Sosin observes, 'Stroud's proposal, τὴν Νέαν?', at line 34 (cf. *Agora* XVI 75) would be attractive but is unwarranted.'

190. Athens. Proxeny decree, ca. 300 B.C. IG II² 581. S.D.Lambert, *ZPE* 158 (2006) 129 no. 21, reads in L.2, THNTO as possible support for a restoration of a 32-letter line. [πρόξενον καὶ εὐεργέτην τοῦ δήμου τοῦ Ἀθηναίων καὶ αὐτὸν κ[αὶ ἐκγ]όνους

191. Athens. Decree in honor of Artemidoros of Perinthos, 286/5 B.C. IG II² 662 + 760. *Agora* XVI 172. SEG XXXVII 71 and LIII 113.* After autopsy of the stone, S.Byrne in *Attikai 'Eπιγραφαι* Wilhelm 320/321, offers the following new text of LL. 4-6, with prosopographic comments on Μέδων of Aphidna.

ἔδοξεν τ[ῇ].

[₁ β]ουλῇ καὶ τῷ δήμῳ· [...? ... Μέδων?] τοῦ Ἀφιδναίου
[εἶπεν].

192. Athens. Honorary decree for the taxiarchoi of the archonship of Philokrates, 276/5 B.C. IG II² 685. SEG LIII 110. In response to the article reported in our lemma no. 34, C.Habicht, *RhM* 147 (2004) 105/106, after prosopographical notes on the persons mentioned in this decree and their relevance to its date, points out that since the secretary cycle was this decree and the secretary of Philokrates' archonship came from tribe II, Demetrias, only two years in this period are in contention, 288/7 and 276/5 B.C. The fact that Philokrates' year was intercalary is decisive for 276/5 B.C. because only it corresponds to the requirements of the Metonic cycle, 288/7 B.C. being an ordinary year. He mentions that there is a small unpublished fragment from the Agora Excavations (I 7485) that is dated in L. 20 in the archonship of Φιλοκράτης, as is IG II² 1941. On the contrary, IG II² 1279 has long been shown to belong to the archonship of Philinos (257/6 B.C.).

193. Athens. Three Decrees, 277/6? and 271/0 B.C.? IG II² 669. *Agora* XVI 182/183. SEG XXV 90, LIII 117. After autopsy of the stones, S.Byrne in *Attikai 'Eπιγραφαι* Wilhelm 318/319, reads the name of the proposer of these three decrees as Εὐβουλος Χαρίδημον Μελιτεύς, Εὐβουλος [Χαρ]ιδήμου Μελιτεύς, and [Εὐβουλος Χ]α[ρ]ιδήμου Με[λι]τεύς respectively. He rejects W.B.Dinsmoor's proposal of Λυσισθέμου for the restoration of the patronymic in *Agora* XVI 182/183.

194. Athens. Decree in honor of prytaneis, 271/0 B.C. SEG XXI 369. *Agora* XV 80. S.Byrne in *Attikai 'Eπιγραφαι* Wilhelm 319/320, after autopsy of the stone and discussion of the restorations of B.D.Meritt in *The Athenian Year* (Berkeley 1961) 192-194 no. 2 and *Agora* XV 80, prints a new text of LL. 6-8 of this decree. Noting that Meritt was evidently reading from an inferior squeeze, Byrne reads εἰσὶν in L. 13, θυσίας τὰς in L. 14, and TEN in L. 16.

τῶν προέδρων ἐπεμήριζεν Κηφισοκ-
[λ- - - - -] ¹⁹⁻²¹ - - - - -] καὶ συμπρόεδροι· Φίλ[ι]-
[ππος Ἀστυγένοῦς Θυματιάδης εἶπεν· περὶ ἂν ἀπαγγ-
8 [έλλουσιν οἱ πρυτάνεις τῆς] Οἰνεΐδος

195. Athens. Honors for Philetairos, 175/4 B.C. IG II² 905. SEG L 1716. For the identification of the proposer of this decree, Ἀρχίας Ἀνδροκλείδου Φηγατεύς, with the homonymous individual attested in a Lemnian epitaph see our lemma no. 811 bis.

196. Athens. Ephebic decree, 119/8 B.C. IG II² 1008 + SEG XXI 477. SEG XLII 108;* XLVI 2371; XLVII 1325; XLVIII 2, 52, 69; XLIX 621; LI 263; LII 114; LIII 19, 142. S.D.Lambert in *Attikai 'Eπιγραφαι* Wilhelm 330, 339 no. 30, argues that although the name Πλούταρχος is attested in the deme of Themakos (IG II² 6207, 6208), and it neatly fits the traces in L. 124, we should not attempt to restore [- - -]χος here, for there are more than 200 names ending in -χος in LGPN II.

197. Athens. Decrees and catalogue honoring women who prepared Athena's peplos, 108/7 B.C. or before (decree I), 108/7 B.C. (decree II). IG II² 1060 + 1036. SEG LIII 143*. In the course of his scrutiny of the Praxiergidai, N.Robertson, *op.cit.* (our lemma no. 38) 139-147, examines Hellenistic epigraphical evidence pertaining to this genos, amongst which stand out these two late 2nd cent. B.C. decrees. Robertson pays particular attention to the two clauses recorded in LL. 1-3 of fr. B of decree I, which he construes as temporal, thus restoring [- - -] ὅταν - - - Πραξιεργί[ι]δα παραλάβωσιν τὸν ἐφέτειον πέπλ[ο]ν [- - -] ὅταν - - - τὸ ἱμάτιον ἐξάγωσιν, and making the challenging claim that 'the two injunctions . . . pertain to different occasions of the festival Callynteria.' Contra Aleshire and Lambert (SEG LIII 143), Robertson understands the 'annual peplos' to be different from the peplos offered every four years on the occasion of the Great Panathenaia. He, moreover, identifies the ἱμάτιον with the mantle (φῶρος) of the state sacrificial calendar (see our lemma no. 53). The Praxiergidai remove (ἐξάγωσιν) the mantle 'not in the sense of undressing the statue, which they did at the Plynteria. They remove it from the temple or the precinct because it is finished with.' The festival implied in these lines is 'surely the biennial Callynteria.' Robertson forcefully argues that the weaving of the annual peplos was in the hands of mature women, who are textually distinguished from the parthenoi in LL. 4/5: συνεπιμελουμένου της διατρέσεως [- - -] ἡ βουλή καὶ ὁ δῆμος φαίνονται δια[ι]ρούμενοι? It is these mature women, not the 120 upper-class girls, who are praised in decree I, fr. A. LL. 4/5: καλῶς ποησαμένης τὸν πέπλον - - -] τοῦ δήμου θαλλοῦ στεφάνων[- - -].

198. Athens. Ephebic decree, 37/6 B.C.? IG II² 1043. SEG XLIX 7, 130*; LI 303; LIII 27. After collecting plentiful testimonia of honors bestowed upon philosophers in Athenian ephebic decrees, M. Haake, *op.cit.* (our lemma no. 10) 475/476 note 29, suggests the following restoration for LL 19/20 of IG II² 1043: καὶ παρακαθίζον[τα ταῖς τῶν ῥητόρων καὶ γραμματικῶν σχολαῖς καὶ ταῖς] γινου[μέναις ἀκρόασει] [παρακαθίζον]τα ταῖς τῶν φιλοσόφων, IG].

199. Athens. Decree for the restoration of the sanctuaries, ca. 20 B.C.? IG II² 1035 SEG XXVI 121; XLVIII 116.* 2196; XLIX 177; LI 2280. A. Stewart's *Attalos, Athens, and the Akropolis* (Cambridge 2004) is the latest discussion of the so-called Small Attalid Dedication from the Athenian Acropolis. The author makes considerable use of written sources, and laudably offers an index of inscriptions, the vast majority of which are discussed in translation. On 287 no. AT2, Stewart reprints LL 25-27 of this important, albeit fragmentary, decree for the restoration of the Attic sanctuaries, which record the [ἀναθῆ]ματ[α] and the [ἀγ]γ[α]ματ[α] dedicated by king Attalos I for the security (ἀσφάλεια) of the city. On 226/227 he observes that these dedications occur amid what appears to be 'guardian shrines', and he goes on to discuss their potential apotropaic character; succinct analysis of the term ἀσφάλεια discusses their potential apotropaic character; succinct analysis of the term ἀσφάλεια compares the more common σωτήρια. Stewart speculates that its use in the decree of the Augustan period might have reflected language used on a (now lost) dedicatory inscription from the Attalid group.

200. Athens or Aigina? Decree in honor of a gymnasiarchos, Augustan period or early Julio-Claudian. IG IV.4. See our lemma no. 412.

201. Athens. Decree of the ephebes and protreptic speech to them, 184/5 A.D. IG II² 1125+2291A. SEG L 155.* LII 1991; LIII 27 D. Peppas-Delmousou in *Αττικά Έντυχα* Wilhelm 78-80, republishes ph. of the assembled fragments of this inscription both before and after they were restored in plaster in the EM.

202. Sounion. Decree? 2nd/3rd cent. A.D. Fragment from the right side of a marble stele, found in the sanctuary of Poseidon, now in the Laureion Museum inv. no. 677 Ed pr. M. Salliora-Oikonomakou, *Sounion* 167 no. 106.

[-----]ονος ἄρχο<v>τος
[-----]ηχιωνος
[-----]δου

[We cannot understand the ed. pr.'s rationale for the restoration in L. 3, Stroud].

On 171 no. 144, Salliora-Oikonomakou describes a fragment of an inscribed stele with incised crown and olive leaf, found built into the wall of a Roman complex at Limani Pasa in the northeast part of the agora, now in the Brauron Museum, no inv. no.

[-----]ονος ἄρχοντος
[-----]χιωνος
[-----]δου

[There seems to be some confusion about the place of finding of this stone, and we doubt the editor's classification of it as a decree, Stroud]

203. Athens. Tribal decree and catalogue of the lampadephoroι of Aiantis, before 335 B.C. IG II² 1250. SEG XL 124. In *Strangeness* 115 note 14, S.C. Humphreys rejects the view of N.V. Sekunda (SEG XL 124) that participation in torch races before 334/3 B.C. was formally restricted to youths of ephebic age and that only the race at the Hephaistia was a relay race. The restoration [ἐφηβοι] in IG I¹ 82, L. 29 was rejected by the editors.

204. Athens. Tribal decree concerning Oropos, ca. 330 B.C. SEG XXXVII 100; LI 102.* Agora XIX L8. Agora XVI 84. J.D. Sosin, *MH* 61 (2004) 5, suggests that 'perhaps Phanodemos proposed to endow the Amphiarraia with Oropian land, the partitioning of which led to one or both of the disputes.' Discussion of the rhetorical power of πόρους πορίζειν in *I. Oropos* 298, LL 15-16, and Hyperides, *Euxenippos* 37.

205. Hagnous? Decree concerning deme-euthynai, ca. 350-325 B.C. IG II² 1183. SEG XLII 113; L 20. L. Magnoli, *MEP* 9/10 (2004/2005) 199-209, prints LL 1-27 of this important deme document (which is now recognized as a decree of the deme Hagnous, rather than Myrrhinous, *contra* references cited in SEG XLII 113 and SEG L 20), providing copious secondary bibliography, but no reference to Rhodes-Osborne, *GHI* 63. After identifying the deme εὐθυνος as the subject of the defective oath recorded in LL 8-13 (similarly Rhodes-Osborne: 'the oath... is surely of the scrutineer himself'), Magnoli compares his duties to those of the better-attested homonymous officials of the central administration. In many respects, the deme of IG II² 1183 implemented a system of rendering accounts and scrutiny similar to that of the polis of Athens, although several details differed. The author also examines the duties of the λογιστής, the δήμαρχος (detailed discussion of his obligation to ψήφον διδόναι), and the 'ten elected men' (LL 17/18) whom she identifies with the συνήγοροι (LL 14/15; *contra* Rhodes Osborne, who think that the two boards were separate).

After printing LL 8-20 of the decree, A. Scafuro, *op.cit.* (our lemma no. 115) 136/137, also raises similar questions, arguing that the euthynos might have sworn the oath in LL 8-13, but

'the ten chosen men . . . are also contenders'. Interestingly, Scafuro submits that the (suppressed) subject of ψ[φ]ιεύσθαι (L. 15) is not the συνήγοροι, but the 'ten elected men'.

206. Aixone. Deme decree concerning the administration of deme property, 326/5 B.C.? *IG II² 1196. SEG XXX 91; XXXII 142; XI. 287; XLIII 1221.* After autopsy of the stone and study of squeezes, A.C.Scafuro, *ZRG* 121 (2004) 94-106, offers some new readings and restorations, as well as an improved interpretation of this important document. In the beginning of L. 5, she reads [δ]ημόταις instead of the ed.pr.'s [ἐρ]ποιοῖς. She rejects earlier interpretations of the ἐννόμιον (L. 7) as 'pasture tax', 'rights of pasture', opting instead for the simple 'pasture' as attested in *IG II² 2498*, and she offers a thorough legal analysis of the arbitration (ἐπιτροπή) in LL. 8-12, as well as the accompanying oaths. Questioning the punctuation of earlier editions, Scafuro finally prints the following text of LL. 6-12 of face A (German translation):

..... δικάζεσθαι δὲ τὸν δῆμο[ρχον τοῖς μισθώσεως ἀγρῶν]
[καὶ τεμενῶν οὐκ] ἀποδεδωκόσιν καὶ τῷ τοῦ ἐνομή[του τῆν τιμὴν οὐκ ἀποδ-
8 [ε]δωκότι· ἐὰν δὲ τινες τῶν ἀφελόντων βούλωντα[ι], ἐπιτρέπειν τοῖς δημό-
[ταις περὶ ὧν ἀφελ]λουσιν ὁμάσαι· πρὶν εἰσάγεσθαι εἰς τὸ δικαστήριον
[γενήσεσθαι τὴν] ἐπιτροπὴν καθότι ἂν μέλλει ἐρ[ε]σθαι ὡς δικαιοτάτη· τὰς
[δὲ δίκας ἀναβεβλ]ήσασιν αὐτοῖς ἕως ἂν δικάζωσιν οἱ δημόται· ὁμάσαι δὲ καὶ
12 [τοῖς ἐπιτρέψαντα]ς ἔμμενεῖν οἷς ἂν ψηφίσωνται οἱ δημόται *etc.*

8/9 Alternatively τοῖς δημό[ταις] ὅσων ἐμ[ε]λ[ε]σθαι Scafuro 105, note 23. II 10 in. [ποιήσεσθαι τὴν] ἐπιτροπὴν *IG*. II 10/11. τὰς [πράξεις] *IG* II 12 in. [ὅταν ἐπιτρέψωσιν] *IG*.

Having dismissed the presence of a publicanus in face A, Scafuro also removes any reference to him from face B: the most likely subject of this oath is the demarch.

207. Halai Aixonides. Deme decree, 290/89 B.C.? *SEG XLIX 141; LIII 9, 146,* 154.* S.C. Humphreys, *Strangeness* 130 note 3, is sceptical of Steinhauer's 3rd cent. B.C. date for this inscription, suggesting that the archon Ἀμβρόσιος may be a deme official and that [Διό]δωρος Ἀγνοβίου, father of the proposer, appears in a list of demesmen ca. 360 B.C. (*IG II² 2820 L. 16*). She favors a date ca. 330-320 B.C. for *SEG XLIX 141*.

208. Eleusis. Two deme decrees, 332/1 B.C. *SEG XXVIII 103, XXXIX 147,* XLI 71; XLII 229, XLVIII 2171; LII 16, 122, 132.* After reprinting and translating LL. 41-43 (ὁ εὐθυνὸς καὶ ὁ σινηγόρος ἐπ'ἀναγκῇ αὐτῶν καταγινώσκοντων *etc.*), A. Scafuro, *op.cit.* (our lemma no. 115) 138/139, briefly assesses the provision as tantalizing, suspecting extreme phraseological compression: '[T]he advocate does not himself condemn the offender, but

merely presents the charge for condemnation with the statutory penalty.'

209. Rhamnous. Deme decree?, 4th cent. B.C. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 63, *SEG XLIX 137*. On the strength of a 23 stoichedon pattern, N. Papazarkadas, *op.cit.* (our lemma no. 86 ter) 69/70, rejects the ed.pr.'s supplement (τοὺς ἐλομένους in L. 14, and instead suggests reading LL. 13-15 as κ[αὶ] αἱ στήσαι τοὺς ἱεροποιοὺς εἶναι τῶν ἐκ τῆς Νεμέσεως *vvv*, arguing that the presence of the hieropoioi allows precise classification of this fragmentary inscription as a deme decree.

210. Dekeleia. Phratry decrees concerning the Dekeleis and the Demotionidai, 396/5-ca. 350 B.C. *IG II² 1237. Syll.³ 921.* Rhodes-Osborne, *GHI* 5, *SEG XLVII 33, 148,* XLIX 14*. In his discussion of the way phratries controlled access to citizenship, Eich, *op.cit.* (our lemma no. 1874) 85-87 draws much of his material from Nikomachos' rider (LL. 68-113). His analysis of the phratric ἀνάκτισις, succinct and useful though it is, does not entail any textual changes. See also our lemma no. 531.

211. Athens. Two documents of the genos of the Salaminioi, 363/2 B.C. and 250/49 or 247/6 B.C. *SEG XXI 527. Agora XIX L 4 a and b. SEG LIII 153.** In M. Sallior-Oikonomakou, *Sounion* 51-63, there is a detailed topographic and archaeological description of the remains of the agora at Limani Pasa at Sounion, which the author identifies as the agora of this genos, cf. especially L. 4a, L. 18, τὴν ἀγορὰν τὴν ἐν Κοίλῃ. She also links the 5th cent. B.C. dedication, *IG I³ 1027* and an uninscribed votive relief of Asklepios and Hygieia found here, to the hero shrine in L. 4a, LL. 37/38, τῶν ἡρώων τῶν ἐπὶ τῇ ἁλῇ. Nearby was found also the epitaph of members of the Salaminioi, *IG II² 7425*. On 63-70 she follows J. Young, *Hesperia* 25 (1956) 163, in identifying the considerable remains at Pountazeza with Πορθμός, τῷ Ἡρωκλέου ἐπὶ Πορθμῶν, L. 4a, LL. 10/11, et al., and the boundary stones mentioned in L. 4a, L. 18; the Κουροτρόφο κῶπαι ἄτρον of L. 4a, L. 46, etc.

212. Peiraeus. Regulations of the orgeones of Bendis, ca. 330-324 B.C. *IG II² 1361. SEG XXV 167; XLII 1803; XLVII 26; L 22; LIII 2247.* I.N. Arnaoutoglou, *Associations* (our lemma no. 21) 96-101, takes up this decree and other inscriptions in his discussion of the membership qualifications for private religious associations in Athens.

213. Athens. Settlement of a dispute among the orgeones, 3rd cent. B.C. *IG II² 1289. SEG LII 132*.* Using as a parallel the Corcyraean inscription *IG IX I² 4.794* (esp. LL. 1, 19/20), G. Thür, *op.cit.* (our lemma no. 4 bis) 40, shows that the δικασταὶ (LL. 3/4) of this

orgeonic document are arbitrators, rather than men 'chosen from the board of the Heliasts' (thus W.S.Ferguson, *Hesperia* 7 (1938) 48).

214. Aixone (Glyphada). Sacred law, 400-375 B.C. IG II² 1356. SEG XLVI 142, 173.* 247; L 1742. G.Steinbauer, in *Attikai 'Eπιγραφαι Wilhelm*, 155-173 (ph.) publishes the ed.pr. of a large fragment of a stele of 'Hymettian' marble preserving its original width and the bottom. It was found in 1984 in the course of road repairs at 24 Oinoe Street in the deme of Glyphada and was badly damaged on the inscribed face by the digging machine; now in the Peiraeus Museum, MN 5218. It forms the bottom portion of the sacred law IG II² 1356, found also long ago in Glyphada, to which A.P.Marthaïou, *Horos* 10-12 (1992-1998) 135-139 (SEG XLVI 173), added a new fragment and published a new text.

Steinhauer tabulates on 162 and 164 the data for sacrifices on this stone under the headings. (1) the recipient deity (2) price (3) *ιερωσυνα* (4) *ἀπομετρα* (ὕλικά of the *θυσίαι*) and (5) *τράπεζα* προσφορῶν, with extended commentary. On 165-167 he discusses the cults of Aixone, speculates that the absence on this stone of major deities like Zeus, Poseidon et al. may be explained by the fact that they were dealt with on a separate stele (the top of this stele has not been preserved, Stroud). On 167-173 detailed discussion of the term *πεντηκοστής* (LL 36/37) and its possible connection with the *naukrariai*, the early Athenian navy, taxes, and the Athenian constitution.

Stoicheidon 40

..... } ο[.....]
 } πυ[ρῶν] ἡμ[ι]λ[ι]κ[τε]ω : Π. : μέ[λι]τος [κοτ]-
 4 [ύλης : Π. : ἐλαίον τριῶν κοτυλίων : Ι. : φρυγάνων : Π. : ἐπὶ δὲ τῇ[ν]
 [τράπεζα]ν, κο[λ]λ[η]ν, πλευρ[ὸν] ἰσχίον, ἡμίκραιραν χορδῆ-
 8 [ς. "Ἡρώ]ινης ἱερεῖαι ἱερωσυνα : Γ. : τὰ δέρματα ἐκ τῶν
 [ἡρ]ωινίων ἀπάντων, εὐσι[τ]ῶ τελέω : Γ. : δ. εἰσίας κρεῶν,
 πυρῶν ἡμικτεω : Π. : μέλιτος κοτύλης : Π. : ἐλαίον τριῶν κο-
 12 τυλίων (:) Ι. : φρυγάνων : Π. : ἐπὶ δὲ τὴν τράπεζαν κ[ω]λῆν, πλε-
 υρὸν ἰσχίον, ἡμίκραιραν χορδῆς. "Ἡ-
 16 ρας ἱερεῖαι ἱερωσυνα : Γ. : τὸ δέρμα τῆς οἰός, εὐσι[τ]ῶ τε-
 λέω : Γ. : δ. εἰσίας κρεῶν, π[υρῶν] ἡμικτεω : Π. : μέλιτος
 κοτύλης : Π. : ἐλαίον τριῶν κοτυλίων : Ι. : φρυγάνων : Π. : ἐπὶ δὲ
 τὴν τράπεζαν κολῆν, πλευρ[ὸν] ἰσχίον, ἡμίκραιραν χορ-
 20 δῆς. "Δήμητρος Χλόης ἱερεῖαι ἱερωσυνα : Π. : δεισί-
 ας κρεῶν, πυρῶν ἡμικτεω : Π. : μέλιτος κοτύλης : Π. : ἐλαί-
 ον τριῶν κοτυλίων : Ι. : φρυγάνων : Π. : ἐπὶ δὲ τὴν τράπεζαν κ[ω]-
 20 λῆν, πλευρὸν ἰσχίον, ἡμίκραιραν χορδῆς. "Ελευσινί-
 ας ἱερεῖαι ἱερωσυνα : Π. : τὸ δέρμα τῆς οἰός, [δεισί]ας
 κρεῶν, πυρῶν ἡμικτεω : Π. : μέλιτος κοτύλης : Π. : ἐλαίον τ[ρι]-

ριῶν κοτυλίων : Ι. : φρυγάνων : Π. : ἐπὶ δὲ τὴν τράπεζαν κολ-
 24 ῆν, πλευρὸν ἰσχίον, ἡμίκραιραν χορδῆς. "Αγ[ν]ῆς Θεοῦ [ἱ]-
 ερεῖαι ἱερωσυνα : Γ. : κριθῶν(ν) τρίτης : Γ. : πυρῶν ἑκτέας
 : Γ. : μέλιτος δυοῖν κοτύλαιν : Γ. : ἐλαίον τριῶν κοτυλίων : Ι. :
 οἶνο χοῶς : Ι. : φρυγάνων : Π. : ξύλων : Γ. : ἄγνῆς Θεοῦ ἱερε-
 28 ῖ τα[ύ]τά ἅπαν τῇ ἱερεῖαι καὶ τῶν θυομένων τὰ δέρμα-
 καὶ Δ. καὶ Δ.
 [ατα] ἁμφοῖν. καὶ : Π[α]ρ[α]λό ἱερεῖ ἱερωσυνα : Γ. : τὸ δέρμα τὸ
 [ο]ιός, πυρῶν ἑκτέας : Γ. : μέλιτος δυοῖν κοτύλαιν : Γ. : ἐλα-
 32 ῖο τριῶν κοτυλίων : Ι. : κριθῶν τεταρτέας : Π. : οἶνο δυο-
 ῖν χοῶς (:) Π. : φρυγάνων : Π. : Ἀρχηγέτο ἱερεῖ καὶ τῶν ἄλ-
 λων ἡρώων ἱερωσυνα : Π. : τὰ δέρματα ὧν ἂν κατάρξηται
 36 ἐπὶ δὲ τῇ ἰσχίαν πυρῶν ἡμικτεω : Π. : ἐλαίον τριῶν
 κοτυλίων : Ι. : μέλιτος κοτύλης : Π. : ὅταν δὲ τὴν τράπεζαν,
 πυρῶν [δυ]οῖν χοῖνικοῖν : Ι. : ἐλαίον δυοῖν κοτύλαιν : Ι. : μ-
 ἐλιτο[ς] ἡμικοτυλίου : Ι. : φρυγάνων : Π. : "Ὅταν δὲ τῶν π-
 εντη[κ]ο[σ]τ[ο]τύλ[ων] θύῃ ἐν τοῖς ἡρώεσσιν, ἐπὶ τὴν τρά-
 36 εζα[ν] παρέχειν πυρῶν δύο χοῖνικα, ἐλαίον δύο κότυλα,
 μέ[λι]τος ἡμικοτύλιον. vacat
 vacat

In *EBGR* (2004) [2007] 256, J.Mylonopoulos, provides an English translation of LL 23-39 of this inscription, misleadingly rendering πυρῶν throughout by the generic 'grain', rather than 'wheat'.

215. Erchia. Sacrificial calendar of the deme Erchia, ca. 375-360 B.C. SEG XXXIV 111. SEG LII 138.* S.C.Humphreys, *Strangeness* 177-188, presents a detailed analysis of the sacrifices, festivals, deities, sacred personnel, neighboring sanctuaries, deme meetings, processions, and many other aspects of this document. She explains 'the greater demarchy' as meaning 'the demarchy in the wider sense of the term' and the five-part division of the calendar indicates that there were five men, each responsible for 1 column of sacrifices and each called a 'demarch.' In this way the costs, duties, and logistical problems of the calendar were more widely distributed. The calendar is by no means complete; many cultic lacunae are listed on 179/180, which suggests to Humphreys relations with sanctuaries in neighboring demes, cf. *IG II²* 1213, 2609; SEG XXXIX 148. For the locations of sacrifices at Erchia and the local topography (Pagos and polis) see 181/182. On 183-188 Humphreys provides a month-by-month sacrifice-by-sacrifice commentary on the calendar.

216. Marathon. Sacrificial calendar of the Marathonian Tetrapolis, ca. 370 B.C. *IG II²* 1358. SEG LII 137.* S.C.Humphreys, *Strangeness* 165-177, provides a very detailed analysis

of the dates, festivals, sacrifices, deities, etc. in this inscription, as well as discussions of the topography and interaction of the four demes concerned. Of the many topics addressed in what amounts to a mini-monograph on this inscription we single out only the following selection. Humphreys cautions against drawing topographic inferences as to the extent of the territory of Hymettos from the finding-place of the stone at Koukianari, preferring to believe that it was the Tetrapolis from the finding-place of the stone at Koukianari. She rejects the view of taken there later for use in the monastery of Agia Paraskevi. She rejects the view of S.D. Lambert (*SEG* L 168) that the inscription shows that responsibility for some of the sacrifices was being devolved from the city to the Tetrapolis. On 166 she suggests first that the arrangement of Col. II on Face A, with its lines extending to the left into the spaces left by the short lines of Col. I, may indicate that the cutter 'was trying to fit onto the stone a second list that had turned out longer than expected,' and secondly that the inscriptions *IG* II² 7296 and *SEG* L 213, mentioning Probalinthos, are not decisive for the location of the deme, which she reassigns to Nea Makri (on which see now *SEG* LIII 254 bis, Stroud). On 167/168 note 92 discussion of the identity and associations of Δαῖρα.

On 168/169 Humphreys proposes the following new restoration of LL. 13-15:

[πεντητηρικὰ] τάδε τοῦ τῶν ἐν-
[αγισμάτων ἐ]νιαυτοῦ ἑκάστον
[θύεται κατ'] ἀ ἐξῆς ὡς γέγραπται

'followed by a reference to the location of the source, perhaps εἰς + accusative, in l.16.' Possibly, [εἰς τὸν πό]ρον τὸν ἐν ταῖς [πύλαις]: for the πύλαι as the narrow strip of land between Mt. Agiliki and the sea, cf. *IG* I¹ 1015bis and 503/504. 'I would then suggest that ll. 17-19 record three small offerings made by the hieropoioi at the beginning of their term of office, "by the Eleusinion", at some site on Kynosoura, and "by the Herakleion".' Hence:

18 [πύλαις, σφάγια (στ χοαί?) παρὰ τὸ 'Ελευσίνιον
[Τρικορύνθ]ωι στ [πρὸς τῷ βαμ]ῶι ἐν Κυνουσούραι
[καὶ τρίτον παρ]ὰ τὸ 'Ηράκλειον

On 171 note 105 Humphreys proposes in Col. II, LL. 2/3, ἐ[πειδὴν ca. 5-15 φά?]ηνται δέκα ἡμερῶν ἥρωι[...], 'when ... appears, the demarch is to sacrifice within ten days to the hero...' Perhaps a star or a season sign? On 172-177 speculation on the religious personnel associated with the several cults, their meetings, and the timing of sacrifices.

217. Athens (now in Oxford, Mississippi). Inventory, 4th cent. B.C. *SEG* XXXV 1731; XXXIX 169. In *ZPE* 148 (2004) 186 no. 5, S.D. Lambert, after autopsy of the stone in the University Museum, Oxford MI, inv. no. UM.G.77.3.681, notes that the marble is 'Hymettian' and that at the end of L. 1 the reading is not K but τ, i.e. 'a noun in the genitive plural followed by a weight, [ριων δ τ] [- - -].'

218. Athens (now in Oxford, Mississippi). Inventory of the treasurers of the Other Gods, Opisthodomos (?), 4th cent. B.C. Ed. pr. D.M. Robinson, *AJP* 58 (1937) 38-44 (ph.). D. Harris, *The Treasures of the Parthenon and the Erechtheion* (Oxford 1995) 42 no. 24. In *ZPE* 148 (2004) 183 no. 3, S.D. Lambert, after autopsy of the stone in the University Museum, Oxford MI, inv. no. UM.G.77.3.579, observes that above L. 1 of the ed.pr. there are the following traces: (371/0 B.C.) [ἐκὶ Φρασικλείδου φ[ιάλη] non-stoich. In Col. II, LL. 2-10, Lambert reads:

[σταθμόν Χ?]
δ[ευτέρᾳ vacat]
4 στα[θμόν Χ?]
τρίτῃ v[acat]
σταθμόν [ΧΙΗ?]
8 τετάρτῃ στ[αθμόν Χ?]
κε<φά>λαιον v
σταθμοῦ v [vacat]
ὕδριων <Χ>XXXΠ[?]

219. Athens. Accounts of the Treasurers of Athena and the Other Gods, 334/3-331/0 B.C. *IG* II² 1496 + 413. *SEG* XLII 127; * XLVI 206; XLVII 26; XLIX 51; L 174. S.D. Lambert, *ZPE* 154 (2005) 143/144 (ph.), after autopsy of the stone confirms the suggestion of D.M. Lewis in D. Knoepfler (ed.), *Comptes* 297, that *IG* II² 413, a non-joining fragment from the top of an opisthographic stela, is not a decree but goes with *IG* II² 1496. He prints ph. of both faces of 413 and adds the following textual observations: Face A, stoichedon; vacant space above L. 1, 0.034 m.; pace *IG*, the letters in L. 1 are not larger than those in the remaining lines; in L. 1 read [- - -]ΥΤΩΝ; L. 6, [σπεραν]θέντες ὑπὸ [- - -]; L. 7, [ἐ]κ Κολων[οῦ]; L. 8, ΤΗΣΓ. The letters in L. 1 of Face B are patently much larger, part of a heading; they are non-stoichedon; no margin is preserved and Lambert reads:

[- - -]Λυκοῦ[ργ- - -]
[- - -]ΟΡ[.]Ε[- - -]
[- - -]Ἀθ[.]ηναι[ων- - -]
4 [- - -]ΡΓ[.]Τ[- - -]

4 εὐε[ργ]ε[τ]ι[?] Hiller in *IG* II²; e.g. [Γα]ργ[ή]τ[ι- - -], from the name of an official? Lambert.

J. Curbera points out *per ep.* that the fragment of an Attic inscription found on Capri and published as a dedication in *SEG* XLIX 187 is in fact part of *IG* II² 1496. Col. II. LL. 37-46.

220. Athens. Inventory (not a decree), 334/3-331/0 B.C. IG II² 413. For the reclassification of this fragment as part of the Accounts of the Treasurers of Athena and the Other Gods, IG II² 1496, see our lemma no. 219.

221. Athens (now on Capri). Inventory (not a fragment of a dedication), ca. 337-324 B.C. SEG XLIX 187. For J. Curbera's reclassification of this inscription, see our lemma no. 219.

222. Athens. Inventory of the Treasurers of Athena and the Other Gods. 312 B.C.? IG II² 1479A. SEG L 70. After study of a squeeze kept at Princeton, E. Kosmetatou, ZPE 146 (2004) 75-80, offers the following restorations for LL. 1-4 of this inventory:

[.....^{ε9}.....]ΙΙΝ -Ο/Π[.....]ΧΡ[.....]
 [υσρὺν λιθκολλητο]ν ἀνέθηκεν
 [βασιλες] ἀλεξανδρ[ο.....]
 4 [.....]στέφανος χρυσο[ύς, ὃι ἔσπεφάνωσεν ὁ δῆμος]

[J. Kosmetatou has inserted the whole line in square brackets; we follow Kirchner's IG text. We also note that K's line numbering, as appears in the epigraphical text itself and in the app. cr., is incorrect. Papazarkadas]

With caution, Kosmetatou uses this section in support of her theory that gem-studded (λιθοκόλλητα) objects of Persian origin feature prominently amongst votives offered by Alexander's entourage, although she admits that the entry in question cannot be the same as any of Rhoxane's known dedications (cf. SEG LIII 172, in which we presented Kosmetatou's ZPE article, but failed to mention the present inscription).

223. Athens. Diadikasia-document, 383/2 B.C. IG II² 1930. N. Papazarkadas, *op. cit.* (our lemma no. 86 ter) 69, restores the rare name [Φ]υρκίο in L. 7 of this peculiar document, on the basis of IG I³ 1321. In L. 9, he proposes to read [Λε]ύκο Κικυν, on the evidence of the funerary inscription reported in our lemma no. 339.

224. Athens. Bouleutic list, 304/3 B.C. Agora XV 61. S. D. Lambert in 'Αττικά 'Επιγραφαί Wilhelm 335, 338 no. 11, commenting on the rarity of the correspondence between Attic demotics and personal names (with the exception of 'Ελευσίνιος), urges that in L. 165 we should not restore the name of the councillor as 'Αφιδνα[ίος] but consider another name from the same root, such as 'Αφιδνα[ίεύς]. For another example of this same principle, see our lemma no. 109.

225. Athens. Catalogue of Athenian generals, ca. 200 B.C. G.K. Papadopoulos, 'Αττικά 'Επιγραφαί Wilhelm, 225-251 (ph., dr.), publishes the ed. pr. of this fragment of white 'Pentelic' marble whose discovery at the Library of Hadrian on June 29, 1993 was briefly noted in SEG XLVI 312 B. Now in the apotheke of the First Ephorate of the Greek Archaeological Service, 3 Areos Street, Monastiraki, inv. no. BA 912. Broken at left, right, and perhaps at the back; original top and bottom partly preserved. Parts of a 3-line heading across the top of the inscribed face and parts of 2 columns of names and headings are preserved. Ed. pr. speculates that the monument was completed by a third column on the right recording the remaining names of the ταξιάρχου (cf. L. 31) and possibly other military officers such as ἵππαρχοι and φύλαρχοι. On 228-231 ed. pr. defends his disposition of the text, i.e. names of officers following a line giving their titles, citing as parallels *F. Delphes* III.2.24 of 128/127 B.C. and IG II² 1225. Detailed prosopographic analysis on 231/232 supporting a date 200-175 B.C. Analysis of the military titles including methods of election and duties 233-241; three strategoi for Peiraieus cf. IG II² 2873; disposition of strategoi for Rhamnous and Sounion. It is impossible on present evidence confidently to restore the military titles in LL. 26, 28, the second of which was filled with 2 incumbents. Ed. pr. maintains that the generals on this inscription are listed in the order of their military importance to the polis of Athens. This is the most complete surviving record of the strategoi and taxiarchoi from a single year at Athens. Papadopoulos suggests that it should be classed as an honorary dedication that once stood in the Agora. After a review of contemporary military history of Athens (244-250), he places this extraordinary monument at the time of initial resistance to the attacks of Philip V in 200 B.C.

[..... ^{c16}]Α[.] 'Ηγε[.....]		
[..... ^{c11} Φι]λοκράτης 'Ρα[μνούσιος.....]		
[..... ^{c13}] Λαμπρεύς ^{vacat}		
4 [στρατηγούντων]·	ἐπὶ Σαλα[μίνος]	[.....]
[ἐπὶ τοὺς ὀπλίτας]	20 Εὐφάνου Εὐφ[υνμέως]	[.....]
[..... ^{c10}]· ἐως	ἐπὶ τοὺς ξείνους	[.....]
[ἐπὶ τὸ ναυτικόν]	Θεοκλέους Φυ[λασίου]	[.....]
8 [..... ^{c12}] ἔως	ἐπὶ τὴν παρ[ασκευὴν]	[.....]
[ἐπὶ τὸν Πειραιᾶ]	24 τὴν ὅσ[τει]	[.....]
[..... ^{c11}] ο]ν	Ναυσικλέους	[.....]
[..... ^{c10}] Θορ[α]ιεύς	ἐπὶ τὴν [.....]	[.....]
12 [..... ^{c9}] δον Πορίου	Πυρρικλέους	[.....]
[ἐπ' 'Ελευσίνιος]	28 εἰς τὸ σ[.....]	[.....]
[..... ^{c7}] ῥάτου Ἀφιδναίου	Ζωΐλου	[.....?.....]
[ἐπὶ 'Ραμνοῦντος]	Τιμων[.....]	
16 [..... ^{c4}] μάχου Φιλ[α]ίδου	ταξ[ι]άρχων	
[ἐπ.] Σουνίου	32 Πολ[.....]	
Βακ[χ]ίου Σουνιεύς	Ν[.....]	

11. A lapis II 16. ΦΑΙΔΙΟΥ lapis.

226. Athens. Catalogue of naval personnel, ca. 400 B.C. Fragment of a white 'Pentelic' marble stele, now stored in the apotheke of the First Ephorate of the Greek Archaeological Service at 3 Areos Street in Monastiraki, inv. no. PA 1181; finding place unknown. Left side preserved but reworked later; broken on all other sides and back except for the right side, which has been cut vertically. Ed.pr. V.N. Bardani, *Ἀττικαὶ Ἐπιγραφαὶ Wilhelm* 141-154 (ph., who suggests the above date on the basis of the letterforms. She notes that the poor preservation of the names, the absence of patronymies and the non-stoichedon order all hamper prosopographic identification. She reconstructs it as the list of the crew of a single Athenian trireme perhaps part of a larger catalogue similar to, but not the same as, *IG II² 1951 = IG I² 1032*, its closest formal parallel). Interpreted as a tribal heading for the crew listed below, the first word in L. 1 provides our first evidence that the tribes played a role in the organization of the Athenian fleet. Bardani notes that Ἐρεχθίδης could also be the name of the trireme itself.

vacat 0.05
 [Ερ|εχθίδος· τριῆραρχος|
 [...|ισθέ|ν]ης Κλεισθέ|νο[ς]
 [Ἀγρ|υλῆ|θεν] vacat
 4 [ἐπιβ|άται vacat
 [...^{3.6}...]ς Κηφισιεύς
 [...^{3.6}...]ν Κηφισιεύς|
 [...^{6.5}...]λοχος Κηφισιεύς
 8 [...^{6.5}...] Κηφισιεύς
 [...^{3.5}...]χ|άρης Περγασήθεν
 [...^{6.6}...]μένης Περγασήθεν
 [...^{6.5}...]πέ|όλεμος Ἀγρ|υλῆ|θεν|
 12 [...^{6.5}...]ατος Κηφισιεύς
 [...^{6.5}...]γέννης [...^{6.6}...]εύς
 [...^{6.6}...]πος Κηφισιεύς
 [...^{3.6}...] Ἀριστόμαχος vacat
 16 [...]εύς vacat
 [κυβερν|ήτης vacat
 [...^{3.6}...] ἄτης Αβδ(η)ρίτης
 [κελευσ|τής vacat
 20 [...^{3.6}...] Φι|σηλίτης
 [πεντηκόνταρ|χος vacat
 [...^{6.6}...]ην|...|
 [...^{6.6}...]...|

2 Ed.pr. provides 5 possible restorations of the name possibly related with Κλεισθένης Αὐτοκράτους of Erechtheis, *IG I² 965* II 15 m. Label of an officer or member of the ὑπηρεσία, [αὐλητής] Stroud, rejected by

ed.pr. II 18 lapis ABANPITHE II 19 Or [επιπρά]της. ed.pr. II 22 HN belong to an Attic demotic or an ethnic, ed.pr.

227. Athens and Rhamnous. Two ephebic catalogues of Leontis, 333/2 and 332/1 B.C. (1) *SEG XXI 513*; *XLI 108*; *XLI 232*; *XLVI 237*, and (2) Unpublished; cf. *SEG XLVI 237*; *XLVII 182* B.C. Petrakos, *PrakAth* 79 (2004) 167-176, compares these two ephebic texts which fall in the first year of the ephebes of the archonship of Nikostratos, 333/2 B.C. (1) and in the second year of the same group, archonship of Niketos, 332/1 B.C. (2). Combined, the two lists show that Athenian ephebes were identified by the archon-year in which they were enrolled; here Nikostratos of 333/2 B.C. In these two lists only the ephebes from Sounion occupy the same first position. Petrakos notes that they occupy the first position in two other poorly preserved ephebic catalogues found at Rhamnous (inv. nos. 208 and 452) that remain unpublished. Between (1) and (2) he notes discrepancies in the spelling in that (1) employs both O and OY for the diphthong whereas in (2) this practice is followed either when the grammar requires it or when at the end of a name there is not enough space to inscribe OY. Other major discrepancies exist in the διδάσκαλοι, which number two in (1) (these 2 belong to the tribe), repeated in (2); but in the latter seven more names of didaskaloi are inscribed on the sides of the dedicatory base, 4 xenoi on the right and 3 Athenians on the left, as if they occupied a subordinate position. These 7 do not appear on (1). Petrakos suggests that these were instructors, stationed at Rhamnous who taught special military skills to the ephebes of all tribes at the fortress. In support he cites Θεοφάνης ἑποφώντος Ῥαμνούσιος, who was awarded crowns by three successive classes of ephebes (*IG II² 4594 n*; Petrakos, *Δῆμος τοῦ Ῥαμνούσιος* II no. 100). On all the ephebic inscriptions at Rhamnous (some unpublished) that belong to the second year of service, the names that can be identified as didaskaloi are always written on the sides of the bases. (1) and (2) also differ in the honors of gold and ivy crowns bestowed on the officers of the first and second years. Petrakos infers from the manner of listing the κοσμηταὶ and the σωφρονισταὶ on the two lists that these officials had each a two-year term and that if one was unable to finish his assignment, a substitute was chosen from the same deme. There appears to have been no fixed order in which the demes of the ephebes were listed; stone-cutters were apparently given considerable freedom in the disposition of the inscription on the stone.

228. Athens (now in Oxford, Ashmolean Museum). Ephebic catalogue, 41-54 A.D. *IG II² 1973A*. *SEG LIII 27*. After autopsy of the stone, R. Hitchman and F. Marchand, *ZPE* 148 (2004) 165-176 (ph.), discuss the history of this monument, and offer a new detailed edition of what they describe as a private ephebic inscription; various onomastic, prosopographic and grammatical notes. Several observations (layout, different thickness and craftsmanship of the two stones) suggest to the authors that *IG II² 1973A* ought to be dissociated from *IG II² 1973B*. We note the following readings or restorations that differ from those in *IG*: L. 1: Καίσα[ρος]; L. 5 ὁπλ[ομάχου Νικίου]; L. 13: Ἡράκλει[α]; L. 26: Στέφαν[ον]; L. 34: Ἀθην[ι]... [Note that the new line numbering is significantly different from that in the corpus, following the editorial separation of *IG II²*

1973A from 1973B). LL 52/53 of IG II² 1973 are omitted as an erroneous editorial gemination [delete Στρίωνος; no. 90 from LGPN II]. Despite some speculations, Hitchman and Marchand are unable to fix the precise date of the eponymous archon Μητροδόωρος (L. 2) within the reign of Claudius

229. Athens (now in Oxford, Ashmolean Museum). Ephebic catalogue, ca. 150-200 A.D. IG II² 1973B. SEG XLIV 127; LIII 27. Hitchman and Marchand, *op.cit.* (our lemma no. 228) offer a new edition of this ephebic catalogue, which they dissociate from IG II² 1973A. Detailed description of the stone and the layout of the inscription, accompanied by good ph. We record the following new readings: L. 20: ἄγνος [delete the hapax Μένος from LGPN II]; L. 51: Δημόδοκος <ε>νης; L. 58: Ἄρτεμ - -; L. 59: Ἀσκλη[π - -]; L. 60: Ἀφροδ[- -]; L. 65: Ἀσκλη[π - -]; L. 67: Ἀθη - -; L. 68: Ζωή - -; L. 69: Ἡφ - - [as in the case of IG II² 1973A (our lemma no. 228) the line numbering is new]. Hitchman and Marchand adduce some subtle grammatical, prosopographical and onomastical arguments in favor of a much later date for the now separate IG II² 1973B, in the second half of the 2nd cent. A.D.; see also our lemma no. 230.

230. Athens. List of names, 1st cent. A.D. SEG XLIV 127. Hitchman and Marchand, *op.cit.* (our lemma no. 228) categorically reject any connection of this small fragment to IG II² 1973B (our lemma no. 229), as very tentatively suggested by Walbank in the ed.pr., although they reaffirm his dating of the list in the 1st cent. A.D.

231. Athens. List of mercenaries, ca. 301-295 B.C. IG II² 1956. SEG LI 148*; 571. A.J. Bayliss, *op.cit.* (our lemma no. 232) briefly examines this inscription on which he relies heavily in order to date another mercenary catalogue, i.e. IG II² 1957.

232. Athens. List of mercenaries, late 4th (post 309/8)/early 3rd cent. B.C. IG II² 1957. After autopsy of the stone, A.J. Bayliss, *ZPE* 146 (2004) 85-90, offers the following improved edition of IG II² 1957.

-ΙΟΣ	non-stoich.
-ΝΟΥΝ	
4-Βοιώτιος	
ων Ἀχαιῶς	
	[Στί]λπας Λοκρός	
ων Λοκρός	
8	Δίων * Λοκρός	
	[Νί]κανδρος Λυσιμ[αχεύς]	
	[Α]ριστίων * Τήνιος	

	[Δ]άμιαν Ὀπούντιος[ς]
	[Π]ύρρος Λοκρός
12	[Κ]αλλίμαχος Βοιωτ[ος]
	[Ἀν]δροκράτης Κορίν[θιος]
	[.]ακοτέλης Φωκεύ[ς]
	Πασιχάρης Ἡρακ[λ]εώ[της]
16	[.]ατρίνος Λοκρός
	ἔνων Πισίδης
	[Φ]ορμ[ί]ων Βυζάντ[ιος]
20	Ἀρι<στ>οκράτης Λυ[σιμ]αχεύς
	[.]μίων Ἀρκάς
	[Γέ]λων Πελλανεύς
	Δίφιλος Αἰνίος
24	[.]μοκράτης Ἀχα[ί]ος
	.. Π[ι] - - Ο - - - - -

Although Bayliss briefly ponders the possibility of the foreigners recorded on this stone being proxenoi or religious associates, he constructs his whole argument on the traditional interpretation of IG II² 1957 as a list of mercenaries. Interestingly, he identifies two Lokrians, Δίων (L. 7) and [Π]ύρρος (L. 11), as the homonymous Lokrian individuals in another mercenary list, namely IG II² 1956 (see our lemma no. 231). On the strength of the abbreviated ethnic Λυσιμ[αχεύς] (L. 8; also partly restored in L. 19), Bayliss considers 309/8 B.C., year of the foundation of Lysimacheia, as the unmistakable terminus post quem of IG II² 1957. The aforementioned prosopographical identification and some subtle, albeit far from certain, historical considerations lead him to associate both lists with the mercenaries of Lachares and his authoritarian administration of 301 to 296/5 B.C.

233. Athens. Catalogue of prizes for the Great Panathenaia, early 4th cent. B.C. IG II² 2311; SEG LIII 192.* In a brief discussion of Aristotle's treatment of mimetic poetry (Aristotle, *Poetics* 1447a 13-16), A. Rotstein, *ZPE* 149 (2004) 39-42, reprints LL 1-24 of the list of prizes SEG LIII 192 (ph.), stressing the overlap between the musical contests held in the Great Panathenaia and Aristotle's list of poetic genres. Likewise, the other Aristotelian poetic categories — tragedy, comedy, dithyramb — are well attested in inscriptions relating to the City Dionysia (IG II² 2318-2323). The epigraphic evidence suggests to Rotstein that Aristotle's conceptualization of poetry was very much influenced by contemporary musical contests, especially those of an international appeal.

234. Athens. Didaskalia, 3rd/2nd cent. B.C. IG II² 2325. SEG LII 145.* 216, 796; LIII 2. In Ἀττικαὶ Ἐπιγραφαὶ Wilhelm 80-83 (ph.), D. Peppas-Delmousou very briefly comments on

235. Acharnai or Cholargos? Catalogue of *cranstai*, ca. 50 B.C. Pedimental stele of 'Pentelic' marble, missing only the left acroterion; small shield in relief in the tympanon. Discovered at Ano Limni Zophra, which lies between Ano Liosia, Kamatero, and Menidi, and first reported by the estimable M.Paraskevaides in *Καθημερινή* July 16, 1959; now in the first reported by the Peiraieus Museum inv. no. 3508. With the stele were found fragments of marble sculpture representing Herakles and the dedication to Herakles in our lemma no. 323. Brief mentions of this find were published by E.Vanderpool, *AJA* 64 (1960) 269 and G.Daux, *BCH* 84 (1960) 655. Ed.pr. A.A.Themos, *Ἀντίκαι 'Επιγραφαὶ Wilhelm*, 253-269 (ph.), who notes that the find-spot does not indicate a preference for the deme of Acharnai or Cholargos for the location of this sanctuary of Herakles (map); on 268 he assembles the other epigraphic and literary evidence for the shrines of Herakles in both demes. Three different cutters inscribed the text on this stone at three different times: (1) heading, Cols. I and II, and the first 18 names in Col. III LL. 1-104, (2) the remaining 14 names in Col. III LL. 105-117, 1st cent. A.D., (3) the last 5 names in Col. III and all the names in Col. IV LL. 118-135, late 1st cent. A.D. Detailed commentary on readings and prosopography. Themis places the archon Λεύκιος 'Ραμνούσιος νεώτερος (cf. *SEG* XXI 686) later than the archon Leukios of 59/8 B.C., and notes that S.Follet has drawn his attention to 2 other epigraphic attestations of this official: 1) unpublished inscription from the Agora Excavations (I 7545); 2) an unpublished manuscript of M.Fourmont. Follet favors a date of 44/3 B.C. Themis prefers to leave the question open. LL. 5-6, Ὀάλεια, a relatively rare name in Attica, is the first woman on record to hold the archonesteria in Athens. Themis suggests that Ἀντιοχίς in LL. 97/98 is an ethnic and speculates that the ligatures in LL. 119-121, L. 124, 127, 132 may represent ΠΑΡ πάρεδρος, ΑΠ ἀπαιεθερος, ΥΠ ὑπέρητης. From the 3 different hands, Themis infers that the stele stood for a considerable period of time, ca. 100 years. For other related documents, cf. *JG* II² 2358; and Armautoglou, *Associations* (our lemma no. 21) 76-87.

(Ἰα)βητι Τύχη. Ἐπὶ Λευκίου Ῥαμνουσίου νεωτ[έρου] ἄρχοντος
 Ὁ(ι) ἱεροποιήσας καὶ κοσμητήσας Ἀπολλώνιος Ἀντιόχου τοῦσ-
 δε ἀνέγραψεν ἐρανιστὰς ταμιεύοντος τὸ δεύτερον Καλ-

4 λιστράτου, γραμματεύοντος δὲ Δημητρίου τὸ δεύτερον

ἀρχερανίστρια	Νικάνωρ	Ζωσίμη	Στράτων
θάλασσα	48 Δημητρία	88 Ζηνίων	124 Εισιδοτή πα
8 ἱερεὺς Ἡρακλέους	>Κρίτος	>Μηνᾶς	Λυδή
Βεόδωρος Μητρο-	[---]ς	Ἀλέξανδρος	Ἀσχίνης
δῶρου Παιανεύς	Ἰσιᾶς	Ζωπυρίων	Ἀπολλώνιος γη
ἐπρινσταί	52 Εὐπαρος	92 Φιλόκαλον	128 Δεκμίων
Βεόδωρος	>Επαφροδίτος	Λαυδίκτη	Επαφροδίτος
12 Λ[υσί]μαχος	Νικηφόρος	Πάμφιλος	Βοδ[.]α
Θ[αλ]ῆς	Ὀνησιμας	Ἐωρότιον	Ἐπ[ι]ταμορόδιτος

Σ[...]ιχος	56	Δημήτριος[]Αχαρνείος	96	Ἐπί[]λόνη	132	Αφροδισία	νπ
Διονύσιος Φυλάσιος[]		Λήναιος Δημητρίσιος		Πάλλω Σεργήνιω		Εὐβουλος	
16 Καλλίστρατος		Σατύρα		Ἀντιοχίς		Ἀπελλῶ[]ς	
[...]έρων		Μικίων		Εἰρήνη		ΕΙΣ[... ^{1,2}]ΕΡ[...]	
Ἰσιγένης	60	Σέλευκος	100	Ἐπαφρόδιτος			
Ἐπιτυχάνων		Ἀγαθάδωρος		Ἀρτεμῆς			
20 Τρύφων		Ζωσίμη		Ἐπίκτησις			
Δίφιλος		Διονύσιος		Λήναι[]ος			
Εὐφραντος	64	Παπίας		vacat			
Ἀφροδίσιος		Πάμφιλος	104	>{-----}ς πα			
24 Ἰσίδωτος		Διο[]νύσιος Θεο		Δεΐφιλος			
Ὀλύμπος		Ἀγαθόδωρος		Ζώσιμος			
[... ^{4,5} ...]ιμος	68	Ἀσάπιος	108	Μύστα Θεο			
Διονυσ[ὸδ]ωρ[ο]ς		Ἀχιλλεύς		Μελιτίνη			
28 Παράνομος		Διόδοτος		Ἱεροκλῆς			
Λήναιος		Ζωσάριον		Ἀπολλωνία			
Θεόπομος	72	Κροΐσας Νε		Εὐπαρος			
ΑΛ[... ^{3,4} ...]ς		Καίλια	112	Καλλισθένης			
32 Δα[...]		Αγαθοκλῆς		Ἑλένη			
Α[...]ς		Στυρατονίκη		Σύμφορον			
Θεόδοτος	76	>Γραφίς		Ἡραίς			
Διονυσόδωρος		Διονύσιος	116	Ἀντιόχος			
36 Ἰσιγένεια		Σώστρατος		Φιλῆ[ρω]ς			
[... ^c ...]νιον		Βαρνατίος		Ἡρακλείδης			
Ἀντιοχίς	80	Λεύκιος	120	Ἀριστόκληα	παρ		
Ἰσιδώρα		>Ἀπελλῶς		Διονύσιος	παρ		
40 Ἀρτεμισία		>Ἰσίδωτος		Θεοφίλη	παρ		
Χρωτάριος		>Ἀπολλ[ῶ]νιος		Διονυσόδωρος			
Ἀγαθημερίος	84	Ἀπολλώνιος					
Ἐπίκτησις		Ἀρτεμισία					
44 Ἰσιάς		Γ[... ^{1,2} ...]ας					
Πόπλιος Γρά(νιος)							
Γρανία							

236. Laureion. List of names, date? Fragment from the left side of a marble stele; chance find from the Laureotike, now in the Peiraeus Museum, inv. no. 4463. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 167 no. 101.

— — — — —

Κιρ[- - -]
 Ἀρτιμα[- - -]
 Τίβειος

- 4 Ἐοξάνους
 Κακίνος
 [- -] μος
 [- -] ζ
8 [- -] ος

[Slaves? Scold].

237. Monomati Acharnon (Pergase?). Inscription concerning the Acharnian ὀχετός, 4th cent. B.C. Fragmentary inscription of white marble found built into the walls of the large Roman house excavated at Ortansias and Paschalas Streets, during works for the extension of Kymis Avenue to Kato Kifisia. Mentioned by M. Platonos-Yiota, *Acharnai* 440, who dates it to the 4th cent. B.C., rightly associating it with the other four inscriptions (IG II² 2491, SEG XIX 181, SEG XIX 182, SEG XXI 643) attesting to the ἐννοία and the Acharnian ὀχετός. No text, but we read from the excellent photo on 442:

- [- -] τοῦ ὀχετ[οῦ - - - -]
[- -] εἶναι αὐτοῖς [- -]
[- -] ὀχετόν βάθ[ος - -]
4 [- - -] οὔλωντα [ι vacat]
 vacat

[The minimal restorations we offer are warranted by the fact that the preserved lines from the closing section of this inscription appear to be almost identical to those of IG II² 2491 and SEG XIX 181, Papazarkadas].

On the evidence of these five inscriptions and other literary sources, Platonos-Yiota, *Acharnai* 56-62, attempts a discussion of the Acharnian ὀχετός, with specific reference to, and criticism of, E. Vanderpool, in *Charisterion A.K. Orlandos I* (Athens 1965) 166-175; SEG XXIII 94. She interprets this important technical work as a drainage system serving Acharnai and the adjacent demes, and not the Athenian asty, but she has misconstrued both the epigraphic evidence and Vanderpool's thesis. However, the archaeological information she provides is invaluable and scholars interested in the Acharnian ὀχετός should take heed of her discussion.

238. Aixone. Deme lease, 345/4 B.C. IG II² 2492. Syll.³ 966. SEG XLVIII 162bis*. A.C. Scafuto, *op. cit.* (our lemma no. 206) offers a German translation of Eteokles' ἰνδερ (LL 31-47) and speculates on its possible legal background, focusing on the technical term συγγυποποιῖν (L 32) which seems to imply arbitration. She argues that the overall formulation of the document presupposes debate in the deme assembly about the expedient exploitation of

the leased property (the Φελλεῖς, L 1) and its resources. Prior to the ἰνδερ, all the timber would have been granted to the lessees.

239. Rhamnous. Lease of a temenos, 339/8 B.C. IG II² 2493/2494. Petrakos, *Δήμος τοῦ Ραμνούντου* II no. 180. SEG XXXVII 61.* N. Papazarkadas, *op. cit.* (our lemma no. 86 ter) 70, suggests the restoration σ[ύλλογ]ον (i.e. the congregation of the Rhamnousians) in L 14, citing the decree of the Paraloi IG II² 1254 as a parallel.

240. Athens. Boundary stone, 4th cent. B.C. IG II² 2623. SEG XLIX 175.* After autopsy of the stone, S.D. Lambert, *ZPE* 146 (2004) 91/92 (ph.), revisits the boundary marker EM 10163, refutes earlier restorations, and presents a new text. He also adduces IG II² 2622 and SEG XLVI 229 as parallels, and discusses the location and possible uses of this house by the Piraeans: "Ὅρος Π[ειραιέων] Ι [οἰκί]ας".

3. or [οἰκί]ας [?]. Lambert

241. Panormos (Laureotike). Boundary stone of a road, 4th cent. B.C. SEG LI 157. M. Salliora-Oikonomakou, *Sounion* 71/72 (ph.), takes up this boundary stone again in her discussion of the topography of Gaidouromandra and its probable identification as ancient Panormos; see our lemma no. 15.

242. Athens. Boundary stone of the sacred road taken by the Pythistai to Delphi, 4th cent. B.C. SEG XXII 147; LII 32; *Agora* XIX H34. P.E. Nulton, *Apollo Hypoakraios* 20, rejects the view that this boundary stone was brought down from the north slope of the Acropolis or from the sanctuary of Apollo Pythios in southeast Athens, preferring to believe that on their way to Delphi the Pythistai stopped at the 'related' sanctuary of Apollo Patroos in the Agora and that the stone originally stood nearby.

243. Athens. Boundary stone of the temenos of Zeus Olympios, 4th cent. B.C. SEG XVI 148. *Agora* XIX H13. P.E. Nulton, *Apollo Hypoakraios* 21, rejects the view that this stone is to be associated with an otherwise unattested shrine of Ζεὺς Ὀλύμπιος on the north slope of the Acropolis. Its most likely origin is the only firmly attested sanctuary of Olympian Zeus in southeast Athens.

244. Laureion. Boundary stone of a mine, ca. 400 B.C. Fragment of a local marble plaque, copied at Laureion by edd. pr. I. Kirchner, S. Dow *MDAI(A)* 62 (1937) 11 no. 11. *Name mines

nicht überlieferten Bergwerks.' At the Collection of the Thracian Mineral Products; now in the Laureion Museum, inv. no. 772. Republished by M.Salliora-Oikonomakou, *Sounion* 168 no. 110. Εὐρέλειον

245. *Sounion*. Boundary stone of a mine, ca. 400 B.C. Marble plaque found at Agrileza. In a previous use it appears to have been a table for crushing ore. Edd. pr. I. Kirchner, S. Dow, *MDAI(A)* 62 (1937) 11 no. 10 (ph.), who point out that the lettering was done not with a stone-mason's tools but with a sharp pointed instrument, 'von einem Handwerker,' showing the same technique as on a metal plate; cf. similar technique on IG II² 1300. W. Peek, *MDAI(A)* 67 (1942) 34 no. 36. Republished by M.Salliora-Oikonomakou, *Sounion* 168 no. 115. Collection of the Thracian Mineral Products; now in the Laureion Museum, inv. no. 773: ἥσος ἰ τῷ ἐργαστηρίῳ

246. *Laureion*. Boundary stone of a mine, ca. 400 B.C. or 375-350 B.C.? Fragment of hard, gray limestone with the area containing the writing smoothed, the rest rough; copied by ed. pr. W. Peek, *MDAI(A)* 67 (1942) 34 no. 35, in the garden of the French Mining Company in *Laureion*; now in the Brauron Museum, inv. no. 805. Peek cites the parallels of IG II² 2634, 2635, 2638 etc. and comments on the form of the name and its probable derivation from the personal name Κάλλιστος; X represents the 'Pachtsumme.' Republished by M.Salliora-Oikonomakou, *Sounion* 168 no. 111: Καλλίσταιστος X

The inscription is dealt with in minute detail by E.C. Kakavoyiannis, *Μέταλλα ἐργάσιμα καὶ συγκεχωρημένα* (Athens 2005) 59-62 no. 23 (ph.). After noting that mine rents are never recorded in boundary stones of this type, Kakavoyiannis interprets X as a later corrective addition by the mason and prints the following text:

Καλλ-
αίστος<ρ>εισ-
v

Kakavoyiannis considers the mine as the property of the Siphnian trierarch and entrepreneur Κάλλιστος, who is well-attested in the poletai-records (*Agora* XIX P9, P18, P29), and accordingly suggests a date in ca. 375-350 B.C. for the boundary stone [we report here Kakavoyiannis' discussion as a quasi-introduction to his important monograph, which we will fully cover in SEG LV].

247. *Thorikos*. Boundary stone of a mining workshop, 4th cent. B.C. SEG XLVIII 166. We note that the inscription had been briefly mentioned by M.Salliora-Oikonomakou, *AD* 51 B.1 (1996) [2001] 65, even before her own ed. pr.

248. *Laureion*. Boundary stone of a mine, 4th cent. B.C. Limestone plaque found in 1976 at Megala Peuka, now in the Brauron Museum, inv. no. 1487. Ed. pr. M.Salliora-Oikonomakou, *Sounion* 169 no. 121, who notes that of the first inscribed text there were at least two later corrections and supplements.

4	Θεοί· καινο- τομίαν κατέλα- βε [-----] [-----]	8	Ἀρίσ- των Δημητρί- ακόν
---	--	---	----------------------------------

249. *Sounion*. Boundary stone of a mine, 4th cent. B.C. Fragment of inscribed stone found by chance at the installations of the ΟΑΥΜΠΙΚ ΓΙΩΤ, at Panormos (Gaidouromandra); now in the Laureion Museum, inv. no. 23. Ed. pr. M.Salliora-Oikonomakou, *Sounion* 168 no. 109: Ἀρτεμι[σιακόν]

250. *Laureion*. Boundary stone of a mine, 4th cent. B.C. Stone fragment found by chance ca. 50 m. from the mining works at Megala Peuka; now in the Brauron Museum, inv. no. 1470. Ed. pr. M.Salliora-Oikonomakou, *Sounion* 168 no. 118.

[-----]
[κατέ]λαβε
[Νυμ]φαϊκόν

251. *Laureion*. Boundary stone of a mine, 4th/3rd cent. B.C. Fragment of a marble plaque, broken at the bottom; very sloppy writing in a technique similar to our lemma no. 245, 'Hand eines Handwerkers'. Edd. pr. I. Kirchner, S. Dow, *MDAI(A)* 62 (1937) 12 no. 13 (ph). Republished by M.Salliora-Oikonomakou, *Sounion* 168/9 no. 119, who notes that it is now in the Brauron Museum, inv. no. 1479.

Θεοί·	4	νοτομί-
Πυθόδο-		αν κατ-
τος και-		[έλαβε]

[On the ph. there appear to be traces of a three-dot punctuation in L. 3 after the personal name, Stroud].

252. Sounion. Security horos, 4th cent. B.C.? Rough limestone plaque, virtually intact, seen and copied by D.M. Robinson near Sounion in 1947; ed.pr. *AJP* 69 (1948) 201/202 (ph.). Finley, *Land* 127 no. 24. Now lost? Reprinted in M.Salliora-Oikonomakou, *Sounion* 169 no. 126, with incorrect spacing in LL.2/3.

"Ορος χωρίου
καὶ οἰκίας πεπρ-
αμένων ἐπὶ λ.

4 ὕσει Φιλοθέ-
ωι Φρεαρρί-
ωι ΧΙϞ

253. Trikorythos. Security horos, Classical? Intact roughly dressed plaque of gray limestone found in excavations of a farmhouse in the northeast sector of the great swamp ca. 20 m. from the Marathonas—Kato Souli road by the Archaeological Society at Athens; inv. no. M. 1548. Ed.pr. M.Oikonomakou, *AE* 143 (2004) [2007] 170/171 (ph.), who notes that so far the name Eukleides is not attested for Aphidna and that there are extensive traces of an earlier inscription underneath this one.

["Ορος χωρίου τι-
μῆς ἐποφειλ-
ομένης XX
Εὐκλείδει Ἀφιδ-
ναί

4

[We read from the ph. χωρίου and print LL. 3/4 as they are on the stone, not in one line as ed.pr. Stroud.]

254. Trikorythos. Security horos, 4th cent. B.C.? Intact plaque of gray limestone, found in the same place as our lemma no. 253. Ed.pr. M.Oikonomakou, *AE* 143 (2004) [2007] 172/173 (ph.), who notes that the location of the deme Eitea is probably at Grammatiko, only 3-4 km. from the finding place of this stone and that the name Aischytes is not yet attested there.

"Ορος χωρίου ἀπο-
τίμημα πασίν
Αἰσχύτου Εἰτεαίο

255. Kato Kifisia. Security horos, 4th cent. B.C. M.Platonos-Yiota, *Acharnai* 436 (ph.), briefly mentions the discovery of a marble 4th cent. B.C. security horos near the southern precinct of a late Roman estate located at Thebaidos and Seneka Streets. The rescue excavation was carried out by the Greek Archaeological Service during works for the extension of Kymis Avenue from Kato Kifisia to the Olympic Village. No text, no measurements, no other details. We read from the excellent photo.

"Ορος
χωρίου <πε>πραμέν-
ου ἐπὶ λύσει Ἀνδ-
ρομένη Παιονί-
δει XXXX

4

[2 ΧΩΡΙΟΥ ΠΡΑΜΕΝ (apis, cirt. Papazarkadas)]

256. Sounion. Agrileza. Security horos, 4th/3rd cent. B.C.? Fragment of a marble plaque, found at the silver mine site excavated in 1977-1983 by the British School, *AR* 31 (1984/1985) 122, briefly mentioned with no text by J.E.Jones, *ibid.* Now in the Laureion Museum, inv. no. 34. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 169 no. 124

["Ορος ἐργασ]-
[τηρίου καὶ]
[ἀνδρα]πόδ[ων]
[πεπρ]αμέν[ων]

4

[ἐπ]ὶ λύσει Ἀ-
[νδ]ρου: ἐραν-
[ιστά]ς: XXX

4 [πεπρ]αμέν[ων], ed.pr.

257. Athens. Boundary stone, Roman Imperial? *SEG* LI 159. In *Θωράκιον* 208 note 5 (ph.), C.B.Kritzas republishes this inscription, without reference to I.N.Kalliontzis, *Horos* 14-16 (2000-2003) 165 no. 4 (*SEG* LI 159), but pointing out that C.M.Enisleides, *Οἱ ἅγιοι Πάντες τῆς ἐν Ἀμπελοκήποις Ἀθηνῶν Τερᾶς Μονῆς τῶν Ὁμολογητῶν καὶ τοῦ ἱερὸν τῆς ἐν Κήποις Ἀφροδίτης* (Athens 1977) 34, briefly noted the text, incorrectly as "Ορ(ος). In *AD* 54 B. I (1999) [2005], Kritzas returns to this inscription, noting the contribution of Kalliontzis (35 note 9) and including a useful discussion (32-34) of the several excavations at the site of this church and previous attempts to discover and identify ancient remains beneath it, as well as citing other inscriptions found here; see our lemmata nos. 376 and 386.

258. Athens. Military dedication, late 3rd cent. B.C. *IG* II² 2858. Add. p. 348. *SEG* XXXII 348; XL 295. G.K.Papadopoulos in *Ἀττικαὶ Ἐπιγραφαὶ* Wilhelm 250, notes that after autopsy of the stone he would read in L. 8, [κ]αὶ οἱ τεταγμένοι ἐπὶ στρ[ατιγίου]. In *BÉ* (2005) 216, P.Gauthier rejects this restoration on the grounds that one expects the article.

259. Athens. Dedication to Apollo Hypoakraios, 29/30 A.D. *SEG* XXV 224; L. 190.* Writing without reference to *SEG* XXV 224, P.E.Nulton, *Apollo Hypoakraios* 74/75 no. 45 (ph.), rejects the ed.pr.'s reading in L. 1, and restores [Ἀπό]λλων[ι Ὑπό] Μαρ[κ]αί[ς] (sic).

[Although he seems to be correct about the epithet of Apollo, the ph. shows that there are no traces of letters after [...][AAQN][...] in L. 1. Stroud]. M.Hoff, *JRA* 17 (2004) 715, also adds 'Nulton's reading of ὑπὸ μακραις on the stone (Agora I 2908) does not correlate at all with the photograph. The stone breaks off at 'Ἀπὸ]λλων[. Restoration of ὑπὸ μακραις must be considered hypothetical.'

260. Athens. Dedication to Apollo Hypoakraios, late 1st cent. A.D.? IG II² 2892. SEG L 190. Republished by P.E.Nulton, *Apollo Hypoakraios* 26, 42/43 no. 2 (ph.), who assigns this stone a date ca. 14-41 A.D. M.Hoff, *JRA* 17 (2004) 715, points out that this inscription, considered by Nulton as his earliest, mentions Areios, son of the well-known Athenian C. Julius Nikanor, whose floruit fell later in the first cent. A.D. 'Thus the inscription listing the younger Nikanor as archon, which Nulton uses to establish an Augustan association, should be considered to fall late in the 1st cent. A.D. Other votive inscriptions from the cave place the earliest cult activity closer to Claudius.'

261. Athens. Dedication to Apollo Hypoakraios, 1st cent. A.D. IG II² 2896. SEG L 190.* Republished by P.E.Nulton, *Apollo Hypoakraios* 61 no. 24 (ph.) (Neither in IG nor in Nulton is there any mention of the clear inscribed traces at the end of L. 4, after Οὐεντί, which appear on the ph. to belong to a letter and not to the incised crown, Stroud).

262. Athens. Dedication of the thesmothetes Timotheos to Apollo Hypoakraios, 101/2 or 106/7 A.D. Three joining fragments of a plaque of white marble, small portion of the top preserved; broken on all other sides. Found in the Agora Excavations in 1973, Agora I 7465. Inscription within a relief crown of myrtle; part of an 'ear' of a tabula ansata preserved at right. Ed. pr. P.E.Nulton, *Apollo Hypoakraios* 45/46 no. 6 (ph.), who cites Follet, *Athènes* 181 for the date of the archanship of Flavius Alkibiades.

Ἐπὶ Ἀλκιβι-
[ἀ]δου τοῦ Ἀε-
[οσ]θένους υἱο[ῦ]
4 [ἀρχ]οντος Τιμό-
[θε]ος δάφνου
--- τευς θεσ-
[μο]θε[τ]ήσας Ἀ-
8 [πό]λλων[ι] ὑπ' Ἀ-
[κρα]ίς

[L. 3 We read from the ph. υἱοῦ, Stroud]

263. Athens. Dedication of a thesmothetes to Apollo Hypoakraios, ca. 150 A.D. Fragment from the right side of a white marble plaque; broken on all other sides; inscription within a relief myrtle crown. Found in 1939 in the Agora Excavations west of the Panathenaic Way and southwest of the City Eleusinion; Agora I 5835. Ed. pr. J.H.Oliver, *Hesperia* 10 (1941) 252 no. 55; republished by P.E. Nulton, *Apollo Hypoakraios* 59 no. 23 (ph.), who cites Traill, *PAA* 247080, for the above date, noting that the epitaph IG II² 7748 may be relevant; cf. *LGN* II s.v. Ἀφροδίστος nos. 239-240.

[...]-]ς Ἀφροδε- 4 [Ἀπό]λλων[ι] ὑπὸ
[...]-]ασιος [Μακραις]
[θεσμοθε]τήσας

264. Athens. Dedication of a basileus to Apollo Hypoakraios, 1st/2nd cent. A.D. IG II² 2897. SEG L 190.* In republishing this inscription in *Apollo Hypoakraios* 54/55 no. 17 (ph.), P.E.Nulton inexplicably prints the first letter in L. 2 as a dotted lambda, whereas in IG and on his photo it is clear that the correct reading is Α.

265. Athens. Dedication of a thesmothetes to Apollo Hypoakraios, 1st/2nd cent. A.D. IG II² 2901. SEG L 190.* P.E.Nulton, *Apollo Hypoakraios* 56 no. 19 (ph.), prints L. 2 as -*υλος and notes that '[t]he squeeze at the IAS gives an extra stroke, as if from a Υ, at the end of the lacuna in line 2.' [I have not been able to confirm or interpret this from the ph., Stroud].

266. Athens. Dedication of a secretary to Apollo Hypoakraios, 1st/2nd cent. A.D. IG II² 2903. SEG L 190.* P.E.Nulton, *Apollo Hypoakraios* 63/64 no. 28 (ph.), after autopsy of the stone publishes the following new text (see also our lemma no. 267):

[ὁ γραμμ]ατεῦς-
[ας] --- λῖος
[---] -]ανος

267. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment from the center of a votive plaque, broken on all sides; traces of two crowns in relief; inscription within the crown at right. Found in the Agora Excavations in 1937 under Acropolis Street, west of the Late Roman Fortification Wall; Agora I 4543. Ed. pr. P.E.Nulton, *Apollo Hypoakraios* 64 no. 29 (ph.), who associates it with IG II² 2903 (our lemma no. 266).

σ
λο

*A sample restoration for the association:

(In Corona)
[ὁ γραμμα]τεὺς (sic)
[αἰ]ς---λιος
λο---ανος

[We find this 'association' most improbable, Stroud].

268. Athens. Dedication of Eukles(?) to Apollo Hypoakraios, 1st/2nd cent. A.D. IG II² 2906. SEG L 190.* P.E.Nulton, *Apollo Hypoakraios* 28, 64/65 no. 30 (ph.), presents the following new restored text, speculating that Eukles could be 'a relative, either son or grandfather (sic) of this illustrious figure [Polycharmos, son of Eukles of Marathon, IG II² 3530], who may have been an ancestor of Herodes Atticus. W.Ameling, *Herodes Atticus* II, 1983, p. 53.'

	[Εὐκλῆ]ς Πολυ-	[χοντος---]ε
	[χάρμου] Μαρα-	[-----]ε
	[θώνιος ἐ]πί	[-----]υ
4	[---ο]υ ἄρ-	

[We supply omitted accents and brackets on the basis of the ph., Stroud].

269. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. IG II² 2907 + 2908. SEG XXVI 269; L 190*. Reprinted by P.E. Nulton, *Apollo Hypoakraios* 65/66 no. 31 (ph.).

270. Daphni. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. IG II² 2909. P.E.Nulton, *Apollo Hypoakraios* 66 no. 32, reports that he was unable to examine this stone and that it is presumed lost.

271. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. IG II² 2910. SEG L 190* P.E.Nulton, *Apollo Hypoakraios* 66/67 no. 33 (ph.), suggests that since this inscription lies outside the crown, it might have been a heading common to more than one dedicant, 'each of whom would have his own wreath listing name, demotic, patronymic, and office inside.' He reconstructs two crowns with the preserved inscription between them. [If we follow this plausible reconstruction, we should not restore [Ἀπόλλωνι] in the line above Ὑπό Μ[α]χ[ραῖς], for there is no space for it between the latter and the preserved top of the stone. It is more likely to have been inscribed to the left at the same level. Stroud]

272. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Two joining fragments from the left side of a grayish-white marble plaque with crown in relief; found in 1937 in the Agora Excavations in the original fill of the Late Roman Fortification Wall on the north slope of the Acropolis, Agora I 4540. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 75 no. 46 (ph.).

Δ[-----]
Ἀπόλ[λωνι]

273. Athens. Dedication of the thesmothetes Agath- to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment from the left portion of a pinkish-white marble plaque with traces of crown in relief; broken on all sides. Found in 1939 in the Agora Excavations in a modern wall west of the Panathenaic Way and south of the Eleusinion, Agora I 5652. Ed. pr. W.K.Pritchett, *Hesperia* 15 (1946) 138 no. 1. Republished by P.E.Nulton, *Apollo Hypoakraios* 76 no. 48 (ph.). Traill, *PAA* no. 102030.

	Θεσμ[ο]-
	θετή[σας]
	Ἀγαθ[- -]
4	Μελέ[τεως]

274. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment from the lower left corner of a white marble plaque; inscription within a crown in relief. Found in the Agora Excavations in 1939, east of the Late Roman Fortification Wall, Agora I 5756. Ed.pr. J.H.Oliver, *Hesperia* 10 (1941) 253 no. 56. Republished by P.E.Nulton, *Apollo Hypoakraios* 78-79 no. 52 (ph.).

ΙΟΥ[---]
Ἀπόλ[λωνι ὁ]
πὸ Μ[α]χ[ραῖς]

275. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment of a grayish-white marble plaque, broken on all sides; inscription within a crown in relief; found in 1947 in the Agora Excavations in a late fill on the north slope of the Acropolis, Agora I 5973. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 80 no. 54 (ph.): Ἀγαθῇ Τ[ύχῃ]

276. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment from the lower right corner of a plaque of white marble, found in 1947 in the Agora Excavations in a Late Roman context in the industrial area, east of the Great Drain, Agora I 5978. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 80-81 no. 55 (ph.): Ἀπόλλ[λωνι]

[We reproduce Nulton's text and interpret it as [Ἀπόλλ]ωνι ΟΥ or [Ἀπόλλ]ωνίου. Enough of the second omicron is preserved on the ph. to establish the reading. Stroud.]

277. Athens. Dedication to Apollo Hypoakraios? 1st/2nd cent. A.D. Fragment from the upper left ['right', Nulton] of a white marble pedimental stele of naiskos form with an unfluted Corinthian column at left; possibly a snake or vegetal motif in relief in the tympanon; found in the Agora Excavations in 1947 in a late context on Asteroskopeion Street, southeast of the market square, Agora I 5985. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 81 no. 56 (ph.), who compares IG II² 2914 (Nulton no. 7) for the structure of the decoration.

Ἀγαθῇ [τύχη]
ἄρχοντος [...δ....]
νίου Υ[.....δ....]

[We print Nulton's text but he has clearly misrepresented the left margin, where the first letters in LL 2/3 are vertically aligned, making his estimated numbers of missing letters in LL 2/3 doubtful. Stroud.]

278. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Small fragment of yellowish-white marble broken on all sides; inscription within a crown in relief, found in 1949 during cleaning of the east channel of the Great Drain beneath the civic offices, Agora I 6210. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 81/82 no. 57 (ph.), who suggests and then withdraws a possible association with IG II² 2906 (Nulton no. 30; our lemma no. 268): Πόν[λιος]

279. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Very badly weathered and worn fragment of grayish-white marble; rough picked top and bottom preserved, broken on all other sides; inscription within a crown in relief. Found in 1950 in the Agora Excavations reused as curbing of a well of the Turkish period north of the Odeion, Agora I 6316. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 82/83 no. 58 (ph.).

ἀσυνεῖτο
σταδοτε
---φρε

[Even in the poor ph. of this desperate stone, the tau in L. 1 and the pi in L. 2 are both clear. Stroud.]

280. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. SEG XXIV 210 Reprinted by P.E.Nulton, *Apollo Hypoakraios* 83/84 no. 60 (ph.), without changes.

281. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Small fragment of white marble, broken on all sides; inscription within a crown in relief; found in the Agora Excavations in a Late Roman context, northeast of the Middle Stoa; Agora I 6280. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 84 no. 61 (ph.).

[- - - -]εὐς
[Ἀπόλλ]λιο.
[νι]

282. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment of a white marble plaque, broken on all sides; inscription within a crown in relief; found in 1970 in the Agora Excavations built into a Byzantine wall; Agora I 7220. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 84/85 no. 62 (ph.), who restores it and suggests that this might be the Markos from Pallene found in an ephebic catalogue of the last decade of the 2nd cent. A.D., IG II² 2128.

M. Κ[λαύδιος]
Παλλ[ηνεύς]

In *An.Ép.* (2003) 1636, S.Follet urges caution since there are many other names beginning with kappa in L. 1 and we might expect a cognomen, e.g. Παλαμήδης, before the demotic. In *JRA* 17 (2004) M.Hoff observes, 'Nulton's reading of this inscription (Agora I 7220) also does not correspond with the text shown in the photograph. The photograph clearly shows additional letters. My reading of the text shows M Κλ[αύδιος] | Παλλ[ηνεύς]. Even more troubling is Nulton's identification of this M. Claudius with one listed in the ephebic catalogue IG II² 2128. There is no individual named Claudius in that inscription.'

283. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Fragment from the right side of a white marble plaque, inscription within a crown in relief; at the right, traces of an "ear" of a tabula ansata; found in 1971 in the Agora Excavations built into a modern wall; Agora I 7262. Ed.pr. P.E.Nulton, *Apollo Hypoakraios* 85/86 no. 63 (ph.).

[- - -³ - -]ν
[- - -⁶ - -]ος
[- - -⁶ - -]πος
4 [Ἀπόλλ]ωνι

284. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. SEG XXI 678. Reprinted by P.E.Nulton, *Apollo Hypoakraios* 86 no. 64 (ph.) who prints ---εὐς in L. 3 and

ἐπ[ὶ]δ in LL. 4/5: SEG: - - -νὺς and ὑπὸ (both of which we confirm from the ph. Stroud) Nulton suggests an association with his no. 65, our lemma no. 285.

285. Athens. Dedication to Apollo Hypoakraios, 1st/2nd cent. A.D. Large fragment from the upper right corner of a plaque of white marble, with raised border; inscription within a crown in relief; broken at left and bottom; found in the Agora Excavations in 1967 built into a late wall, Agora I 7040. Ed.pr. P.E.Nulton. *Apollo Hypoakraios* 86/87 no. 65 (ph.), who suggests an association with SEG XXI 678 (Nulton no. 64, our lemma no. 284), no further details; the fragments do not join.

["Ἀρχον]τος
---*--- ον

[To my eye, the sigmas on these two stones do not seem at all to have the same shape. Stroud].

286-290. Athens. Dedications to Apollo Hypoakraios, 1st/2nd cent. A.D. Included in the catalogue of P.E.Nulton. *Apollo Hypoakraios* are the following frustula on which only a few letters survive, found in the Agora Excavations, probably from plaques dedicated by magistrates to this deity on the north slope of the Acropolis.

286: Agora I 5726. Nulton 76/77 no. 49 (ph). ΟΣ

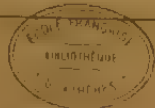
287: Agora I 5727. Nulton 77 no. 50 (ph). ΟΚΑΙΑΝ

288: Agora I 5807. Nulton 79/80 no. 53 (ph). ΣΙΑΙΜΙ

289: Agora I 6758. Nulton 83 no. 59 (ph). ΕΥΣΙΟ

290: Agora I 7257. Nulton 87 no. 66 (ph). ΑΙΕΤΚΙΜ. In *Αν.Ἐρ.* (2003) 1637, it is observed that the two letters in L. 3 are surmounted by a bar of abbreviation; hence Τι(βέρ)ιος Κ(λαύδιος).

291. Athens. Dedication to Apollo Hypoakraios, 187 A.D.? IG II² 2919. SEG XXXIII 254. Republished by P.E.Nulton, *Apollo Hypoakraios* 49/50 no. 11 (ph). M.Hoff, *JRA* 17 (2004) 715, suggests that this inscription could equally be restored as emanating from T. Claudius Attalos, archon during the reign of Hadrian.



292. Athens. Dedication to Apollo Hypoakraios, 2nd cent. A.D. Fragment from the lower portion of a white marble plaque; bottom preserved, broken on all other sides; found in 1937 in the Agora Excavations in surface fill on the line of the Late Roman Fortification Wall, Agora I 4723. Ed.pr. J.H.Oliver, *Hesperia* 10 (1941) 253 no. 57. Reprinted by P.E.Nulton, *Apollo Hypoakraios* 75/76 no. 47 (ph.).

[Ἀπ]όλλων[ι]
ὕπ' Ἄκρ[αιος]

293. Athens. Dedication to Apollo Hypoakraios, 2nd cent. A.D. IG II² 2920 + 2926. SEG L 190.* P.E.Nulton, *Apollo Hypoakraios* 69/70 no. 37 (ph.), associates these two non-joining fragments to yield a new text, placing 2920 above 2926. We print Nulton's version at the left and our attempt to decipher this with the aid of the IG texts and ph. on the right.

ος ----
"Ἀρχ[ων] -
4 ουιο[ς]-
ος Μελίτε[ύς]

ΟΣ-----
ΑΡΧ-----
4 ΟΥΙΟ[Σ]- --
ος Μελίτε[ύς]

[Since I. 2 could be read as e.g. [πολεμ]ισ[αρχ]ήσας or as part of a name, we regard restoration here as arbitrary. Stroud].

294. Athens. Dedication of Faust[---] to Apollo Hypoakraios, 2nd cent. A.D. IG II² 2928. SEG LI 23. W.K.Pritchett, *Hesperia* 15 (1946) 139 no. 2, joins to this fragment (EM 3886) at the lower left another piece found in the Agora Excavations, Agora I 5462 (now EM 13470), and prints the following new text. Republished without change by P.E.Nulton, *Apollo Hypoakraios* 72/73 no. 43 (ph.). Traill PAA 119025.

Φανστ[---]
Ἀλεξάνδ[ρου]
Μα[αρθώνιος]

295. Athens. Dedication of the thesmothetes Kallias to Apollo Hypoakraios, 2nd cent. A.D. IG II² 2925 + IG II² 2927; SEG LI 23. C.Kritzas, *AD* 51 B.1 (1996) [2001] 21, reports an old association of inscribed fragments kept at the Epigraphical Museum made by the erstwhile Assistant Director C.Karapa-Molisani (in SEG LI 23 we mentioned Touchais' secondary note on Kritzas' report, but we missed the edition itself). Two of the fragments were already known in modern scholarship (EM 2501α+β = IG II² 2925; EM 2771γ = IG II² 2927), the third was apparently unpublished (EM 6153). This association renders obsolete P.E.Nulton, *Apollo Hypoakraios* no.

41. which includes only IG II² 2925. As a result of the association, Kritzas prints the following improved text (ph.):

[Αγ]αθή· τιόχη·
[Κα]λλίο[ς]
[Ανα]μάχου
[Κυδα]θηναίου

[Απόλλ]ωνι ὑπὸ
[Ἀκραί]ε θεσμο-
[θετή]σας

4

2 [Κα]λλίμαχος. IG II² 2925 II 3. Alternatively [Καλλ]μάχου. Kritzas.

296. Athens. Dedication of the thesmothetes Rufus to Apollo Hypoakraios, late 2nd cent. A.D. SEG XVI 51; L 190.* P.E.Nulton, *Apollo Hypoakraios* 50, no. 12 (ph.), republishes this inscription without indicating that it appeared in SEG XVI 51, but noting that Rufus was eponymous archon in 188/9 A.D.

297. Athens. Dedication of Demetrios to Apollo Hypoakraios, ca. 200 A.D. Two joining fragments from the middle of a white marble plaque, broken on all sides, found in the Agora Excavations in 1939 in a late context on the north slope of the Acropolis Agora I 5710. Ed pr. J.H. Oliver, *Hesperia* 10 (1941) 252 no. 54; republished by P.E.Nulton, *Apollo Hypoakraios* 58 no. 22 (ph.), who gives the above date after Traill, *PAA* 310315 (LGPN II s.v. Δημήτριος no. 179).

[Δ]ημήτριος
[Γ]λαύκου
[Α]ναφ<λ>ύστ[ιος]

4

[Ἀπ] <όλ>λωνι
[ὑπ'] "Α[κραί]ε[ς]

*The stonecutter seems to have had some difficulty. He has twice cut Α for λ, and once carved υ for ο. Nulton: [I] from the ph. 3 would transcribe the L. 4 as [---]ΩΑΩΩΩ, the first preserved letter seems to me to be a clear omega. Stroud

298. Dedication of Kallimachos to Apollo Hypoakraios, 2nd/3rd cent. A.D. IG II² 2930 SEG L 190.* In republishing this inscription, P.E.Nulton, *Apollo Hypoakraios* 73/74 no. 44 (ph.), without comment reads L. 4 as [χο]ς Γ[όν]ωσ<·>. IG [χο]ς > γ[όν]ω Σ<·> [To judge from the ph. the omicron is indubitable. Stroud]

299. Athens. Dedication of the archon Herennius Dexippos, reign of Probus 276-282 A.D. IG II² 2931. SEG L 190.* LII 1991 P.E.Nulton, *Apollo Hypoakraios* 29/30 (incorrect reference given on p. 51), 51/52 nos. 14 (dr.), republishes this inscription which he regards as one of the last, if not the last, dedication in the cave of Apollo Hypoakraios. 'It is the only rock-cut

inscription within the Sanctuary of Apollo Hypoakraios, and fills a niche that once held a votive plaque, as is evident from the cuttings above and below.' Nulton speculates that the votive plaques that were originally mounted on the walls of the cave were removed in order to be built into the post-Herulian wall of Athens, where in fact many of them were found. 'Barring evidence to the contrary, it seems reasonable to assume that Dexippos served his second term in the college of archons in the reign of Probus, after the plaques had been removed and built into the wall.' (29/30).

300. Athens (now in Mississippi). Catalogue and dedication, ca. 350 B.C. SEG XXXIX 204; XL 171 S.D.Lambert, *ZPE* 148 (2004) 186, briefly notes that in his edition of this inscription for IG II², J. Curbera will make some adjustments to the reading of the text of this inscription now in the University Museum, Oxford, MI (inv. no. UMG 77.3.663).

301. Menidi (Acharnai). Dedication for the Great Panathenaia, early 4th cent. B.C. Dedicatory base consisting of two orthogonal marble blocks. Broken at the back and at the right front of the lower block. A circular orifice is preserved on the top, presumably for the attachment of a statue or a Panathenaic amphora. The monument was collected from the courtyard of the church of Ayios Yiannis, at Liosion Street, and used to be on display in the old Museum of Acharnai (before the 1999 earthquake). Ed pr. M. Platonos-Yiota, *Acharnai* 274 no. 7, who provides the above date (ph., no measurements; text in majuscules).

[- - -] ἵππος Στρατοκλέος ἀνέθηκεν [- - -]
[- γυμν]ασιαρχῶν, Παναθηναία τὰ Μεγ[άλα -]

1/2 -[ΙΠΠΟΣ ΣΤΡΑΤΟΚΛΕΟΣ ΑΝΕΘΗΚΕΝ ΙΙ-Ι-]ΑΣΙΑΡΧΩΝ ΠΑΝΑΘΗΝΑΙΑ ΤΑΜΕΓ[-]. ed.pr.

In *Acharnai* 260, Platonos-Yiota reports an unpublished dedicatory base of a statue or a choregic tripod, for a winner of the Great Panathenaia, printing the following text: -ἵππος Στρατοκλέος Ἀχαρνέως γυμνασιαρχοῦντος, [sic]. According to Platonos-Yiota, the winner would have made the dedication at the sanctuary of Athena Hippias or at the deme theater in honor of his parents. The inscription was found in the courtyard of the Church of Ayios Yiannis. We suspect that this may be the same inscription as the one presented above. [The monument is clearly very important, and we are glad to report that A. Makris is preparing a new edition (personal communication)].

302. Menidi (Acharnai). Choregic dedication, 4th cent. B.C. D. Summa, *ZPE* 150 (2004) 147-148, brings to light a long forgotten text recorded by Kirchner in his notebook, but never published. The inscription (of 'Pentelic' marble) was seen near Ayios Vlassios (Menidi) on

May 12 1907. Dimensions: h. 0.19m; w. 0.39m; th. 0.17m. Provisionally identified as a choregic inscription by Kirchner, who transcribed the following text:

τες Α---και χο[ρῶν]
ν Κλεομέδοντ
ος Δωροθέου
οπος Φειδύλλου

An accompanying drawing, now lost, was consulted in the 1940s by W. Peek who offered the following edition (unpublished too):

νικήσα]ντες κα[μ]ικῶν χο[ρῶν]
[Κλεοφ]ῶν Κλεομέδοντ[ος]
[Θεόδο]τος Δωροθέου
4 [Θεόδο]πος Φειδύλλου.

Accepting the identification of this latent text as a choregic inscription, Summa points out its significance as a proof of synchoregia in the Attic demes. She rejects two alternative restorations for L. 1 (ἀνδρικῶν or κυκλικῶν) in favor of Peek's suggestion. Parallels from other extra-urban choregic inscriptions suggest a date in the second half of the 4th cent. B.C. Brief prosopographical analysis of LL. 2-4, preceded by a warning that Peek's restorations were given strictly *exempli gratia*.

303. Athens. Catalogue of victors in the Theseia, ca. 130 B.C. IG II² 964. S.D. Lambert in *Attikai 'Επιγραφαὶ* Wilhelm 329, 341 no. 69, shows that the name read as [Τ?]ι[μ?]όμαχος in L. 4 should be restored as [Φ]ιλόμαχος on the basis of Fourmont's transcription as reproduced in CIG 1232.

304. Athens. Dedication of a victory torch, 100-50 B.C. SEG L 196. C.B. Kritzas in *Attikai 'Επιγραφαὶ* Wilhelm 271-289 (ph., dr.), returns to this inscription, after his ed.pr. in SEG L 196, reprinting the text and restoring now in L. 3 [τῶν ἐφήβων] ἐκ τῶν παρε[υλτάκτων], after a thorough discussion of torch races in Athens. On 282/283 he reviews the evidence for identifying the gymnasiarchos Ἀπόληξιος Ἀπελλικῶντος II with the man in SEG XXX 93, LL. 20/21 of 20/19 B.C. (cf. SEG L 196). On 283-287 he discusses the physical form of the base to support the dedicatory bronze torch and its possible provenance near the Lykeion.

305. Rhamnous. Dedication to Livia. 27-9 B.C.? IG II² 3242. Petrakos, *Δήμος τοῦ Παρνοῦντος* II no. 156. SEG L 197.* Challenging the significance for the Roman provinces of the traditional *terminus post quem* of Livia's deification (41 A.D. Lozano; 42 A.D. *altri*), F. Lozano, ZPE 148 (2004) 177-180, attempts to redate the Rhamnousian dedication to Livia (text reprinted). Lozano examines other Attic epigraphic evidence for Livia (IG II² 5097; SEG XXIV 212) in order to show that the form θεῆς Λιβίης is an indication of an early chronology. Moreover, Δημόστρατος Διονυσίου Παλληνεύς, Hoplite General and Priest of Rome and Augustus Caesar (LL. 2-5) is not a descendant, but the same man as the homonymous sacred official in the Eleusinian text SEG XXX 93 (ca. 20/19 B.C.). The eponymous archon in LL. 5/6 has to remain for the time being unknown, but the Rhamnousian dedication, and by implication the consecration of the temple of Nemesis to Livia, has to be redated to the early reign of Augustus, certainly before 9 B.C.

306. Athens. Inscribed statue base of the priest Aristokrates, 2nd cent. B.C. IG II² 3454. SEG L 18. After autopsy of the stone, J. Ma, S. V. Tracy, *op.cit.* (our lemma no. 311) reprint the text of the corpus (ph.), only to show persuasively that the baffling and ultimately misleading reading ὁ δέμος (L. 1) is erroneous; the unproblematic ὁ δήμος is what can be unmistakably read. The lettering of this statue-base for the priest Ἀριστοκράτης Φυσικίωνος Φαληρέως (who, pace F. Ferrandini Troisi, *La donna nella società ellenistica. Testimonianze epigrafiche* (Bari 2000) 100 (reported in SEG L 18), is neither a priestess nor a woman, Papazarkadas) suggests a date in the 2nd cent. B.C., which is more on a par with the other two attestations of the name Φυσικίων at Phaleron (IG II² 1011 and 1034).

307. Athens. Statue base honoring members of the Kerykes and the Eumolpidae, ca. 225-230 A.D.? K. Clinton, *Hesperia* 73 (2004) 39-58 (ph.), publishes the ed.pr. of 4 non-joining fragments of white 'Pentelic' marble, found in the Agora Excavations and belonging to an imposing statue base that stood on a moulded base on the south side of the Street that led from the Panathenaic Way to the Roman Agora, in front of the stoa on the north side of the Library of Pantainos (Agora I 7483). Fragments A and B have been briefly mentioned by J. McK. Camp II, *The Athenian Agora. Excavations in the Heart of Classical Athens* (New York 1986) 196 and E. Kapetanopoulos, *Balkan Studies* 31 (1990) [1992] 259-269 (cf. SEG XL 188). Fragments C (Agora I 365) and D (Agora I 782) unpublished, were identified as belonging to this monument by Clinton in 2002.

The surviving base (Block B) supported two female statues, one smaller (daughter) identified in Col. II, the other larger (mother) identified in Col. III. A missing part of the base (Block A) to the left of Block B would have supported a statue of the father of the family identified in Col. I. After an intricate analysis of the prosopography and genealogy of the three honorands, including quotation, translation, and discussion of Philostratos, *Lives of the Sophists* 2.20, IG II² 3679, 3707, 3713 + 4089, 3811, 4088, and many other Attic inscriptions (including a stemma reaching back 4 generations for Flavia Menandra), Clinton identifies them as Φλάβιος

... father; Φλαβία Μενάνδρα θυγάτηρ Φλαβίου --- καὶ Κασιανῆς --- daughter; and Κασιανὴ ---[---]α, γόνυ Φλαβίου --- mother, and offers restorations and identifications of Kasiane's distinguished ancestors. Of these the most notable could include the sophist Casianus Apollonios, ephebe 161/2 A.D., hoplite general 188/9 A.D., archon ca. 204/5 B.C., hierophant ca. 210-216 A.D. Clinton speculates that Flavius, the father, could have been the homonymous son of Flavius Philostratos the famous sophist and biographer, who himself had a distinguished political career at Athens. For the claim that Kasiane was a descendant of Perikles in the 21st generation (Col. III, LL. 14-16), Clinton compares references to famous ancestors in IG II² 3688 (Konon and Alexander), 3688 (Konon and Kallimachos), and 3546 (Perikles), 3679 (Perikles, Konon, and Alexander), 3688 (Konon and Kallimachos), and 3546 (Perikles), 3679 (Perikles, Konon, and Alexander), and speculates that the recent *Constitutio Antoniniana* of 212 A.D. might have prompted these old families to emphasize that their citizenship rested on venerable noble ancestry (Similar references to glorious ancestors and long genealogical inscriptions are common already long before the *Constitutio Antoniniana* and present a typical form of elite self-representation; for examples see A. Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) 223-226 (with note 503), Chaniotis). One of the most striking features of this inscription is the demonstration of intermarriage between two of Athens' ancient families and Eleusinian clans, the Kasiani of Steiria of the genos of the Eumolpidai and M. Claudii of Melite of the genos of the Kerykes.

Block A

vacat 0,095m

Block B

b

[ἡ ἐξ Ἀρείου Π]άγου βου[λῆ καὶ ἡ βουλὴ τῶν πεντα]κοσίω[v]
[καὶ ὁ δῆμος ὁ Ἀθ]ηναίων] vacat] vacat

I

II

III

[.....]
[.....]
[.....]
[.....] Φ[λαβίαν Μενά]νδραν
[.....] [θυγατέρα Φλα]βίου
8 [.....] [.....] κ[αὶ] Κασι-
[.....] [ανῆς] [ας ἐξ
[.....] κα[ὶ] ἱερο-
[.....] φάντου καὶ δ[αδούχου]

vacat

Κασιανὴν [.....]ίαν
γυναῖκα Φλαβίου [.....]
[.....] ἔργονον
Κασιαν[ὸ] Ἀπολλωνίου
τοῦ ἱεροφ[αντήσαντος]
καὶ Κλαυδίου [Φιλίππου]
τοῦ δαδουχ[ί]σαντος
θυγατέρα Κασ[ιανῶ]
Ἀπολλωνίου κα[ὶ] Κλαυ-
δίας Μενάνδρας, [ἀδελ-
φὴν Κασιανῶ Φιλίπ-]
που, εἰκοστήν καὶ "
πρώτην ἀπ'ὸ Περικλέ-
ους ἀρετῆς ἔνεκα."

vacat

d

[.....]
[.....]αν[.....]

4

[.....]την[.....]
[.....]γονον [Φλαβίου]
[.....] Φλα[βίου]
[.....] [.....]
[.....]

308. Athens. Two inscriptions mentioning (Claudius) Illyrius, ca. 270-280 A.D. IG II² 3689/3690. SEG XLVI 272; * LII 218; * LIII 1991. E. Sironen, *The Late Roman and Early Byzantine Inscriptions of Athens and Attica* (see SEG XLVII 38) nos. 516. M. Di Branco in *Roman Rule and Civic Life* 373-379, points out that Μάρκος 'Ιούλιος Μινουκιάδος, ἐπιμελητής for the erection of two statues for Claudius Illyrius, proconsul of Achaia during the Herulian attack, has close links with the Neoplatonic milieu of Eleusis. The comparison between the lyre-playing Theban Amphion and Illyrius concerns the wall-building activities of Amphion in Thebes and Illyrius in Athens, and enables the Eleusinians to emphasize the 'musical', i.e., the philosophical qualities of the proconsul. Minucianus descends from a Boiotian family; this may have induced him to compare the honorand with the Boiotian Amphion.

309. Athens. Honorary epigram for Titus Domitius Prometheus, not before 244/245 A.D. IG II² 3769. SEG XXXIII 191; * 254; XLV 2218; LIII 27. Moretti, *IAG* 89; J. Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen* (Berlin 1972) 81. H. W. Pleket, *Nikephoros* 17 (2004) [2006] 79-82, notes that Prometheus prided himself on having participated and won in sacred-stephanitic games, where no money prizes were presented, and in numerous sacred games where only a money prize was conferred on the winner. Implicitly, the poet of the epigram makes Prometheus criticize the fact that on the one hand there were sacred-stephanitic games, in which in addition to the crown some money was awarded to the winner and on the other there were thematic games (also called ἱεροὶ but in a non-technical sense) in which a crown was added to the money prize. For the first category he finds evidence in a Rhodian inscription where θεματεύει στεφανεύει ἀγῶνες are on record (see our lemma no. 724); for the second there are parallels in local prize-games (θεμίδες), in which in addition to the θέμα a crown was given to the winner, and in sacred-stephanitic games which degenerated into thematic games but may well have kept a crown as reward. (For similar ideas about the traditional opposition between sacred-stephanitic and prize-games and about the ambiguity of the term ἱερός, see B. Le Guen, *ZPE* 160 (2007) 97-104; see also W. Slater, *art.crit.*, 156; Pleket.)

310. Athens. Statue of Samippos dedicated by the Areopagos, 1st cent. B.C.-1st cent. A.D. IG II² 3827. J. Ma, S. V. Tracy, *op.cit.* (our lemma no. 311) present a new edition of this dedication after autopsy of the stone (Tracy). Good ph., no change in the text, detailed discussion of the modern bibliography on the relevant chronological problems. The authors

interpret the seemingly fourth-century lettering as archaizing quasi-stoichedon script of the Roman period. With specific reference to Zoumbaki's work on Roman Elis (see SEG LI 521), they identify the honorand Σάμπκος Μολοσσού as a member of a notable Eleian family of the early Imperial period. Also contemporary appears to be Στράβας of the sculptor's signature.

311. Athens (now lost). Inscribed base of the statue of Phanokritos, date? IG II² 3822. In a succinct article on Attic statue bases, J.Ma, S.V.Tracy, *ZPE* 150 (2004) 121-126, take issue with some early editions of Attic inscriptions that have all too uncritically found their way into *IG*. The authors present as their first case-study the honorific statue base for Φανόκριτος, first seen and copied by Pittakis and subsequently edited by Rangabé. They note the unfeasibility of the transmitted text, of its dating to the early 4th cent. B.C. and of the identification of the honorand with Phanokritos of Parion, and they suggest the following conservative edition:

ὁ δῆμος
Φανόκριτον Φανοκλέους
Π[...]ΤΗΝ [ἀρετῆς] ἔνεκεν.

Since the inscription is now lost, Ma and Tracy refrain from speculating on the chronology.

312. Athens? (now lost). Dedication or decree? 337/6 B.C. IG II² 4594. SEG XXXVII 78, XLIX 4. In *ZPE* 154 (2005) 150 note 83, S.D.Lambert defends the classification of this inscription as a dedication, not a decree (SEG XXXVII 78), 'if so, one would have expected LL 2/3 to be occupied with the prescript.'

313. Laureion. Dedication to Artemis, 4th cent. B.C. Rectangular base of gray limestone, found in 1976 in the Kyrtsi property in the northwest sector of Kamariza; now in the Brauron Museum, inv. no. 1405. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 165 no. 83.

Ἄττις Ἀρ-
τέμιδι εὐχάμε-
ος ἀνέ-
4 θεκεν

314. Sounion. Agrileza. Dedication to Artemis, ca. 350 B.C. Columnar marble base with a rectangular socket on the top; inscription on a wide raised band around the top of the shaft; now in the Laureion Museum, inv.no. 778. Ed.pr. *MDAI(A)* 19 (1894) 532 (NOYMHNEOΣ); I.Kirchner and S.Dow, *MDAI(A)* 62 (1937) no. 6, who draw attention to a second dedication to Artemis from Kamariza, *IG II²* 4633, and identify the dedicant as a slave. Republished by

M.Salliora-Oikonomakou, *Sounion*, 165 no. 82. J.Mylonopoulos, *EBGR* (2004) no. 240 (*Kernos* 20 [2007] p. 311), points out that it is this monument that is illustrated on p. 119 (fig. 115), not a dedication to Aphrodite as incorrectly indicated in the caption.

Νουμήνιος
Ἀρτέμιδι
ἀνέθηκε

3 ἀνέθηκεν, Salliora-Oikonomakou.

315. Eleusis. Dedication to Demeter and Kore? 4th cent. B.C. (ca. 330-320 B.C.). SEG XXIV 224. I.Eleusis 89. M.Berti, *Epigraphica* 53 (2001) 252-256 (ph.), revisits this fragmentary inscription first published by Κομμανοῦδης (not Κομμανοῦδης as erroneously stated by Berti), and briefly treated by herself on a previous occasion (see SEG XLIX 221). This time, however, she proposes to read Κνήμωνος in L. 4, rather than [Φι]λήμωνος or Δήμωνος of the ed.pr. or even her earlier Μνήμωνος. Κνήμων is hitherto unattested in Attica (only fictional in Menander; see *LGPN* II s.v.). K.Clinton now prints μνήμωνος in *I.Eleusis* 89, which he dates to ca. 330-320 B.C. and which he describes as a 'dedication by ephebes (?) of Hippothontis'.

316. Kato Kifisia. Dedication (?) from a sanctuary of Dionysos, 4th cent. B.C. Platonos-Yiota, *Axapvaí* 434/435, offers a preliminary report of a rural sanctuary of Dionysos excavated at Thebaidos Street, in Kato Kifisia, during works for the extension of Kymis Avenue to the Olympic village. The main room of the sanctuary contained a built pedestal in front of which three dedicatory inscriptions were discovered. One of the inscriptions, dated by the author to the 4th cent. B.C., mentions 'that a certain sacred official, named Διονύσιος, honored an unidentified citizen with a decree and a crown for having planted trees in the sanctuary of Dionysos'. No text or other details, but Platonos-Yiota directs the reader to the legible photo on *Axapvaí* 432, fig. 9, where one can actually see two fragments of the same monument, which bears 5 lines of inscribed text.

317. Laureion. Kamariza. Dedication to the Nymphs, 4th cent. B.C. Several joining fragments of a marble relief depicting three Nymphs and Pan at the right; from the area of Kamariza; once in the offices of the French Mining Company. Ed.pr. W.Peek, *MDAI(A)* 67 (1942) 54 no. 86; republished by M.Salliora-Oikonomakou, *Sounion* 165 no. 79, who gives the above date.

[-----] Εἰπεσίδης Ν[ύ]νφαι[ς] εὐχή[ν]

318. Vari (Anagymous). Dedication to the Nymphs, 4th cent. B.C. IG II² 4650. SEG XLVII 30. Schörner and Goette, *Pan-Grotte* 64-67, provide a detailed analysis of this inscribed relief, and print a new edition of the surviving text, based on notes communicated to them by K. Hallof (*per ep.*) who studied a newly made squeeze:

Νύφαις	Ἑρμαῖος	12	[-]ας
οὗδ' ἀνέθεσαν	8	Ἑρμῶν	[Πα]ρμέν[ων]
Ἐκκρος	Πρύξ		[Σω]τηρίς
4 Σωσίας	Ἡρακλείδ[ης]		[...]ης
Ξενοκράτης	[...]οῦ		
Λυδός			

1. Νύφαις]. previous editors. || 9. ΗΡΥΤ- ., Dunham, *AJA* 7 (1903) 290/291, followed by Kirchner in *IG*; Φρύξ, Peek, *MDAI(A)* 67 (1942) 53; Πρύξ, Hallof, assuming loss of aspiration. || 10. Ἡρακλείδης, previous editors. || 11. ...ΕΦΑΝΟΣ, Dunham; [Σε]λέφανος, Kirchner; new reading by Hallof who prefers to see here the ending of a woman's name. Delete Στέφανος no. 95 from *LGPN* II s.v. || 12. Perhaps [Γε]τας, Hallof, who notes that this line was overlooked by previous editors. || 14. Schörner and Goette alternatively suggest the masculine name [Σω]τήρις, as already Dunham. || 15. [...]ης, Kirchner in *IG*; rejected by Hallof who hesitantly suggests [Ερ]μῆς.

319. Vari (Anagymous). Dedication of Eukles, 320-310 B.C. IG II² 4653. SEG XLVII 30, LI 17. Schörner and Goette, *Pan-Grotte* 71-74, revisit this inscribed relief from the cave of Pan. Text, excellent photos, exhaustive bibliography, detailed prosographic analysis, stemma of this family from Halai (Aixonides?). The authors place Εὐκλῆ[ς] (II) Λακλέου Ἀλαιεύς and his dedication in ca. 320-310 B.C.

320. Vari (Anagymous), cave of Pan. Verse inscription, (now) late 5th cent. B.C. IG II² 4655. For the association of this inscription with a new fragment and its resulting redating see our lemma no. 77.

321. Vari (Anagymous). Inscribed relief, ca. 300 B.C. 'Pentelic' marble relief with depiction of Hermes, Pan and Nymphs; inscription at the top. Ed.pr. M.E. Dunham, *AJA* 7 (1903) 289 (dr.); ηρε κλειδ. W. Peek, *MDAI(A)* 67 (1942) 54, suggested reading two personal names: Ἡρέ[α]ς Λυδ[ό] (or Λυδ[ός]); alternatively Δι[α]ί[το] or Δι[α]ί[το]ς]. Based on a new squeeze, K. Hallof *apud* Schörner and Goette, *Pan-Grotte* 60-62 (dr., ph.), dismisses Peek's suggestions for the second name as inconsonant with the traces on the stone. Instead, he prefers to see the K of Dunham's drawing as an error by the mason; the latter tried to correct it by inscribing atop what appears to be an H. The correction would have been completed with the

use of paint. Hallof accepts the reading of the first three letters as HPE, even though he does not make it clear whether he endorses Peek's restoration Ἡρέ[α]ς (to judge from the drawing on 61, the fourth letter is a possible dotted alpha. Papazarkadas); he considers, however, the names Ἡλιάδης and Ἡλιάνας as compatible with the last remaining traces on the stone (if we were to summarize the inconclusive discussion above we would hesitantly suggest Ἡρία[ς] [Ἡ]λιάδ[ης] ([Ἡ]λιάδ[ου]) vel [Ἡ]λιά[να]ς ([Ἡ]λιά[να]ς)). Papazarkadas]

322. Menidi (Acharnai). Dedication, Roman Imperial. Platonos-Yiota, *Acharnai* 265, no. 44, briefly mentions a fragmentary dedication found in 1987 in the courtyard of the church of Ayios Yannis at Liosion street (on 171 the author reports that the inscription was found in the foundation of the northern wall of the church). The marble inscription is supposed to mention Ἀθηνᾶ Ἰππία and Διόνυσος. According to Platonos-Yiota the dedication was made by a certain Πομπήιος probably for the optimal preparation of the 'κατ' ἀγροῦς Διονύσια'. No text, no ph., no other information.

323. Acharnai or Cholargos? Dedication to Herakles Epkeos, Roman? Discovered in 1959 by E. Mastrokostas along with our lemma no. 235 at Ano Limni Zophra. Briefly mentioned by E. Vanderpool, *AJA* 64 (1960), 269 and G. Daux, *BCH* 84 (1960) 658; also mentioned by M. Platonos-Yiota, *Acharnai* 37. No ph., no date, no further details [The diphthong EI in the dedicant's name, the absence of adscript iotas, and the possibility that this inscription is related to the list reported in our lemma no. 235 might suggest a Roman chronological context. Papazarkadas]

Θεῶ Ἡρακλεῖ Ἐπηκόῳ κατὰ κέλυσιν· Νεικητίων ἀνέθηκα

ἀνέθηκεν, Platonos-Yiota.

324. Eleusis. Dedication to Dionysos, 3rd cent. A.D.? IG II² 4787. M. Tiverios, *MDAI(A)* 119 (2004) 159 note 52, cites the inscription on this base for a bronze thymiaterion excavated in 1895 by the Archaeological Society at Athens in his discussion of the close association of Dionysos with the Eleusinian goddesses, and with Artemis.

325/326. Sounion. Two dedications to Apollo, date? SEG L 208. M. Salliora-Oikonomakou, *Sounion* 166 nos. 90/91, addresses the problematic confusion between these two inscriptions found in the fortress as outlined in SEG L 208. She clearly treats them as two separate monuments, which we provisionally follow here.

325: Unfluted marble column. SEG L 208. M. Salliora-Oikonomakou, *Sounion* 166 no. 90: Ἀπόλλωνι

326. Marble base. SEG L 208. M.Salliora-Oikonomakou, *Sounion* 166 no. 91.
 Απόλλ[ωνος]

327. Sounion. Dedication to Poseidon, date? Rupestral inscription in front of a cave at the south end of the promontory. Ed.pr. F.Lenormant, *RhMus* 21 (1866) 380 no. 172. Republished by M.Salliora-Oikonomakou, *Sounion* 170 no. 133.

Πούσειδῶν (sic?)
 Σπεύσιππος
 εὐξάμενος
 ἀνέθηκεν

328. Laureion. Dedication, date? Fragment from the left side of a dedicatory relief depicting a standing man at left (head missing) and a helmeted Athena with gorgoneion at the right stretching out her hand to the man; inscription below; ed.pr. A.Milchhöfer, *MDAI(A)* 12 (1887) 295 no. 257; W.Peek, *MDAI(A)* 67 (1942) 344 no. 120, in the offices of the 'Ελληνική 'Εταιρεία Μεταλλουργείων. Peek notes that the letters have apices and adduces 'Εταιρεία Μεταλλουργείων, a slave from Chios, Bechtel, *Hist. gr. Eigennamen* 547. Republished in M.Salliora-Oikonomakou, *Sounion* 165 no. 77. [---π]ιοι Παφλα[γών, ---]

329. Sounion. Dedication of Phaidros, date? Dedicatory relief with pilasters and horizontal geison framing a scene of a young girl approaching an altar carrying a pig; behind her come a man (head missing), a woman, a small girl, and a young woman carrying on her head with both hands a basket of offerings; inscription on the epistyle. Copied in 1935 at the apothekē in Sounion by K.Romaïos. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 166 no. 97:

Φαῖδρος Ἀχαρ[νεύς]

We note that the name Φαῖδρος is attested for Acharnai in IG II² 1527, L. 107, and IG II² 5839 (our lemma no. 336), both dating to the 4th cent. B.C., Papazarkadas]

330. Brauron. Inscribed altar, ca. 400 B.C. IG I³ 1407bis. SEG LIII 211*. G.Despinis, *IDA* 119 (2004) 41-65, revisits the sculptural composition of this intriguing altar by associating three new fragments. After a scrupulous description of all the extant fragments and accompanying inscriptions, Despinis reviews the chronological and interpretative theories hitherto formulated. In his view, the scene depicted the arrival of Dionysos as a guest-god to the sanctuary at Brauron (represented by the Inad Artemis, Apollo, Leto). Hermes is thought to

be the leader of the procession, with the Horai, Charites, and Nymphs acting as Dionysos' attendees. A date ca. 400 B.C. is advocated on stylistic grounds. The lettering, examined via parallels and with the help of good photos, does not contradict this chronology. Despinis' attribution of a new small fragment of a head to a Silenus urges him to reject Peppa-Delmouzou's recent restoration [Σεμέ]λη and to suggest [Σι]λη[νός] instead. He accepts however [H]ζώ (Peppa-Delmouzou: [H]ζώ) as the label of one of the Nymphs. Without dismissing Peppa-Delmouzou's Χά[ριτες], Despinis considers the singular Χά[ρις] equally possible. However, he identifies Εἰρήνη as one of the Horai, and he consequently considers it more likely that each one of the Charites would have been labelled with her own name. Thus, he is tempted to read the fragmentary label --]IA as either [Ἀγλα]ία or [Θά]λασσα.

On 62/63 Despinis cautiously cites the Brauronian inventories IG II² 1514 (LL. 30-32), 1515 (LL. 22-24), and 1516 (LL. 10/11), which record a καὶνὸν ἐπιβλημα with a depiction (σημεῖον) of a libating Dionysos and a woman holding an oinochoe, as possible, albeit improbable, indication of Dionysiac cult in the Brauronion.

331. Attica. Anthemion grave stelai with ioutrophoroi, Classical. In *AE* 142 (2003) [2005] 99-114 (ph.), I.E.Petrocheilos examines this decorative theme on Attic grave stelai with special reference to five unpublished examples in the Peiraieus Museum, two of which are inscribed and appear in our lemmata nos. 332 and 341. On 100/101 (ph.) he briefly discusses IG II² 5352.

332. Halai Aixonides (Vari). Epitaph of Kallaischros, 350-325 B.C. SEG XXXV 166. I.E.Petrocheilos, *AE* 142 (2003) [2005] 112-114 no. 5, republishes this stele with excellent ph. and full description of the relief sculpture (see our lemma no. 331), citing SEG XXXV 195 for the same family; no change in the text.

333. Attica. Epitaph, Roman Imperial. IG II² 5480. Large fragment of a marble grave stele with sculptured relief of three standing frontal figures, interpreted as three women by M.Kazanaki-Lappa, *AD* 54 B.2 (1999) [2006] 1035/1036, within a naiskos frame; faces and bodies very badly mutilated; broken at bottom and top left; inscription preserved only on right side of the epistyle as a label above the figure on the right. In the private collection of Alexandra Mylona; present location not stated; no information on place of finding. Kazanaki-Lappa prints ΣΓΗΠΙΟΣΙ ΣΤΕΦΑΝΟΥΙ Μ ΕΥΣ.

Papazarkadas has identified this stele as a mutilated survival of IG II² 5480, once seen and drawn by Stuart and Revett at the church of Panagia Kristalliotissa at Hadrian Street 24/26. The two figures on the right are clearly male. [It is deeply regrettable that this known gravestone, published by Stuart and Revett and many others, has lain, unrecognized and badly broken, in a private collection for many years, Stroud and Papazarkadas].

334. Aigaleos. Epitaph of Pytheas, ca. 350 B.C. SEG XXXVII 159. SEG XLI 189.* Noting C.Habicht's identification of this man as the honorand of IG II² 338; I.Oropos 295 (see SEG XLI 189, and our lemma no. 150), S.D.Lambert, ZPE 150 (2004) 107/108 no. 15, suggests that Πυθέας and Νηδοστράτος, sons of Archonides of Alopeke, IG II² 5573, were of the same family, and that our honorand is the councillor of ca. 330 B.C. in *Agora* XV 46 L. 53. For his possible daughter see also our lemma no. 338.

335. Menidi (Acharnai). Epitaph of Aktine, 4th cent. B.C. and 2nd cent. B.C.? IG II² 7213? Funerary pedimental stele with rosettes in relief. It was delivered in 1989 to the Greek Archaeological Service by the priest of the church of Ayios Georgios, where the stone was previously built. Mentioned twice by M.Platonos-Yiota, *Acharnai* 216 (ph.), 276, who claims that the stele is unpublished, provides no measurements or date, and prints the following text:

φίλων μοι δῶρον
Ἀκτίνη Ἀθηναιγενούς
Ἀχαρνέως θυγάτηρ

[Despite Platonos-Yiota's claim, this stele is probably IG II² 7213, Papazarkadas].

336. Metochi. Epitaph of Sostrate, 4th cent. B.C. IG II² 5839. M.Platonos-Yiota, *Acharnai* 244, 274, and 352, reports that in 1996 the stele was donated to the Museum of Acharnai by Μονή Πετράκη. It was previously built into the floor of the church of Ayios Nikolaos at Metochi, on the foothills of Mt. Parnes.

337. Sounion. Agrileza. Epitaph of Pamphile, 4th cent. B.C. SEG XLIV 185; XLVI 282. In *Sounion* 163 no. 48, M.Salliora-Oikonomakou providing the above date, now reads and restores this stone as Παμφίλη | Ἰσορρατ[ί]ως θυγάτηρ | Τιμησί[ου] --- γυνή |

[Since the first word in L. 2 is clearly the demotic, should we not restore L. 1 as Παμφίλη --- father's name in the genitive? Stroud.]

338. Attica? (provenance not stated). Epitaph of Archedike and Nausikrates, ca. 350-320 B.C.? In ZPE 150 (2004) 108, S.D.Lambert publishes the ed.pr. of a funerary monument recorded in the manuscript of Fourmont, *Parasinus Supplément grec*. 854, no. 258.

Ἀρχεδίκη Πυθέ[ου]
Ἀλυσκτιθε[ν]
θυγάτηρ

4 Ναισικράτης
[Ν]αισικράτου[ς]
[Θ]ορίκιος

Lambert suggests that the father of Archedike may have been the honorand of IG II² 338; I.Oropos 295 (see our lemmata nos. 150 and 334), or the Pytheas, son of Archonides, of IG II² 5573. Nausikrates may have been a relation (husband?) of Archedike. He may also be the son of the Nausikrates on IG II² 6234.

339. Athens. Epitaph of [Kal]listo?, 400-350 B.C. Fragment of a pediment of a funerary naiskos, found in excavations of the Greek Archaeological Service at Theophilopoulou Street 6-8 (A' Cemetery area). Ed.pr. O.Alexandri, AD 25 (1970) B.1 [1972] 66 (ph.), who after dating the monument to the late Classical period gives a majuscule-letter transcription:

[Καλ]λιστώ : Λεύκο : θυγάτηρ : Κικυννέως

[ΛΙΕΤΩ ed.pr.; ΚΙΚΥΝΝΕΩΣ ed.pr., but there is only one K on the stone, as can be seen in the ph., Papazarkadas].

Briefly mentioned by J.-P.Michaud, *BCH* 96 (1972) 606 (ph.); M.J.Osborne, *AncSoc* 18 (1988) 38. See also Clairmont, *CAT* Suppl. 43, no. PE 68 (ph.). In *SEMA* 318, the name of the deceased is printed as [-²⁴²-]λιστώ and alternate restorations of [Με]λιστώ or [Φι]λιστώ are suggested by G.Papadopoulos. *SEMA* proposes a date of 400-350 B.C. and notes that Λεύκος appears here for the first time as the name of an Athenian citizen; see also our lemma no. 223.

340. Athens. Epitaph of Phanostrate, midwife and doctor, ca. 400-350 B.C. IG II² 6873; SEG XXXIII 214; XLV 2270; LI 2511; LII 15; LIII 2267; GVI 342; E.Samama, *Les médecins* (cf. SEG LIII 2191) no. 2. E.Gradwohl, in G.Németh - I.Piso (edd.), *Epigraphica II. Mensa rotunda epigraphiae Dacicae Pannonicaeque* (Debrecen 2004) 19-31, reprints the text (translation) and observes that it disproves the claim of Hyginus (*Fabulae* 274.10) that no woman had studied medicine earlier than Herophilus. Phanostrate is still called ἱατρός, but the increasing number of female doctors explains the creation of a new term (ἱατρείνη; cf. *I.Byzantion* 128). The use of two different terms, μαιά and ἱατρείνη, distinguishes between the two activities; G. suspects that unlike doctors, who could perform abortion only when the life of the pregnant woman was endangered, abortion was completely in the hand of midwives. On 21-25, lists of female doctors [see now the bibliography quoted in SEG LIII 2191 and 2267].

341. Salamis. Epitaph of Nikippos and Epimenos, ca. 350 B.C. Large fragment of a white marble grave stele with relief anthemion at the top and a large loutrophoros in relief on the main body of the stele, below a horizontal moulding; broken at bottom. Inscription on the body of the loutrophoros. Now in the Peiraieus Museum, inv. 4232; 'brought from Salamis 4/10/1978,' no other details. Ed.pr. I.E.Petrocheilos, *AE* 142 (2003) [2005] 108-111 no. 4 (ph.).

who offers the above date on the basis of the sculpted decoration (see our lemma no. 331) and concludes that these two men were brothers.

Νίκυπος Ξυπεταίων Ἐπιμένης Ξυπ[εταίων]

[For this family see IG II² 6929, 6934; Kirchner, PA 4814; TrailI, PAA 391805, 713210, 713215, Stroud].

342. Athens. Epitaph of Apollodoros, 1st cent. B.C.–1st cent. A.D. Funerary kioniskos found by the Greek Archaeological Service in excavations at Demophontos Str 121. Inv. no. M4719. Ed.pr. A.Kokkoliou, AD 51 B.1 (1996) [2001] 50, who provides a majuscule text, measurements, the date above, but no ph. See now ΣΕΜΑ no. 567a.

Ἀπολλόδωρος
Νικάνδρου
Περικλοῦ

1. Ed.pr. cites LGPN II s.v. II 3. ΠΕΡΙΚΛΟΗΣ, ed.pr.

343. Menidi (Acharnai). Epitaph of Kallias and Kalippos. 4th cent. B.C. IG II² 7264. While citing the ed.pr. of A.Milchhofer, MDAI(A) 13 (1888) 342, no. 542, M.Platonos-Yiota, Acharnai 219, reprints the text of IG (omitting all previous restorations) and considers it unpublished. She adds, however, the important information that the funerary stele was seen in 1967 built in the wall of a house [the same as that of the ed.pr.?] located in the Central Square of Menidi, owned at the time by Papasotiriou, later by the General Bank, and in 2004 by Y.Karydakias. It is now kept in the storerooms of the Museum of Acharnai.

344. Sounion. Epitaph of Athenagoras, date? Marble kioniskos found in the area of Sounion in 1859. IG III 3608. Koumanoudes, AEE no. 1132; A.Milchhofer, MDAI(A) 12 (1887) 303; reprinted in M.Salliora-Oikonomakou, Sounion 159 no. 5: Ἀθηναγόρας Ἀθηναίου Σουνιεύς

345. Sounion. Epitaph of [- -]isis, late 4th cent. B.C. Small limestone grave stele broken at the top, text casually inscribed; found in a stonebuilt drain on the south side of the agora at Limani Pasa, now in the Laureion Museum, inv. no. 63. Ed.pr. M.Salliora-Oikonomakou, Sounion 53, 164 no. 64 (ph.).

{-----}ισις
[Κα]λλικλείο
[Σ]ουνι[ε]ίως : θυγ[άτηρ]

[1. Letter traces on the ph. seem to be incompatible with ed.pr.'s readings. II 2. {Πο}λυκλείο, or rather {Πο}λυκλείο, seems preferable, Papazarkadas.]

346. Athens? (now in Barcelona). Epitaph of Diphilos, 4th cent. B.C. SEG L 1659. See our lemma no. 1788.

347. Sounion. Epitaph of Antigonos, Hellenistic? Small fragment of a marble grave stele, found reused in a late Hellenistic context in excavations at Limani Pasa in 1977; now stored in the Brauron Museum; no inv.no. Ed.pr. M.Salliora-Oikonomakou, Sounion 159/160 no. 9.

{Α}ντιγον[ος]
{Α}ντιόχου
[--]ενδαρε[--]

Repeated on 171 no. 145. [We do not recognize the ethnic in L. 3, but hope that others will. Papazarkadas suggests Asia Minor; cf. Ταρκονδαρεύς]

348. Athens. Funerary epigram, late Hellenistic-early Roman Imperial Period. SEG XXXVII 198. SEG LII 1964. In ZPE 148 (2004) 186, note 6, S.D.Lambert, after autopsy of the stone in the University Museum, Oxford, MI (inv. no. UMG 77.3.670), reads the first letter in L. 1 as a certain H, thus confirming {σ}ῆμ' of the ed.pr. and ruling out {σ}ῆμ'.

349. Sounion. Epitaph of Apollonios of Azotos, date? Two fragments of a limestone grave stele found in the mining district of Kamariza; now stored in the Brauron Museum, no inv. no. Ed.pr. M.Salliora-Oikonomakou, Sounion 160 no. 10.

Ἀπολλώνιος
Ἀπολλωνίου
Ἀζώτιος.

[Apparently this is the first person from Azotos attested in Athens, Stroud].

350. Athens. Epitaph of Lollios Apollonios, Roman? Funerary kioniskos found in excavations of the Greek Archaeological Service at Theophilopoulou Street 6-8. Ed.pr. O.Alexandri, op.cit. (our lemma no. 339) 66 (ph.); see ΣΕΜΑ no. 2106.

359. **Sounion. Epitaph of Aristokrat--**, date? Fragment from the crowning member of a marble anthemion grave stele, found in the cemetery on the shore west of the promontory; now in the Museum of Laureion; inv. no. 307. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 160 no. 11. [---] Ἀριστοκρά[τ---]

360. **Sounion. Epitaph of Archest---**, date? Fragment of a marble grave stele found in 1841 on the road from Sounion to Laureion (at Limani Pasa?). Ed.pr. E.Curtius, *Bull. dell' Inst. Corr. Arch.* (1841) 89; cf. A.Milchhöfer, *MDAI(A)* 12 (1887) 303. M.Salliora-Oikonomakou 160 no. 14, prints the text as 'Ἀρχέστ[ατος]. In *ΣΕΜΑ* no. 1603. V.Bardani suggests that this inscription (now lost?) is to be identified as *IG II²* 10866 (EM 11027), 'Ἀρχεστράτη. M.Salliora-Oikonomakou 160 no. 15, considers them as two separate monuments and conjectures that 10866 comes from the cemetery on the shore west of the promontory.

361. **Laureion. Epitaph erected by Aphrodeisia**, date? Marble pedimental stele with a rosette in relief in the tympanon; inscription on the geison; below, a relief depicting a reclining figure with a table in front, two small figures with upraised hands at the sides [cf. *SEG XLIX* 2425, Chaniotis]. Copied at the offices of the 'Ελληνική Ἐταιρεία Μεταλλουργείων by A.Milchhöfer, *MDAI(A)* 12 (1887) 249 no. 270. Republished by M.Salliora-Oikonomakou, *Sounion* 165 no. 78.

Ἀφροδεΐσια Εὐ[---]

βην τὸν ἄν[---]

α ἀφηρώϊσεν

[Salliora-Oikonomakou describes the stele as a dedication, but parallels, most of them from Thera (*IG XII.3* 893. 932), may suggest that this is an epitaph. Robert Parker (*per op.*) wonders whether we have here either a wandering family or a wandering stone. LL 1-3. Εὐ[σέ]βην τὸν ἄν[δρ]α? e.g., Stroud. The spelling ΕΙ in L. 1 may point to the Roman period, Papazarkadas].

362/363. **Athens. Epitaphs, ca. 400-350 B.C.** Two marble lekythoi offered for sale in Gorny & Mosch. *Giesseher Münzhändler, Auktion 132. Kunst der Antike, Mittwoch, 16. Juni 2004* (Giessen 2004) 109 nos. 344/345 (ph.).

362: no. 344. **Epitaph of [---]omene**. Marble lekythos: a dexionis scene between a seated and a standing woman in relief; above the scene an inscription: [---]ομένη

363: no. 345. **Epitaph**. Marble lekythos (neck missing): a dexionis between a seated (right) and a standing woman (left) in relief; behind the seated woman a female servant; above the scene remains of an inscription. [Δ]αμοστράτη [---]οστράτη

[Text in majuscules: Δαμοστράτη is not attested in *LGPN II*. Δαμοστράτη and Δαμόστρατος are, there are many possible restorations for the second name (Ιοστράτη, Κλεοστράτη, Νεοστράτη, Πειθοστράτη, Φειδοστράτη, etc.). Chaniotis.]

364. **Sounion. Epitaph of Eirene**, date? Two fragments from the upper part of a pedimental grave stele found in Limani Pasa; now in the Laureion Museum; inv. no. 8. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 161 no. 22. Εἰρήνη Νικάν[δρου]

365. **Laureion. Epitaph of Theokrates**, Christian. *SEG XLI* 222. *ΣΕΜΑ* no. 2775. Reprinted by M.Salliora-Oikonomakou, *Sounion* 161 no. 26, who reads ὅστις in LL. 2/3.

366. **Laureion. Epitaph of Theoxenos**, 4th cent. B.C. Small pedimental stele with a relief of a child holding a bird. Ed.pr. A.Milchhöfer, *MDAI(A)* 12 (1887) 301 no. 287. Cf. W.Peek, *MDAI(A)* 67 (1942) 125 no. 268; Clairmont, *CAT* 1.317; *ΣΕΜΑ* no. 1942; M.Salliora-Oikonomakou, *Sounion* 161 no. 28. Θεόξην[ος]

367. **Laureion. Epitaph of Thymochares**, 4th cent. B.C. Fragment of a 'Pentelic' marble lekythos with slight traces of a relief decoration of a man's head; inscription to the left of the head. Above the line a theta is preserved from a first attempt at inscribing the name. Copied by W.Peek, *MDAI(A)* 67 (1942) 125/126 no. 271, in the garden of the Director of the French Mining Company in Laureion. Peek suggests that there was another figure in relief to the right. Cf. Kakavoyiannis, *AAA* 11 (1978) 99; Clairmont, *CAT* 0.232; *ΣΕΜΑ* no. 1964; M.Salliora-Oikonomakou, *Sounion* 161 no. 30. Θυμοχάρης

368. **Laureion. Epitaph of Kallias**, 400-350 B.C. Marble anthemion grave stele with rosettes below the inscription. Koumanoudes, *AEE* no. 3014στ. Republished by M.Salliora-Oikonomakou, *Sounion* 75, 161 no. 33, who suggests a possible identification with the Kallias of the poletai record, *IG II²* 1582, L. 220: Καλλίας

369. **Sounion. Epitaph of Ktesikles**, 4th cent. B.C. Fragments from the upper part of a marble pedimental stele with kymation below the pediment bearing painted decoration; inscription below; found in the area of the cemetery on the shore west of the promontory; now in the Laureion Museum inv. nos. 602 α-β, 606. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 162 no. 36. Κτησι[κ]λέης

370. Laureion. Epitaph of Krateia and others, 4th cent. B.C. IG II² 11903. SEG XXVIII 333. Reprinted by M.Salliora-Oikonomakou, *Sounion* 163 no. 55; now in the Brauron Museum, inv.no. 1251.

371. Sounion. Kamariza. Epitaph of [Me]lmonon, date? Fragment of the upper left corner of a marble pedimental stele with relief decoration in the pediment (one head); inscription below the pediment. Cf. W.Peek, *MDAI(A)* 67 (1942) 128 no. 282, who read [Μέ]μωναν Φρυγ[...]. Reprinted by M.Salliora-Oikonomakou, *Sounion* 162 no. 41.

372. Attica (now in Avignon, musée Calvet). Epitaph of Nym[...], Roman Imperial. Marble pedimental stele with a relief of a dexiosis between a seated bearded man on the left and a smaller standing female figure (identified as the deceased) on the right. Ed.pr. by O.Cavalier and S.Lambert, *Revue du Louvre* 54.2 (2004) 33-41 (ph.). Artistically the stele dates to the second half of the 4th cent. B.C., but the sculpture was re-worked in the Roman period. On the same occasion, the original inscription was erased and replaced by a new one:

Νυμ[...]
[...].η]

After dismissing the restorations τίτην, χρηστή, γυνή, or ζή in L. 2, Lambert—who has responsibility for the epigraphical section—argues that the surviving letter probably belongs to the ending of a feminine name. In L. 1, names deriving from the root Νύμφ- do not seem to match the extant letter traces. Lambert is attracted to the hypothesis that Νυμ- is the beginning of the Roman nomen of a woman, whose Greek cognomen occupied L. 2.

373. Laureion? Epitaph of Philoumene, date? Fragment of a grave stele, probably from Laureion, 1886. Ed.pr. S.Koumanoudes *AEE* no. 3438β, 1308. *SEMA* no. 2526, with A.P.Matthaiou's cautionary note about possible confusion with IG II² 12985 from Eleusis; cf. M.Salliora-Oikonomakou, *Sounion* 163 no. 57: Φιλουμένη Θουχάρμου

374. Laureion. Epitaph of Charion, date? Three fragments of a 'Pentelic' marble anthemion stele with painted decoration on the kymation. Ed.pr. W.Peek, *MDAI(A)* 67 (1942) 120 no. 252, who copied part of it in the garden of the Director of the French Mining Company in Laureion, 'Απί[ω]ν. Reedited by M.Salliora-Oikonomakou, *Sounion* 163 no. 59, who reads Χαρί[ων] and notes that the fragments are now in the Brauron Museum nos. 803 and 804.

375. Monomati Acharnon (Pergase?). Epitaph of a child, late Roman. Marble inscription found in a tomb of a late Roman-early Christian cemetery, ■ Ortansias and Paschalias Streets, during works for the extension of Kymis Avenue to Kato Kifisia. Ed.pr. M.Platonos-Yiota, *Αχαρνάι* 429, who briefly mentions this inscription 'with the phrase παιδί ἡρώϊ' (sic), which 'proves the [practice of] heroization of the dead in that late period'. No dimensions, no inv. no. On the basis of the published ph. (where the monument is labelled 'αναθηματική επιγραφή') we transcribe: παιδί ἡρώϊ

376. Athens. Epitaph with three epigrams, 4th/5th cent. A.D. C.B.Kritzas, *Θωρόκιον* 205-218 (ph.); *AD* 54 B.1 (1999) [2005] 32-34 (ph.), publishes two joining fragments from the bottom right corner of a stele of white marble brought into the Epigraphical Museum (EM 13503) from the church of the Agioi Pantes at Ampelokipi; partly preserved along the bottom and the right side with a moulded border. Surviving are the ends of the lines of three epigrams, each containing six lines, three elegiac distichs, with uninscribed space left between them. The first epigram (A) was cut in a different hand from the other two (B and C) and Kritzas judges that A probably belongs to the mid-4th cent. A.D. and B, C to the late 4th cent. or early 5th cent. A.D. He prints the text with metrical sigla.

A.

4 [.....]ν
[.....].
[.....]κεύθω
[.....]ης
[.....]ν ὀμιλοι
[.....]κέλευθα

B.

4 [.....]ἐνθάδε κεύθει
[.....]εος
[.....]δοίσιον
[.....]ἀμφ[?]πόλος
[.....]ην ἀκοίτην
[.....]χάρη

C.

4 [.....]α σεμνά μαθοῦσα
[.....]φίλην
[.....]λιπαρόν ποτὶ γῆρας
[.....]ἀπέκ μελέων
[.....]πολον ἤγαγον αὐτὶς
[.....]τύμβ[?]ος ὕδ' ἐντὸς ἔχει

388. Sounion. Incertum, list of names (Devotees of Men?). 4th cent. B.C. Fragment from the right side of a marble stele, found near the Moutousi property in the area of the cemetery west of the promontory, now in the Brauron Museum, inv.no. 1508. Ed.pr. M.Salliora-Oikonomakou, *Sounion* 166/167 no. 87; no ph.

		8	[---ΣΚΑΑ]
			---ικον [N---]
			[---]φάνης Μνη
4		12	[---]στού 'Επακρ
			[ύπ]έρ τοῦ Μηνός
			[-----]
			[IE-XAPIA]

We print the text as given by Salliora-Oikonomakou, but do not understand the sequence in LL. 11/12.

389/390. Sounion. Incerta, date?. M.Salliora-Oikonomakou, *Sounion*, briefly presents the following two frustula:

389. 164 no. 65. Fragment of a marble pedimental stele; now in the Brauron Museum, inv. no. 1484. [---]ΔΑΣ[---]

390. 164 no. 71. Fragment of a marble pedimental stele bearing a kymation with painted decoration; inscription below; found at Limani Pasa, now in the Laureion Museum, inv. no. 330. [---]N[---]

391. Athens, Library of Hadrian. Assorted inscriptions on stone. A.Spetsieri-Choremi, *AD 51 B 1* (1996) [2001] 32, briefly mentions the following inscribed stone objects found in the Library of Hadrian by the Greek Archaeological Service:

- i) Inv.no. BA 1088: 'Fragment of an inscription'.
 - ii) Inv.no. BA 1104: 'Fragment of an inscribed base(?)'.
 - iii) Inv.no. BA 1109: 'Fragment of an inscribed honorific base'.
- Measurements, no text, no ph. See also our lemmata nos. 392-394.

392-394. Athens, Library of Hadrian. Assorted inscriptions on stone. Without suggesting any dates, A.Spetsieri-Choremi, *AD 51 B 1* (1996) [2001] 32, reports the following fragmentary inscriptions:

392: Inv.no. BA 1103. Small inscribed fragment with one single letter: O

393: Inv.no. BA 1107. Small inscribed fragment with one single letter: X

394: Inv.no. BA 1112. Small inscribed fragment with the following letters: ΙΣ

395-399. Kerameikos. Lead curse tablets. In a lengthy and meticulously illustrated treatment, F.Costabile, *MEP 7/8* (2004/2005) 136-192, publishes three new *defixiones* and re-edits two old ones, all found in Kerameikos. We present them below in chronological order.

395: Opisthographic curse tablet, late 5th cent. B.C. *SEG XLIX 314*; *SEG L 278*; *SEG LI 327*; *SEG LII 254*. Based on an old photograph of a now lost fragment, Costabile 182-192, no. V, offers a new text (Italian translation) of this well known *defixio* (inv. no. IB7) that supersedes the previous editions by himself and by D.Jordan. Plenty of enhanced photos and drawings accompany the new edition. IB7 was found in an archaeological context that suggests ca. 425 B.C. as the terminus post quem; in Costabile's view, palaeography supports a date near ca. 400 B.C. (We seriously doubt if letterforms of lead tablets can warrant such chronological precision, Stroud and Papazarkadas). Below we reproduce Costabile's new text, retaining his reconstruction of the format and his line numbering (both differ considerably from those provided by Jordan):

Face A

I. Scriptura prior transversa.

Με[νεκλέο(υ)ς?]
ἐπὶ λυ[θον?]
[τήν?] γυναῖκα

II. Scriptura altera.

Τελέστης
Μενεκλῆς
Πυθ[ό]δορ[ος]

III. Scriptura tertia

Πυθόδορος
Μενεκλῆς
Τελέστης

1.2: ἐπὶ λυ[θον?], 2nd aorist of ἐπέρχομαι as *verbum defixionis*, Costabile.

Face B

I. Scriptura prior

[---]Ο
[Τιμοκρ?]άτης
ἀν[θέμενος]
Εὐ[θυμ...?]

4

[Costabile prints this text using a strange combination of majuscule transcription and minuscule restorations. We have transcribed LL. 2-4 in minuscule letters. 1. This is the first time anyone has reported a letter trace on this line; consequently, the new text consists of 4, rather than 3 lines].

II. Scriptura altera

Εὐθυκ[λεί]δ[ης]

4
 ἀνθέμε[νος]
 Τιμοκράτη[ς--]Σ
 Ἐπιειθής
 Εὐθυμ[...]
 Αἰετ[ίης?]

3 The dotted Σ probably belongs to a second name, Costabile II 5. Εὐθυμ[...]. Costabile, but the accent is not certain.

Costabile raises various prosopographical issues, none of them conclusive for the contextualization of the defixio. *Contra* Jordan, the editor reiterates his conviction that ἀνθέμε[νος] in B II, L. 2 (also restored in B I, L. 3) is a participial form of the verb ἀνατίθημι ἀνθέμε[νος] in the sense of 'I consecrate (to the chthonic gods)', i.e. 'I accurse' (Neither this nor Jordan's putative reconstruction of a personal name (Ἀνθέμε[-]) can find indisputable support and the issue has to remain open, although we think that the layout of the text makes the restoration of a name more plausible. We also note the feminine name Ἀνθέμε, attested in 5th cent. B.C. Athens, though there are no discernible pre-Euclidean spellings elsewhere in the text. In general, Costabile's latest edition marks a considerable improvement in relation to his own *editio princeps*, no doubt as a result of the justified criticism levelled on it by Jordan (criticism hardly, if ever, explicitly acknowledged). We may not have heard the last word on this text yet, Papazarkoulas).

396: Defixio against crewmen of two ships, early 4th cent. B.C. (ca. 399-392 B.C.). Costabile 136-169, no. 1 offers the ed.pr. of an opisthographic defixio found in 1966 in Kerameikos (Inv. no. IB 44). Plenty of illuminating drawings and high-quality photos, detailed discussion of the archaeological context and the tablet's state of preservation, Italian translation. The lead tablet, in the shape of the hull of a merchantship, is incised on both sides, but in reverse order. After a detailed treatment of the script and readings of individual letters and words, and after advancing various hypothetical reconstructions, Costabile opts for the following composite text:

Face A	Ἐνὺς τὸ ἐργ- αστήριον τὸ Ἑρμῆεν
Face B	[κ]α[ι] Εὐπορία- ς ὡμῶν νοῦς τρύχω. [Α]νδοκ[ί]δης ἐρμωκο[πίδης].

The editor construes the ἐργαστήριον as a specific segment of the crew of a ship called Hene. The ἐργαστήριον in question was collectively nicknamed Hermes. The defigens aimed at destroying the crew of Hene and the minds of the cruel sailors of another vessel, called Euporia. Both ships would have belonged to the famous orator Andokides, who is attributed the derogatory designation *hermōkopides*. This characterisation allows the chronological

placement of the inscription after Andokides' second trial (399 B.C.) and before his final exile from Athens (392 B.C.)

397: Defixio, ca. 400-375 B.C. Costabile 172-175, no. III (ph.). Opisthographic lead tablet found in 1963 in the Ἱερά ὁδός (Inv. no. IB 45). All personal names in the *pars interior* have been incised retrograde. Costabile discusses various prosopographical and onomastical issues.

Pars exterior:
 τὰς γλώτ<τ>ας τοῦ-
 των καταδῶ

Pars interior:
 4 ←Νατυρίνος
 ←Κηφισοφῶν
 ←Θεόπομπος
 καὶ ὅσοι μὲ ←Νατυρίνος
 εἰσι κατα<α>δῶ
 8 ←Καλλίας
 ←Ἱέρων
 ←Δωρόθεος ←Πέρσις
 ←Σώστρατος Κικυννεύς

1. γλώτ<τ>ας, ed.pr. II 5. 'M *supra* O scriptum', ed.pr. II 6. 'sic pro μὲ Νατυρίνου', ed.pr., who interprets it as μετὰ Νατυρίνου, finding parallels in papyrus and in modern Greek for this syncopated form of the preposition. II 10. In his text the ed.pr. prints Περσις, but in his commentary he expresses his preference for the masculine Πέρσις, and we have corrected accordingly.

398: Defixio against Macedonians and their supporters, ca. 317-307 B.C. SEG XXX 325, no. 2. SEG XLIX 109. Costabile 176-182, no. IV (numerous photos and drawings) re-edits the important anti-Macedonian defixio from Kerameikos (Inv. no. IB 2), providing new readings. He notes a paragraphos to the far right of L. 1, but most importantly he proposes to read Εὐνομο[v] Πειρ<α>τέα (otherwise unknown, but probably a pro-Macedonian oligarch) in L. 6, and argues that the whole line is a later addition, probably by a different hand. Costabile recognizes the cogency of Jordan's arguments regarding the dating of this defixio (312-307 B.C.), but does not categorically reject an earlier date *post* 317 B.C.

Inscription I
 Πλει[σ]τορ<α>

Inscription II
 Πλειστάρχον paragraphos
 Εὐπόλεμον
 Κάσσα[νδ]ρον
 4 Δημήτ[ρι]ον

Φ[αλ]η[ρέα]
Εὐνομο[ν] Πειρ<α>ιέα

Inscr. I, L. 1. Πάξι[σ]τορ<α> or Πάξι[σ]τορ. Costabile, who prints both alternatives in majuscule letters; ΠΑΞΙ[Σ]ΤΕΑ[.], Jordan. II Inscr. II, L. 6: Εὐνομον, Costabile; [..?][KNH][..?], Jordan.

399. Defixio, 2nd/1st cent. B.C. Costabile 169-172 no. II (ph.). Lead tablet found in 2002 in Kerameikos (inv. no. IB 66), in a Roman context, but dated to the late Hellenistic period on palaeographical grounds. The left part of the text is not preserved.



4
[...]-P στόλιον
[...]-κ]αταδηνύω
[...]-πρὸς πάντα
[...]-άνθρώπους
[...]-άτιμιαν

I. στόλιον: a type of garment, ed.pr. II 2. κ]αταδηνύω: cf. SEG II 51 II 4 in. [θεούς -] vs [χθονίους -], ed.pr. II 5. [-πρὸς τήν?] άτιμιαν, ed.pr.

400. Athens. Private letter on a lead tablet, early 4th cent. B.C. SEG L 276. After reprinting the text and providing a slightly altered version of the ed.pr.'s translation, E.M.Harris, *HSCP* 102 (2004) 157-170, examines the exact meaning of the word δεσπότης in L. 2. Lexical analysis of Attic speeches, and Aristophanes and Menander—presented in two appendices on 164-170—leads Harris to the conclusion that the term was used almost exclusively for masters of slaves. Accordingly there can be no doubt that Αἰῆσις, the sender of the letter, was a slave and not an apprentice (thus D.R.Jordan in the ed.pr.); contemporary evidence does show that several slaves were not illiterate. After rejecting the identification of the foundry's owner with Lesis' masters, Harris concludes that 'the letter serves to remind us once again about the brutal reality of slavery in the world's first so-called "democracy"' (164).

401. Athens. Lead weight, Hellenistic. Lead weight (hexemoron). Offered for sale in Gorny & Mosch. Giessener Münzhandlung. Auktion 132. Kunst der Antike, Mittwoch, 16. Juni 2004 (Giessen 2004) 160 no. 646: δη(μόσιον) [in the middle, retrograde] ἐξημ(όριον) [on the side].

402. Elliniko. Bronze dikastic pinakion, 4th cent. B.C. As the frontispiece of M.Salloura-Oikonomiakou, *Sounion* 13, in color, is printed a ph. of this object, broken at right, labelled 'από το Ελληνικό Αττικής'. On 153, it is identified as an unpublished find from the excavations of K.Kaza in 2003 in the classical cemetery at the old Elliniko airport. The text is

given as 'Αυσίας Σουνιεύς'. From the ph. we read a circle  top left corner and Αυσίας I Σουνι vacat
[Not in J.H.Kroll, *Athenian Bronze Allotment Plates* (Cambridge MA 1972). There  no Lysias from Sounion listed in *LGPN* II. Stroud].

403. Menidi (Acharnai). Dikastic pinakion, date? SEG XLI 106. Without reference to her own ed.pr., M.Platonos-Yiota, *Αχαρναί* 172 and 287, returns to this orthogonal bronze dikastic pinakion. This time she adds the further information that it bears a stamp in a square frame, namely a crescent facing right, with the letters MA, and below them the letter X. It was discovered in the cemetery of Themistokleous Street 6, in Ayios Petros Γ' of Acharnai. Once more no ph. and no measurements. After reaffirming her earlier dating to the 3rd cent. A.D., Platonos-Yiota prints the following text in majuscules: Κηφισόδορος Ἀχαρνεύς

[For lack of parallels we do not accept the editor's suggested dating. Trail], PAA no. 568445, dates this Kephisodoros to the 4th cent. B.C. In her description of the late Roman sarcophagus (Σ3) containing the pinakion, Platonos-Yiota reports that the skeleton of an earlier burial had been pushed to the south of the tomb. We wonder whether the pinakion might be associated with that earlier burial, Papazarkadas].

404. Charavgi A' (Acharnai). Inscribed water pipe, 4th cent B.C.? A 110 m. long stretch of clay waterpipe, discovered during the construction of a bridge over the Attiki Odos. M.Platonos-Yiota, *Αχαρναί* 427, briefly reports that the pipe consisted of semi-circular tiles. In their joints some of the tiles had carved characters such as 'Η. ΟΙΗ η γράμματα' [sic].

405. Parnes, Pan cave. Inscribed oinochoe, ca. 400 B.C. Three fragments of the rim of a clay oinochoe bearing a dedicatory inscription. Ed.pr. K.Rhomaos, *AE* (1906) 107/108 (dr.), who, after arguing that the dedicant had unsuccessfully tried to compose a verse, printed the following text:

Ἐργασί[ων Παν]ι ἀνέ[θη]κεν ἱερὸν [κ]αὶ Νύμφαις.

Building upon this suggestion W.Peck, *AM* 67 (1942) [1951] 68, provided a slightly altered text, i.e. a rather clumsy, on his own admission, hexameter:

Ἐργασί[ων Παν]ι μ' ἀνέ[θη]κεν ἱερὸν [κ]αὶ Νύμφαις

The inscription is also reprinted [with a misspelling] by M.Platonos-Yiota, *Αχαρναί* 399.

406. Parnes, Pan cave. Dedicatory inscription on a krater, ca. 400-350 B.C. Foot of a clay krater consisting of two fragments bearing a dedicatory inscription. Ed. pr. K. Romaios, *AE* (1906) 101-103 (dr.); also reported by W. Peek, *AM* 67 (1942) [1951] 67/68, and now reprinted by M. Platanos-Yiota, *Azapanai* 399: [Καλ]ίστ[ισ]το[ς] ἄν[θρωπος] ἐνέθηκεν.

407. Vacat.

408. Athens. Signatures of Athenian lampmakers, Hellenistic. See our lemma 1853.

409/410. Athens. Library of Hadrian. Dipinti on vases. A. Spetsieri-Choremi, *AD* 51 B.1 (1996) [2001] 31, briefly mentions the discovery of the following two fragments of inscribed vases, without providing inv. nos., measurements or ph.:

409: Neck of an amphora, date? It bears 'a dipinto of a number': ΦΑΜ

410: Potsherd, 2nd cent. A.D. It bears 'a dipinto of a number': Ω

PELOPONNESOS

411. Peloponnesos. Roman personal names in the Peloponnesos. *SEG* LI 330. A.D. Rizakis, S. Zoubaki, and C. Lepenioti have now published the second volume of their *Roman Peloponnesos. II. Roman Personal Names in their Social Context (Laconia and Messenia)* *Meltemata* 36 (Athens 2004). For the principles of selection, etc., see *SEG* LI 330. In this volume they have drawn upon unpublished studies by G. Steinhauer (Laconia) and A. Makres (Messenia).

AIGINA

412. Aigina or Athens? Decree in honor of a gymnasiarchos, Augustan or early Julio-Claudian? *IG* IV.4. In *Ἀττικὰ Ἐπιγραφαὶ* Wilhelm 213-224 (ph.). S. Follet presents the following new edition of this inscription after autopsy in the Epigraphical Museum (EM 8942), with full discussion of previous editions and the several provenances to which it has been attributed: Aigina (*CIG* II 2140; *IG* IV.4); Athens, near the gymnasium of Ptolemy (K. S. Ptakos, *EA* 1839); Athens, 'conservé (sic) au temple de Thésée' (A. R. Rangabé, *Ant. Hell.*

II 721 no. 1004); Siphnos (*CIG* II 2423b). She suggests the above date on the basis of the lettering, diction, and spelling. It resembles, but is not by the same hand as the unpublished EM 13497 (*SEG* XLVII 144; L 154) to be published by A. P. Matthaiou.

4
8
12
16

|-----|ΕΠΙ|---|
 |-----| ἐκ τοῦ γυμνα-
 |σίου-----|σίουδὴν ἐνεκεν
 |-----|καὶ τοῖς ἀλειφομένοις)
 |-----|τὴν ἀπαρχὴν ἐθυσίασεν τῷ τε Ἐρ-
 |μῇ καὶ τῷ Ἡρακλεῖ καὶ ἐσπλάνχυσεν ποιήσας δι-
 |-----|εῖθοίησας τοὺς ἀλειφομένους καὶ
 |παρέσχε τὰ ἀναγκαῖα πάντα τοῖς ἀλειφομένοις παρ' ὅλ-
 |γον τὸν ἐνιαυτὸν καὶ προεσφέρων τὰ προσενλείποντα
 |τὴν αὐτοῦ φιλοτιμίαν φανεράν ποιεῖ βουλόμενος δ'
 |ἐπιδείκνυσθαι τὴν αὐτοῦ εὐνοίαν τε καὶ ἐκτένει-
 |αν διὰ πλειόνων εὐεργεσιῶν καὶ μὴ εὐρισκομέ-
 |νου μηδενὸς μέλλοντος γυμνασιαρχήσιν τὸν ἐπι-
 |όντα ἐνιαυτὸν ἐπιμελήσεσθαι τῆς τε τοῦ γυμνα-
 |σίου κατασκευῆς καὶ τῆς θεραπείας τῶν ἀλει-
 |φομένων ἐν αὐτῷ ὑπέστη, ὑπαρασχὼν τὰ τε
 |ἀναγκαῖον εἰς τὴν θυσίαν καὶ τὰ τῆς ἑορτῆς τῷ
 |πανηγυριάρχῃ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἢ ἐγενήθη ἡ Ἀ-
 |θηναῖα? δραχμῶν μυριάδας ἀνηλωκὸς δεκαέξ[ε]. ?

1 1 ---|ΕΠΕΠ| IG, on the ph. there are clear letter traces before the epsilon. Papazarkadas and Stroud.

Follet notes that this kind of decree could have emanated from the state or from an association connected with the gymnasium. As a parallel she cites *IG* II² 1227, decree of the people of Salamis, 131/0 B.C. On 217-221 she speculates on possible restorations, followed by discussion of the Diogeneion and the Ptolemaion (222-224). She concludes that neither the internal evidence of the text nor the publication history of the stone permit confident attribution to either Aigina or Athens.

413. Aigina. Inscription on an amphora from Caere, Archaic. For an incised inscription in the Aiginetan epichoric alphabet on a Corinthian amphora from Caere, see our lemma no. 871.

414. Corinth. Fragmentary decrees, Classical/Hellenistic. Bookidis and Stroud (see our lemma no. 416) 410, briefly allude to the discovery in H.S. Robinson's excavations in the northeast corner of Temple Hill in 1976 of 'fragments of at least 11 decrees of the Greek city... the largest concentration of official documents from any one place in the pre-Roman city. These fragments, which still remain unpublished, are potential sources of information on the poorly documented constitution of the Greek city.'

415. Corinth. Sacrificial calendar on a lead tablet, Archaic. SEG XXXII 359. Bookidis and Stroud (see our lemma no. 416) 409/410, after examining this object in the Corinth Museum, inv. no. MF-75-86, observe: 'On this tiny piece, nail holes are preserved for mounting it on a wood or stone backer. All that survives, in letters ca. 0.01 m. in height, is the probable mention of an offering of an ox, possibly to Athena Polias... This inscription... is 'a public one' and may have been kept inside as part of a temple archive. It helps to establish the sanctuary on Temple Hill as possibly the main repository for state religious documents.' Briefly noted by E. Lupa, *Greek Sacred Law* (Leiden 2005) 66 note 331. Still unpublished.

416. Corinth. Inscribed pinax; dedication to Apollo, Archaic. N. Bookidis, R.S. Stroud, *Hesperia* 73 (2004) 404-426 (ph., dr.), in the context of collecting the literary, archaeological, and epigraphic evidence in support of the identification of the Archaic Temple on Temple Hill at Corinth as dedicated to Apollo, present the ed.pr. of a fragmentary terracotta pinax with a painted inscription. It was found in 1902 in the excavations of the American School in the Lechaion Road West Shops in fill that the authors conjecture came down from the Archaic sanctuary on Temple Hill. The pinax was taken to the National Museum in Athens in 1902, catalogued as NM 13758, but its present location is apparently unknown. Edd.pr. suggest a tentative date ca. 560-480 B.C. on the basis of the letterforms.

Inscribed along one edge (top?) longitudinally, orthograde, [---] Ἀπείλ[λονι---]

Inscribed along the other edge (bottom?) in the same manner, [---] ον μ' ἀνέθεκε---

On 409-411, Bookidis and Stroud briefly comment on the following Corinthian inscriptions: sacrificial calendars. IG IV 1597; Corinth 8.1.1; and SEG XXXII 359 (see our lemma no. 415); unpublished decrees (see our lemma no. 414); dedication: Corinth 8.1.27; inscribed architrave (Latin): CIL III 534; Corinth 8.2.120.

417. Corinth. Honorary Inscription for the pantomime Tib. Iulius Apolaustos, 180-192 A.D. Corinth 8.3.370 + 693. SEG XLV 237; * 2291 J.-Y. Strasser, *Tyche* 19 (2004) 182-184, rejects Slater's restoration of LL 12-14 (SEG XLV 237) as a later addition (see I.Eph. 2070/2071, our lemma no. 1184), and suggests printing these lines as follows:

12 [-----] [HN δε και τει-
[μ-----] εν Χαλκίδι τει-
[μηθέντα-----] εν Σικυών[ι]

L 14 [-----] [ισσι Σικυών, Slater.

In L 2 Strasser does not exclude [--Καδύα|νδῶαν. For the sequence of I.Eph. 2070/2071 and the honorary text for Apolaustos (*F.Delphes* III.1.551) see our lemma no. 1184. In the Corinthian text and in I.Eph. 2070 the Ἀκτιακὸς στέφανος ἀργύρεος, which he received in Nikopolis in the Aktia, is mentioned but in the Delphian text it is lacking. In Nikopolis Apolaustos was not allowed to participate in the official agon; he performed during an ἐπιδείξις or ἀκρόασις. The crown he received was an object of value (to be compared to money-prizes in ἀγῶνες θεματικοί), not the official stephanos of the winners in the ἱερὸς ἀγών. Once he had won in the ἱερὸς ἀγών of the Olympia in Pergamon (see the Delphian inscription in our lemma no. 1184, LL 5-8), there was no need to mention the second-rate crown from Nikopolis anymore. For pantomimes see VPan01.

418. Corinth. Inscriptions on amphoras from Sicily, Archaic. For incised inscriptions in the Corinthian epichoric alphabet on Corinthian amphoras from Kamarina, see our lemma SGen05.

419. Corinth. Mosaic inscription in the sanctuary of Demeter and Kore, ca. 200 A.D. SEG XL 303; XLVI 335. J. Okland, *Women in their Place: Paul and the Corinthian Discourse of Gender and Sanctuary Space* (London 2004) 82/83, endorses the view that Νεοτέρα in this inscription denotes Proserpina in the Roman period, not Nephtys or Isis.

420. Isthmia. Dedication of Publius Licinnius Priscus, date? IG IV 202; XIV 2543. See our lemma no. 1008.

421. Isthmia. Lead curse tablet, 4th cent. A.D. SEG XLIV 308. In *MedArch* 7 (2004) 609 (dr.), D.R. Jordan illustrates the complex diagram on this tablet against 4 athletes at the Isthmian Games, drawing attention to the very similar device found on a tablet from Hadrumantum in Tunisia (A. Héron de Villefosse, *Bulletin de la Société Nationale d'Antiquaires*

de France (1905) 291-294 (dr.), echoed also in *PGM* VII.217, all of which he suggests could have been copied from magical books of instruction. See also J.Tremel, *Magica Agonistica* (our lemma no. 1883) no. 8.

422. Lechaion. Inscribed offering table, Christian. In *EAH* 2004 [2005] 59, it is briefly noted that in his systematic study of the architectural members of the great early Christian basilica excavated here by D.Pallas, P.Velissarios has recorded a fragment of a marble offering table bearing the inscription τ Πολλύξινου (no ph.; no date; no further details).

KLEONAI

423. Nemea. Assorted Inscriptions. In *Nemea: A Guide to the Site and Museum* (Athens 2004), Stephen G. Miller *et al.* briefly refer to the following inscriptions from the Nemea Excavations, sometimes providing a text, translation, ph., and notes on the circumstances of discovery.

Reference	Nemea p. no.
IG IV 484, SEG XXXVI 329. Ἐφοδία 18	84
SEG XI 290. Aristis Dedication	44/45
SEG XXIII 180, XXIX 342. Arbitration of L. Mummius	65
SEG XXVI 419. Dedication of Kleandros A 353	185
SEG XXVI 420. Ποδίων 1 105	83-86
SEG XXVI 420. Ἐπιδουρίων 1 31	83, 115
SEG XXVIII 391. Bronze hydria BR 379	48/49
SEG XXIX 147. Decree 173	62/63
SEG XXIX 349, 1. 363-397. Stadium graffiti	75-79, 197/198
SEG XXIX 350. Lead plate 1L 279	53
SEG XXIX 352. Lead plate 1L 242	55
SEG XXX 351. Altar of Zeus 19	84
SEG XXX 353. Lead curse tablet 1L 327	36/37
SEG XXXIV 282. Treaty of Argos with Aspendos	63/64
SEG XXXIV 285. Boundary stone 1 107	42, 188
SEG XXXIV 286. Dedication to Zeus BR 1098	46
SEG XXXVI 331. Catalogue of Thearodokoi	62/63
SEG XXXVI 352. Bronze weight BR 1194	65/66
SEG XLV 249/250. Stamped tiles Σακλῆς	77/78, 190, 195
SEG XLV 251. Stamped tiles TC 66 and 174	56
SEG XLIX 364. Halter 1 118	46
SEG LI 360. Epigram 1 15	78-80

For an unpublished archaic inscription from Kleonai, now in the Nemea Museum, see our lemma no. 425.

424. Argive annexation of Kleonai. C.B. Kritzas, *CRAI* (2006) 427-429, cites the evidence of the extension of Argive citizenship to the people of Kleonai and their frequent appearance in positions of authority in the new archive of Argive bronze tablets (see our lemma no. 427) to show that the annexation took place much earlier than many had previously thought. It was complete at least by the date of the archive, early 4th cent. B.C. The mention of sums of money resulting from confiscations at Kleonai and their consecration to Hera indicate that the annexation 'ne se soit pas faite sans trouble.' Κατέθεν τοῖς ἱερομέναιον ἀργύριοις τὸ κλεοναίων τὸν δαμευσθέντων ἐν τὸν πέτρον, 4 payments of 1,000 drachmas each.

425. Kleonai. Archaic inscription. In the southwest corner of the courtyard of the Nemea Museum (uncatalogued?) is an unpublished octagonal poros column bearing a two-line boustrophedon inscription of the 6th cent. B.C. It was excavated by A. Moutzali of the Greek Archaeological Service in a Late Roman complex northeast of Kleonai; briefly mentioned by Stephen G. Miller, *Nemea: A Guide to the Site and Museum* (Athens 2004) 88. See our lemma no. 423 [This important text in an epichoric alphabet, found several years ago, deserves proper publication, Snoud].

ARGEIA

426. Argos and Epidauros. The mythical and historical links between the two adjacent poleis are examined by M. Pierart in P.A. Bernardini (ed.), *La città di Argo. Mito, storia, tradizioni poetiche* (Roma 2004) 19-34. The author draws heavily on epigraphical sources, citing extracts from the following inscriptions: IG IV 558, IG IV².1.96, IG IV².1.121, F.Delphes III 2.70, SEG XXVI 445, SEG XXX 359. The relations between the two cities are assessed as confrontational, usually mediated by wider alliances. Beyond border disputes, a conflictual constant was the administration of the sanctuaries of Asklepios and Zeus Nemeios. Epidaurian influences on Argive administration were ultimately more permanent. See also our lemma no. 439.

427. Argos. Archive of bronze tablets (τελαμῶνες), early 4th cent. B.C. SEG LI 410. For a thorough account of the archaeological context at Odos Korinthou 48 in which the tablets were excavated by the Greek Archaeological Service in 2000, see A. Papademetriou, *Αργειακή Εφημ.* (2004) 37-51.

C.B. Kritzas has presented much information about the inscriptions on these tablets in a number of preliminary publications which we cover here, attempting to avoid too much repetition. First, he presents a short report on these discoveries, with a ph. of one of the bronze tablets; *AR 50* (2003/2004) 19/20 (ph.).

[illegible]

For a shorter general account covering many of the same topics, see C.B. Kritzas, *Kodex Journal of Ancient History* 13/14 (2003/2004) 53-60. Here Kritzas adds the following information. Some of the tablets are palimpsests and many bear small perforations that were used to tie them together in bunches with bronze wire for storage. The usual expressions for deposits or withdrawals in or from the treasury of the goddesses are, *κάθεν ἐνς τὸν πέτρον παρ Παλλάδι* and *ἐβίλντο ἐκ τοῦ πέτρου παρ Παλλάδος*. Most of the magistrates served a term of only six months. On 59, list of known Argive months in alphabetic sequence: Ἀργίσιος, Ἀρήσιος, Ἀρυκλαῖος, Ἀπελλῆσιος, Ἀρνεῖος, Ἀρταμίτιος, Γάμος, Ἐριβαῖσιος, Ἑρμῆσιος, Καρνεῖος, Πόναμος, Τέλειος. Also an example of Argive intercalation in which two months, Hermaios and Gamios, are combined: *ἡμεῖσι ἄγομεν τῷ μένῃ*.

In C.B. Kritzas, *CRAI* (2006) 397-434 (ph.), plans, drawings, and ph. of the place of finding, 7 tablets held together by a bronze pin, and the sample tablet published in our lemma no. 429. He now estimates the total number of tablets as ca. 134. Some texts have clearly been erased. Two tablets are lead. The tablets refer to themselves as τελαμῖνες (ἐν καλπίονι τελαμῖνας) and

In one case the cost of inscribing one telamon is 2 obols. Kritzas compares *IG IV* 517 and *SEG XXXIV* 282, LL. 16/17. The terracotta vase in which some were stored is called to λέκτρο, the stone receptacles are called πέλτραι and these are numbered. On 408, table of the numerical system. Kritzas regards Athena's treasury as the state treasury of Argos probably from an early period and refers to the unpublished inscription in our lemma no. 432 for this sanctuary, which he thinks was probably located near the finding-place of the tablets. As sources of the funds recorded in the tablets (410/411), Kritzas specifies rents and leases of the τερῶ καὶ δαμοσία χώρα of the Argive plain, a δεικάρη consecrated to Hera, proceeds from sales of confiscated property, interest on money loaned, spoils of war, fines and penalties of many sorts, proceeds from the sale of hides of public sacrificial victims, bribes from the Persians (cf. Xenophon, *Hellenika* 3.5.1, 396/5 B.C.). Expenditures (411/412) fall into two different categories: (1) for the sanctuary: for festivals and games of Hera, manufacture of cult objects, construction on the temple and the hippodrome, general expenses of the cult, salaries for workmen, costs of inscribing the telamones, (2) for the polis; for war and general expenses. On 412-424, list of magistrates with detailed commentary on their composition, functions, prerogatives, hierarchy, terms of office, and parallels at other sites. Magistrates concerned with the construction of the new temple and chryselephantine statue at the Heraion (418-421). On 416, he revises his earlier views on ἡδοτόρες, preferring now the etymology from the verb ὀδοῶ, possibly military concerned with the construction or maintenance of roads. On 425-430, names of phratry (48, each tribe with 12); add to the names listed above, Εὐρυσθίδαι, Σευτέρται (see our lemma no. 734 bis), Σαλαμίδαι, Ἀρκεσίδαι. About 40 names of κῶμαι now known, some new ones; for Λαγαρία/λαγάρσα see our lemma no. 436. Κλειωναί is a surprise, for she is integrated into the Argive state, with many citizens occupying important offices in the tablets, much earlier than previously thought and clearly through the efforts of Argive democrats, see our lemma no. 424. Similar case with the cities of Thyrea such as Εὔα and Νῆπις; see our lemma no. 430. New evidence on the Argive calendar 430-433, see above; some new names of days, Φύκας (20th), ἡεθόμεαι τελευταῖται (27th), τρισκάς. Twelve month names now known but the exact sequence is still obscure. For a sample tablet see our lemma no. 429.

C.B.Kritzas, 'Ετυμολογικές παρατηρήσεις σε νέα επιγραφικά κείμενα του Άργους', in M.B.Hatzopoulos and V.Piilkakou (edd.), *Φωνής Χαρακτήρ Ἑθνικός* *Actes du V^e Congrès internationale de Dialectologie grecque* (Athènes 28-30 septembre 2006) (Athens 2007) 135-160, comments in detail upon the etymology and meaning of the following terms found in the tablets, many of them hapax legomena; magistrates and officials (137-147) δοματοποιοὶ ἐνς Ἡέραν, ἡεροποιοὶ ἐνς Ἡέραν, εὐχοῖδεϊον, ἀνελατῆρες, ἡοδοτῆρες, σπονδοδίκαι, κρηβοχῦται; nouns (148-151) ἐπεκφορά, ἡαιρησία, ζῆμιαίον, ἡαῖθλιμον; personal names (155-159) Ἀνίκης, Ἐφόρτιχος, Εὐρύγυος, Φιταλεύς, Λάσυτος, Μοιτύλος, Σαῦθος; place-names (155-159) Λαγάρια/Λαπάρσα (see our lemma no. 436), Λεσῶα, Φλεῖφον [not related to Φλεῖουσι], Σεντῆρας (see our lemma no. 734 bis).

Kritzas announces another paper, 'Sur quelques noms argiens rares ou nouveaux,' in the act of a colloquium *Nommer les hommes* (Athens, December 2002), ed. J. Ouhlen, forthcoming. [Kritzas is warmly to be congratulated and (we hope) emulated for sharing so much information about this large and important body of material prior to final publication, Stroud and Papazarkadas].

428. Argos. Musical competitions. G. Vandensteendam, *Gaia* 4 (2000) 105-114, collects the evidence for musical competitions in Argos (7th cent. B.C.-3rd cent. A.D.) during the festivals of the Ἑκατόμβαια, Ἡραϊα, Ἀσπίς, and Νέμεαια; she also compiles a list of musicians from Argos, known from literary sources and inscriptions (108), a list of the agones, in which Argive musicians are known to have participated (111), a list of musicians, who participated in Argive contests (112), and a list of disciplines attested in the Argive agones (114). See also our lemma no. 535.

429. Argos. Financial document on a bronze tablet (τελαμών) concerning the doors of the temple of Argive Hera, early 4th cent. B.C. Merely to give an example of the new texts from the archive of bronze tablets, and not a definitive publication, C.B. Kritzas, *CRAI* (2006) 434 (ph.), prints the following:

Θυρομάτων : ἀρνύται : χαίρετε : ἐκ τοῦ πέτρο : Ἀπελλαίο : XX
 Α : ἱερονομίμων : Ἡγὲν : Ἡυράθιος : ἀρνύτας : Φυλόδαμος : Ἡυλλεύς
 Λύρκειο (sic) : Εὐαγέτας : Ἡυράθιος : Μυκάται : Μικάντας : Δυμάς : Πολεμεία
 4 Ἐπαγίς : Παμφύλας : Ἡυδός : Ὀυδοέκοντα : Χαίρες : Κλεωνάι : πολέμαρχον
 Λυτῆας : Κυνιάς : δαμιουργὸν : Μάλεκος : Πολεμεία

430. Argos. Document defining boundaries, ca. 369/8 or 338 B.C.? *SEG* XXXVI 336, *SEG* LI 414.* C.B. Kritzas, *CRAI* (2006) 429/430, without reference to all the discussions cited in *SEG* XXXVI 336, adduces this inscription in his analysis of the appearance of towns like Eua and Neris in the archive of bronze tablets from Argos, early 4th cent. B.C. (see our lemma no. 427), showing that at the time of the deposit of the archive these towns had already been annexed by Argos, i.e. much earlier than the traditionally assumed date of 338 B.C. To solve the problem he risks a conjecture that perhaps after the battle of Leuktra, 371 B.C., there may have been a temporary annexation. He briefly mentions a study of this inscription by Y. Pikoulas forthcoming in the proceedings of a conference at the French School in September of 2003, 'Sur les pas de W. Vollgraff.'

431. Kimolos? Argive decree of arbitration between Kimolos and Melos, ca. 336 B.C.? *IG XII* 3.1259. See our lemma no. 734 bis.

432. Argos. Decrees. Opisthographic. Unpublished, ca. 350-325 B.C. Argos Museum inv. no. E 67 *SEG* XXXIII 286; *XI.IX* 349, 350. C.B. Kritzas, *CRAI* (2006) 409 note 30, adduces this still unpublished inscription, found in 1966 in square SU 80, in the property of A. Paparaskas on Anapafseos street, 110 m. northwest of the Π-shaped stoa in the agora of Argos, as providing information about the treasury of Pallas Athena, which produced the

bronze tablets in our lemma no. 427. The two texts concern a legal proceeding that Kallidamos, priest of Pallas, brought before the Eighty against an entrepreneur Nikostratos and a *lex sacra* relative to the sanctuary and holdings of Pallas. To the bibliography in *SEG* XLIX 349, 350, Kritzas adds M. Piérart in P. Flensted-Jensen, T. H. Nielsen, L. Rubinstein (edd.), *Polis and Politics. Studies in Ancient Greek History presented to M. H. Hansen* (Copenhagen 2000) 297-314, esp. 304/305.

433. Argos. List of deserters, ca. 315-305 B.C. *SEG* XXXVIII 280; *XLI* 99. M. Piérart-G. Touchais, *Argos. Une ville grecque de 6000 ans* (Paris 1996) 64, provide some additional information on this ineditum, which contains lists of αὐτόμολοι (from the Macedonian garrison?). The names of the deserters are accompanied by ethnics. Among them there is a slave and a man from Argos (Θιόδαμος Κολουρίς), which shows that these men were not refugees. P.-T. attribute the mention of πολέμαρχοι and not στρατηγοί to the establishment of an oligarchic regime by Kassandros [C. Kritzas informs us that πολέμαρχοι are already attested in the early 4th cent. B.C., in the newly found tablets from Argos, along with στρατηγοί: see e.g. C. Kritzas, *Kodai* 13/14 (2003/2004) 58, and *CRAI* (2006) 416: our lemma no. 427. Chaniotis].

434. Argos. Oracle of Apollo Pythaeus for the Messenians, 92/1 or 91/0 B.C.? *Syll.* 735. *SEG* XXVIII 393; XXXVIII 189; *XL* 332. *XLIX* 352. On the basis of her new restoration in *SEG* XLIII 163, N. Deshous, *op.cit.* (our lemma no. 466) 125 note 78, urges that Καρνεῖος III LL 24/25 (Μεγάλοις Θείοις Καρνεῖος) be understood as a cultic epithet and not as the name of a festival, as traditionally assumed.

435. Nauplion. Epigram, Roman Imperial. Fragment of a base of white marble with a long orthogonal cutting on the top. The left part is missing. Ed. pr. C. Piteros, *AD* 51 B.1 (1996) [2001] 93 (ph.), who interprets the text as a funerary epigram [but see app. c].

[- - -]ς πάρελθε πλησσομένο
 [- - -]ε καταργεῖ τοὺς φθονούντας
 [- - -]ανθροπε, ὁ μὲν φθόνος αἶ
 4 [- - -]χει δέ τι καλὸν ἐν αὐτῷ ἔστιον
 [- - -]ι τήκει ὅμματα καὶ τὴν καρδίαν

We present a different text (LL 2-6), based on parallels and the ph.; we also close the brackets on the left. The lettering may suggest a date in ca. 3rd cent. A.D., Papazarkadas. 1. The meaning may be: 'go by (this monument), filling your heart with ...', Chaniotis. 2. The reading καταργεῖ is suspect; τοὺς [πλοσοφούντας, ed. pr. 3.3.5 [- - -]θροπε ὁ μὲν [πλοσοφούντος αἶ] [- - -]χει δέ τι καλὸν αὐτῷ ἔστιον [- - -]ι καὶ ὅμματα καὶ τὴν καρδίαν, ed. pr. [for the general sense and the expressions cf. e.g. *IG* XIV 2533: ὁ φθόνος ὡς κακὸν ἐστὶν ἔχει

nor have any dashes indicating missing letters been printed. We suspect a serious editorial error. Papazarkadaj. After refutation of earlier supplements, he proposes to restore LL. 5-8 as follows:

Φλατιάσιον πρό[ξ]ενον [καὶ εὐεργέ]-
ταν εἶμεν τοῦ [δ]αμου Ἀργεῖον ἐν Ἐ[...]
πιδάυροι κα[τα]κοῦντων· ἔλεξε[...]
Πει[θ]ίλα[ς]-----]

8

Piérart postulates that an Argive colony or cleruchy was established in Epidaurus at some point in the 4th cent. B.C. On 30, he considers the period during which Argos enjoyed the support of Macedon as the most likely historical background for such a development, without totally dismissing an earlier date within the 4th cent. B.C. Having reaffirmed the Argive origin of the political community bestowing this proxeny, Piérart (33) argues that any of the names of the *Δαμόφρωντος*, *Δαμόφρωντος*, *Δαμόφρωντος*, *Δαμόφρωντος*—all attested in Argos—could be restored as that of the 'président' (LL. 2-3: ἀρή[τεως] : Δ[---]ίτος Κερκάδας). For similar reasons, *Λυσικράτης* could be restored as the name of the 'secrétaire' (L. 3: γρο[φῆς] : Λυσικ[---]).

440. Epidaurus. Asklepieion. Constitution of the Hellenic League, 302/1 B.C. IG IV² 168. SEG LIII 362*. In a discussion of the Hellenic League founded by Antigonos Monophthalmos and Demetrios Poliorketes, K. Harter-Uibopuu, *Symposion* 1999 (Cologne 2003) 315-337, relies heavily on this document: citation of extensive passages, German translation, succinct analysis, comparison with the Prospectus of the Second Athenian League (IG II² 43), and the Corinthian League founded by Philip II (IG II² 236A).

441. Epidaurus. Dedication by five men, 3rd cent. B.C. Orthogonal inscribed altar found by the Greek Archaeological Service on the hill Nisi, 100 m. east of the track leading to the ancient theater. Ed. pr. C. Pitaris, AD 51 B.1 (1996) [2001] 95-96 (ph.), who also provides measurements and the date above.

4
Ἀρίσταρχος
Ὀνύμαντος
Παμφυλίδας
Τίμων
Φιλοσθένης
ἀνέθηκον

After noting the absence of the name of the deity to whom the altar had been dedicated, the ed. pr. observes that the name Ἀρίσταρχος is borne by a priest and by a hieromnemon in other Epidaurian inscriptions. The names Ὀνύμαντος and Παμφυλίδας are attested for the first time. Τίμων and Φιλοσθένης were already known.

442. Epidaurus. Honorary epigrams for Gorgos, date? IG IV² 1616. See our lemma no. 1818.

LAKONIA

443. Sparta. Epitaphs of women who died in birth or of *τεῖρα*? SEG LII 351.* This topic is revisited by P. Brulé and L. Piolot in T.J. Figueira (ed.), *Spartan Society* (Swansea 2004) 151-178, in what is in fact an English version of their French article, in REG 115 (2002) 485-515 [already summarized in SEG LII 351].

444. Parori. Inscribed slab, 1st/2nd cent. A.D. E. Bakourou, D. Charalambous and E. Pantou, AD 51 B.1 (1996) [2001] 153, briefly report that an inscribed slab is built in the ornate Ottoman spring of the central square of Parori village. They provide the date above, without giving any other information.

MESSENIA

445. Messenia. Aristomenes. Contending that the legendary Messenian hero is 'virtually unknown even among professional classicists', D. Ogden, *Aristomenes of Messene. Legends of Sparta's Nemesis* (Swansea 2004) scrutinizes the relevant—predominantly literary—traditions. Endemic in this topic is the scarcity of epigraphical sources. In fact it is only in the early Imperial period that we find inscriptions directly pertaining to Aristomenes, two from Messene (SEG XXIII 207 and SEG XLVIII 504), and a fragmentary text from Rhodes (IG XII.1.8). These texts 'are the oldest extant artefacts relating to Aristomenes' (191). In his discussion of the 'speaking names' of Aristomenes' family (54-57), Ogden cites the dedication of the priestess Ἀρισταγόρα Νικαγόρῳ (IG V.1.1444) and the epitaph of Νικηράτος and of Εἰσοκράτειρα Ἀριστομένους (SEG XLVII 411) in order to highlight a striking similarity between these names and onomastics running through the Messenian hero's family: influences might have worked either way. Citing, in addition, SEG XLVII 399 [see also the similar SEG LII 404, Papazarkadaj] and IG V.1.1469, Ogden argues that 'other inscriptions testify to the popularity of Aristomenes as a personal name amongst the better Messenian families . . . Aristomenes had been raised to the status of a Roman-style cognomen', something that 'demonstrates the powerful currency of the hero's name' (192).

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446. Messenia. History and coinage from 370/69 B.C. to the 1st cent A.D. SEG LII 376
C Grandjean now publishes the full version of her researches on these topics in *Les Messéniens*
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Also briefly mentioned are *IG* V 2.419 (75), *SEG* XII 371 (75), *XLI* 320 (95/96), *XLI* 322 (72/73), *XLI* 326 (229), *XLI* 330/331 (229), *XLII* 135 (71/72, 95/96), *F. Delphes* III 4.5-8 (95/96, 100). Throughout, Grandjean frequently cites the works of N. Deshous, especially on religious matters. We cover some of these studies in our lemmata nos. 447, 449, 456, 466, 468, and will include her *Les mystères d'Andania* (Pessac 2006) in a later volume of *SEG*.

447. Andania. Regulations concerning the mysteries of the Great Gods, 92/1 B.C. or 91/0 B.C. or 24 A.D. *IG V.1* 1390. *Syll.*³ 735/6. *SEG* L 419; *LII* 377,* 810. In an article on the cults of Demeter, Ariens Orthein, and the Imperial cult in 1st cent. B.C.–1st cent. A.D. Messene, N. Deshours, *ZPE* 146 (2004) 115–127, discusses various aspects of this inscription, especially the role and the identity of Mnasirotas as a birophant, and stresses the significance of the Mysteries of Andania for Messenian ethnic identity. In *ZPE* 150 (2004) 134–146 (see our lemma no. 449), Deshours focuses on the diagramma of the Andanian regulations, with specific reference to the triptych synedroi–archontes–damos. We note that unfortunate timing means that Deshours is unaware of Themelis' radical redating of the Andania regulations (see *SEG* *LII* 377).

C. Grandjean, *Mésseniens* 59-65, brings this and other inscriptions from Messene and environs into her discussion of why the Messenians chose Demeter as the obverse type for the first coins struck after the foundation of the polis in 370/69 B.C. Brief notes on 252-254 regarding economic inferences that can be drawn from the amounts of the fines. She also writes without reference to SEG LII 377 and Themelis' redating of this inscription (see also our lemma no. 456).

For brief speculation on the contents of the βιβλία in L. 11 and their possible connection to the Eleusinian Mysteries, see D.R. Jordan in Sides Bouvrie (ed.) *Myth and Symbol II. Symbolic Phenomena in Ancient Greek Culture. Papers from the Norwegian Institute at Athens* 7 (Bergen 2004) 258-261.

The inscription of the Mysteries of Andania is also treated by D. Ogden, *op.cit.* (our lemma no. 445) 97-99. Brief discussion of the $\kappa\alpha\upsilon\tau\epsilon\rho\alpha$ (the container mentioned in L. 11), and in particular of the various gods recorded throughout the text.

448. Messene. Inscriptions concerning Zeus Ithomatas, *IG* V. 1.1467-1469 *SEG* XL 366.^o XLI 340; XLV 326; XLVI 425; L 420 and *IG* V. 2.419. *SEG* XI 1142, XLVII 427 C. Grandjean, *Messéniens* 61-65, adduces these inscriptions as evidence of the importance of Zeus Ithomatas to the newly-founded polis and why he was chosen as the reverse type in the first coins struck there after 370/69 B.C.

449. Messene. Civic institutions in the late Hellenistic period. Making extensive use of literary and epigraphic material (*IG* V.1.1379; V.1.1425; V.1.1433; V.2.266 *SEG* XI 972; XLIII 145; our lemma no. 447). N.Deshoues, *ZPE* 150 (2004) 134-146, offers an overview of civic officialdom in Messenia and, occasionally, the Peloponnese after the Roman conquest (146 B.C.). Institutions reviewed include: the συνέδριοι, the (separate) ἄρχοντες, the δῆμος and its φυλαί, the γερουσία, the δαμοργοί, the ἔφοροι. The author assesses the Messenian constitution as essentially oligarchical. Influences came very likely from the Achaean koinon. See also our lemma no. 447.

450. Messene. The stoas in the agora. In PAAH (2004) [2007] 47, P.G.Themelis notes that thanks to the inscription listing repairs at Messene after the earthquake at the end of the reign of Augustus, SEG XXIII 205, 207, XXXV 343, the names of the following three stoas in the agora are known: (1) ἡ παντόπολις στοά, (2) ἡ στοά τοῦ Νικαίου, (3) ἡ στοά ἡ παρὰ τὸ κροσσώλειον.

451. Messene. Document concerning the distribution of land, 4th cent. B.C. Among the at least 7 limestone stelai excavated by the Archaeological Society at Athens on the north side of the Doric temple in the agora, i.e. the temple of Messene (cf. *SEG* LIII 389/390). P.G.Themelis, *PAAH* (2004) [2007] 41, briefly comments on the bottom part of one stele containing 41 lines, dated on the basis of the letterforms, and belonging to a type of document not previously represented among the epigraphic finds from Messene. It is concerned with the distribution of parcels of land among citizens of Messene who are listed with patronymics under their tribal names. Themelis notes that the tribal names are followed by arithmetical labels, i.e. Ὑλλίς πρᾶτα, Κλεολαΐας δευτέρως, Δαιφοντίς τετάρτα, Ἀριστομαχίδος ἕκτας, Δαιφοντίς ἑβδόμη, Ὑλλίς ἑνδεκάτα, etc.

another dispute with Megalopolis, Messene lost Andania (InvO 46; IG V.2 p. xxxvii; Polybios 23.17.1-50) and only recovered it after 146 B.C.

At the end of the inscription on the statue base in Messene, instructions are given to inscribe the text *εἰς τὸ ἱερὸν τῆς Μεσσήνας εἰς τὸ βάθρον τὸ παρὰ τὸ Βουλευεῖον ἢ οἱ ἱππεῖς ἐντί*, which Themelis interprets as identifying the adjacent temple of Messene and referring to the two bronze statues of the Dioskouroi on the base.

454. Messene. Lease of land, 1st cent. A.D. SEG LIII 392. In PAAH (2004) [2007] 38-40 (ph.), P.G.Themelīs returns to this inscription (inv. 13192), noting again its possible connection with the *ὀκτώβολος* *εἰσφορά* inscriptions (IG V.1.1432, 1433, 1433a, and 1434; see our lemma no. 455), and with several fragments found in the east wing of the Asklepieion (inv. nos. 125, 145, 354 + 6635) where the archive of the Secretary of the Synedriion was probably located. He catalogues the 32 placenames of demes and topographic sites in this inscription sometimes with parallels from Stephanos Byzantios and comparisons with modern placenames of the region surrounding ancient Messene.

- [.] Λυσ[---ca. 5---]αρ[πο]-----[]
 [Λ/γ]ιπ[ι]ς Ν[ικ]οδόμο[υ]-----[]
 ἀπὸ Ἀσκληατιάδ[α]-----[]
 4 [.] Ἀσκληατιάδ[α]-----[]
 ἀπὸ Δημοσίου καὶ ἀπὸ Συλικῶν καὶ
 ἀπὸ Συλικῶν καὶ Εὐ[---]-----[]
 Αὐτομείαν Μέσαν vacat
 8 Τηραντα vacat
 ΜΕΙΣΘΑ[---]-----[]
 Ἀντιγόνα Ὀνησίμου
 Σέλλαντα σὺν ἐρήμῃ ἀπὸ Τρίτανος
 12 Σέλλαντα Ἀμνοδότου
 Ἀπολλώνιος ἀπὸ Λύκου Ἀμαζώνιον σὺν χωρίοις
 ἀπὸ Ἰσχυρίωνος καὶ Ἀπίας
 Βαροῖτας Δαιφάβου
 16 ἄγρον ἐντὸς τείχους Λιμναῖτι σὺν χωρίοις
 Διονυσόδωρος Ἀρτεμιταῖον, Σέλλαντα, Ἀρτε-
 μιταῖον, Πυθαεῖον, Ὑακίνθιον, Πυθαεῖον σὺν τῷ
 ἀπὸ ΚΩΝΙΔΙΩΝΟΣ καὶ Ἀδεία Φ καὶ Ἀρτεμιταῖον
 20 καὶ Θερμυδράει.

In L. 5 Chaniotis suggests ἀπὸ Δημοσίου (γῆς or χώρας). We have added punctuation at the ends of LL. 12, 14, 16, and (tentatively) 20 to mark the end of what appear to be separate units whose first line projects into the left margin. Each consists of a personal name in the nominative (the lessee), followed by a patronymic, the name of the property in the accusative, with appendages, and finally a personal name following ἀπὸ (the lessor). In L. 13,

which seems otherwise to lack a patronymic, Ἀπολλέου might appear tempting, but the name is unattested, Chaniotis, ll 1, 14 Ἰσχυρίωνος, ed.pr. Ἰσχυρίωνος on the ph. In LL. 1-9 and 17-20 the structure appears to be more complex. Stroud]

455. Messene. Dossier on the *ὀκτώβολος* *εἰσφορά*, ca. 70-30 B.C. IG V.1.1432/1433. SEG XLIX 415, 424; * L 1685, 1692; LII 376; LIII 392. C.Grandjean, *Messéniens* 207, 252, 254, briefly comments on the denominations of the coins in this inscription, supporting the view that the Messenian obol consisted of 12 chalkoi, and re-affirming the above date as established by L.Migeotte (SEG XLVII 383).

456. Messene. List of contributions, ca. 100 B.C. IG V.1.1532 + SEG XI 979. SEG XLIX 352, 417; * LII 1910. Arguing against the association of this list with the well-known inscription of the *ὀκτώβολος* *εἰσφορά* (IG V.1.1432/1433; our lemma no. 455), N.Deshours, *op.cit.* (our lemma no. 466) 117, tentatively identifies Μνασίστρατος (L. 11), with the homonymous hierophant of the Andania regulations (IG V.1.1390; our lemma no. 447).

Similarly, in *Messéniens* 208-212, C.Grandjean is attracted to the date of ca. 90 B.C. for this inscription based on its connection with the Mysteries of Andania, through the hierophant Mnasiistratos; cf. *Syll.*³ 735 (Argos; our lemma no. 434) and SEG XXIII 208 (our lemma no. 466), but she writes (as does N.Deshours) apparently without knowledge of P.G.Themelīs' radical redating of IG V.1.1390 to 24 A.D. (SEG LII 377). Grandjean closely examines the denominations of the coins in this list, accepting the interpretation that T stands for the *τρίτοβλος* and that the *ὀβολός* was divided into 12 *χαλκοί*. She rejects the view that K stands for *κόλλυβος*; it is probably a division of a *χαλκός*, possibly *κέρμα/κερμάτιον*.

457. Messene. Dedication to Hermes, 3rd cent. B.C. Built into a later wall in the stadium is a headless hermaic stele of limestone, lacking the false arms and the phallus, found in excavations of the Archaeological Society at Athens. Ed.pr. P.G.Themelīs, PAAH (2004) [2007] 50 (ph.), who joins to this stele at the top the head of a bearded Hermes; inscription above and below the socket for the phallus; inv. no. 12778. This stele fits exactly into the smaller, right socket of the three on the top surface of the base dedicated by Philliadas (inv. no. 4209) PAAH (1992) 65/66, SEG XLI 362; XLII 152; LII 399, in the west stoa of the gymnasium (ed.pr.). Ἄνυτος Ἰ' Ἐρμῇ.

458. Messene. Dedication to the Great Mother, 3rd/2nd cent. B.C. Rectangular, limestone statue base, broken at the top, found about 15 m. from the northwest exterior staircase of the theater; inv. no. 14342. Ed.pr. P.G.Themelīs, PAAH (2004) [2007] 28/29 (ph.), who notes that this is the first epigraphic attestation to the worship of the Mother of the Gods at Messene, known from Pausanias 4.31.6-7.



Κλέων, Ἀριστοῖ, Εὐρύδ[---]
Μεγάλοι Μακρί vacat

459. Messene. Dedication to Zeus, 3rd/2nd cent. B.C. Fragment of a rectangular limestone pedestal with representation of an open right hand in relief; inscription on a tainia above the relief; found in excavations of the Archaeological Society at Athens in the north stoa of the agora; inv. no. 13782. Ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 35, who mentions the similar inscription in our lemma no. 460: Ζώϊλος Δι

460. Messene. Dedication to Artemis, 3rd/2nd cent. B.C. Rectangular limestone pedestal with representation of an open right hand in relief; found in excavations of the Archaeological Society at Athens; inv. no. 13698. Briefly noted by P.G.Themelis, *PAAH* (2004) [2007] 35; see our lemma no. 459: Ζώϊλος Ἀρτέμιδι

461. Messene. Signature of Kallikrates and Zeuxippos, 3rd/2nd cent. B.C. Limestone orthostate of a statue base found built into a later wall about the middle of the north stoa of the agora, inv.no. 13919. Ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 34, who cites other works by these sculptors in Argos, Megalopolis, Hermione, and Epidauros.

Καλλικράτης, Ζεύξιππος
ἐποίησαν

462. Messene. Sculptor's signature, 2nd/1st cent. B.C. Very large (5.08 m. long) monolithic limestone statue base with cuttings on top for three bronze statues, a colossal figure in the center and two lifesize figures flanking it; found in excavations of the Archaeological Society at Athens in the agora between the Doric temple of Messene and the north stoa; inv. no. 13993. Ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 35/36 (ph.; dr.), who identifies the sculptor as the son of the Messenian artist Ἀγίας, known as the sculptor of athletes at Olympia (*IG* 397 399 5, 400 4), Messene (*SEG* L1 478), and from Pausanias (6.3.13; 6.15.1; 6.16.5). Ed.pr. reports a second difficult to read inscription to the right of the signature on the same base. Ἀριστομένης ἐποίησε

463. Messene. Honors for Sulla, Murena, and Cn. Manlius Agrippa, 83-81 B.C. *IG* V.1 1454: *SEG* XLVIII 494-496. M.Dohnicht and M.Heil, *ZPE* 147 (2004) 235-242, revised this important monument that consisted of three inscribed bases for three bronze statues (first published in toto by Themelis: *SEG* XLVIII 494-496). Text reprinted; concise discussion of the careers of Sulla and Murena, with specific reference to their actions in Greece. Since both men

are designated as ἱμπεράτορες, but Sulla is called neither Φήλιξ (Felix) nor Ἐπαφρόδιτος (an epithet he officially assumed in 81 B.C.), the monument can only belong to the years 83-81 B.C., certainly not after 81 B.C. (*pace* Themelis). The authors are particularly interested in establishing the identity of the πρεσβευτής (legatus) Γναίος Μάνλιος Ἀγρίππος, whose identification as a Messenian, first suggested by Themelis, they reject. After detailed discussion of onomastics and Roman prosopography, they hesitantly suggest that the honorand may be the praetor Cn. Manlius who was defeated by Spartacus in 72 B.C. As for the historical circumstances behind the honors to the three men, Dohnicht and Heil speculate that they may be ultimately connected with the importance of Messenia for the control of the sea routes leading to Italy.

In *PAAH* (2004) [2007] 48, P.G.Themelis briefly reports the discovery of a second early Christian basilica in the agora, probably earlier than the basilica at the theater, rebuilt into which are several fragments of the earlier monument for Sulla, Murena, and Cn. Manlius Agrippa, including some that are inscribed; no further details.

464. Messene. Statue base of an Olympic victor, 2nd/1st cent. B.C. P.G.Themelis, *PAAH* (2004) [2007] 48, publishes the ed.pr. of the upper part of a fragmentary limestone base, broken at left and right, found in excavations of the Archaeological Society at Athens in the theater basilica, inv.no. 14071.

[-----]πεῖθη Δα[-----]
[--- ἀνέθ]ηκεν νικά[σαντα]
[-----]ν Ὀλύ[μπια]

465. Messene. Statue base of an athlete, 1st cent. B.C. Limestone statue base broken at left and back, cuttings from reuse on left side of inscribed face; found in excavations of the Archaeological Society at Athens north of the fountain of Arsinoe; inv. no. 13753. Ed.pr. P.G.Themelis, *PAAH* (2004) [2007] 35, who suggests that perhaps a victory at Olympia may have been recorded in the third line.

[-----ca. 13-----]εος ἃ πόλις ἀνέθηκε
[--- νικάσαντα ἄνδρα]ς παγκράτιον
[----ca. 8----]Ελευ[σί]νιαι, Λύκαιαι, Ἀλεαῖαι

466. Messene. Honors for Mnasiistratos, son of Philoxenidas. 42 A.D. *SEG* XXIII 208: XXIV 285; XXXVIII 337: LII 377.* N.Deshours, *ZPE* 146 (2004). 119-121 reprints the ed.pr. of the honorific decree of the γερουσία of Ouesia, with the following changes: L. 9: [πολε]τικαῖς; L. 12: [εὐ]ν[οίας]; L. 29: ψάρον ΟΕ'. (Deshours attributes the readings of LL. 9 and 12 to Matthaiou and Themelis, that of L. 29 to Daux, *BCH* 91 (1967) 477/478 (erroneously citing pp. 577/578); unknown to Deshours, Daux's reading has already been reported in *SEG* XXIV 285, Papazarkadas). French

translation, discussion of the identity of Μνασίστρατος, who features both as honorand and as secretary of the synderion (L. 2), classification of the gerousia of Oupesia—οἱ (γέροντες) τῆς Οὐπυσίας—as a 'Kultverein civique'.

467. Messene. Altar of the Great Gods, 1st cent. A.D. SEG XLIII 163; XLIV 376; XLIX 431. N.Deshours, *op.cit.* (our lemma no. 466) 124/125, proposes to read L.L. 1/2 as [Θεῶν] Μεγάλων | [Καρ]νείων Ἐπιφανῶν, arguing that the epithet Κάρνειοι derives from the Καρνεῖσσιον, the cultic center of the Mysteries of Andania. Brief discussion of the epithet Πατρίδος (L. 3), which Deshours considers synonymous with Πάτριος (i.e. 'ancestral, traditional'), and of the association of the deified emperor with the Great Gods of Andania.

468. Messene (Stenyklaros). Honors for Asklepiades, 1st/2nd cent. A.D. SEG XI 982. Discarding previous suggestions by Valmin, N.Deshours, *op.cit.* (our lemma no. 466) 119/120, identifies Μνασίστρατος, the father of the honorand of this statue base, as the Mnasistratos honored by the γερουσία of Οὐτήσια in the decree SEG XXIII 208 (our lemma no. 466). Likewise, the ἱερὰ βουλή in L.6 of the dedication is arguably the gerousia of the honorific decree.

469. Messene. Statue base of the philosopher T. Flavius [---]krates, 2nd cent. A.D. SEG LII 406; LIII 404. In *An.Ép.* (2004) [2007] 1349, M.Sève and B.Puech reject Themelis' interpretation of this man as a Neoplatonic philosopher on the grounds that the lettering (2nd cent. A.D.) is too early; νέος Πλάτων is simply a complimentary epithet; cf. IG II² 3816.

470. Messene. Statue base of the Roman Emperor Claudius Gothicus, 268-270 A.D. Rectangular limestone statue base found in excavations of the Archaeological Society at Athens on the south side of the temple of Messene; inv.no. 13926. Ed.pr. P.G.Themelís, *PAAH* (2004) [2007] 41, who gives the above date and compares SEG XI 769.

4
8

Αὐτοκρά[τορα]
Καίσαρ Μ[άρκων]
Αὐρήλι[ο]ν
Κλαύδι[ο]ν
Εὐσεβή, Εὐτ[υχίη].
Σεβαστό[ν].
ἡ πόλις
ἡ Μεσσην[ίαν]

471. Messene. Dedicatory epigram, date? Limestone base with a two-line inscription on its front face, found in excavations of the Archaeological Society at Athens; inv. no. 14078; ed.pr. P.G.Themelís. *PAAH* (2004) [2007] 52 (ph.).

Δάμαρχος καὶς εἰμι Φιλῆ[μονος] - - -
ΕΡΓΩΝ ΜΕΣΣΑΝΑ ΜΩΔΑΝ[- - -]

[On Themelis' excellent ph. there appears a vertical stroke after the last letter he records in L. 2 ΜΩΔΑΝ [---]: Siroud; ἐργων Μεσσάνα μ' ὅδ' ἀνέ[θηκεν]. Chaniotis]

ARKADIA

472. Arkadia. Arkadians abroad. Observing the importance of attestations of Arkadians abroad for a study of the evolution of Arkadian identity, H.Taeuber, in *Ad Fontes - Gerhard Dobesch* 157-161, exploits the relevant evidence (190 attestations); on 158 a table with the origins of these 190 Arkadians attested abroad and the chronological distribution of this evidence; on 160 a list of the places, where Arkadians are attested. In the 4th cent. B.C., Arkadians mostly identified themselves with the ethnic of their polis (36 cases) without the addition of Ἀρκάς (11 cases); sometimes they were simply designated as Ἀρκάς (8 cases). Interestingly, Arkadians in one and the same text can be designated in different ways (IG XI.2.113, CID II.1, *F.Delphes* III.1.477). The simple designation Ἀρκάς seems to be connected with mercenary service and does not depend on the existence of the Arkadian Koinon. For the epitaph of an Arkadian buried in Egypt see our lemma no. 1767

473. Mantinea. Record of a judicial decision, ca. 450 B.C. IG V.2.262. *IPark* 8. SEG LIII 412. * A.Chaniotis, *EBGR* (2004) no. 275 (*Kernos* 20 [2007] 319), responds to the position taken by G.Thür (SEG LIII 412), arguing that had Mantinea wanted to exclude the convicts from 'Sakralgemeinschaft' it would have denied them access to every sanctuary in Mantinea. 'This is why I suspect that the verdict, confirmed through an oracle, aimed at terminating the asyilia of the murderers.' (See now A.Chaniotis, 'Die Entwicklung der griechischen Asylie: Ritualdynamik und die Grenzen des Rechtsvergleichs', in L.Burckhardt et al. (edd.), *Gesetzgebung in antiken Gesellschaften. Israel, Griechenland, Rom* (Berlin 2007) 233-246).

474. Mantinea. Sympoliteia with Helisson, early 4th cent. B.C. SEG XXXVII 340; LI 506. * *IPark* 9. Rhodes-Osborne, *GHI* 14. In a brief discussion of 'Zusammenschlüsse' of poleis, A.Eich, *op.cit.* (our lemma no. 1874) 99, cites and discusses LL. 6-8, and 21/22 of this agreement, emphasizing the cultic autonomy of Helisson qua *kome* and speculating about the mechanisms regulating the denunciation of potentially non-genuine Helissaiotai.

475. Megalopolis. Honorific base for Tiberius Claudius Polyxenos, 2nd/3rd cent. A.D. *IG V.2.464*. A.B.Karapanayiotou, *AD 51 B.1* (1996) [2001] 147, reports that the inscription, broken in two fragments, has now been re-discovered built into the façade of a private house at the junction of Papaioannou and Papantoni Streets in the modern town of Megalopoli.

476. Megalopolis. Inscribed slab (list of names?), date? Large slab of limestone with two fragmentary inscriptions, found near the small church of Ai-Yiannis, which marks the northernmost limit of the archaeological site of Megalopolis. Ed.pr. A.-V.Karapanayiotou, *AD 51 B.1* (1996) [2001] 147, who reports that both texts are inscribed *kionedon*. The first, on the top left, consists of 3 lines: KAEA [- - -] KAHNQ[- - -] [---]TE. Measurements, no ph., no date, but the letters are said to have serifs [Hellenistic?]. A second text has been inscribed on the top right of the slab: ΓΡΗ ΙΑΕΑΓΩ Ι ΘΗΟΔΩΡΙ Ι ΑΓΡΕΑ Ι ΚΑΑΛΕΑ Ι ΞΩ ΤΙΑΤΕ. Measurements, no ph., no date [It is difficult to make sense of the texts, as printed by the author. One is tempted to read some personal names. 1st inscription: L. 1. Κλεα[---]. || L. 2. Κληνιά or Κλήνω[ν] || 2nd inscription: L. 3. Some form of the name Θεοδωρίδας? || L. 4. Perhaps Αγρέα[ς]; cf. *IG V.2.32*. || L. 5. Perhaps Καλλέας[ς]? || L. 6. Σωρία, followed by another name? Papazarkadas].

477/478. Megalopolis. Stamped tiles, Hellenistic and Imperial. Two fragments of red clay tiles found during cleanings in a drain. Ed.pr. A.B.Karapanayiotou, *AD 51 B.1* (1996) [2001] 91 (no. ph.).

477: Inv.no. ΑΣΜ 545. Tile, late 4th/early 3rd cent. B.C. Ed.pr. wonders whether the inscription is the same as *IG V.2.469.29* or a second sample of a similar type (cf. *SEG LII 450*): [- - -]δας δ[αμόστοι]

478: Inv.no. ΑΣΜ 548. Tile, Imperial period: δαμ[όστοι]

479. Nestane. Manumission record, ca. 130 A.D. *IG V.2.277*. A.-B.Karapanayiotou, *AD 51 B.1* (1996) [2001] 149, briefly mentions the rediscovery of this inscription. It is built into a step of the sanctum of the church of Gorgoepeikos, in the homonymous monastery.

480-483. Peribolia (near Bassai and Phigaleia). Stamped tiles, late Classical/early Hellenistic. Four fragments of stamped roof tiles, found in the remains of the unidentified late Classical/early Hellenistic temple near Peribolia on the road between Phigaleia and the temple of Apollo Epikourios. Ed.pr. X.Arapoyianni, *AE 143* (2004) [2007] 48/49 (ph.) [text in majuscules and suggestions for the restoration, which we present according to the epigraphic conventions; for stamped tiles from the temple of Athena and Zeus Soter in Phigaleia, see, e.g., *SEG XLVII 443-445*, *LII 457, 459*. Stroud]

480: Π11129α. [δαμό]στο[ν]

481: Π11129β. [Φιγ]αλέ[ων]

482: Π1129δ. δα[μόστον]

483: Π11129ε. [Φιγ]αλέ[ων] δα[μ]ό[στον]

[We read from the ph.: ...ΝΑΑ...Ε... (ΦΙΤΑΛΕΩΝ ΔΑΜΟΣΕΙΟ?). ed.pr. Stroud]

484. Peribolia (near Bassai and Phigaleia). Bronze plate, Classical? Small fragment of a bronze plate found in the same place as our lemmata nos. 480-483. Ed.pr. X.Arapoyianni *op. cit.* (ph.; dr.), who reports the text as ΔΑΜΑΡΕΤ[

[Both ph and dr show clearly Δαμαρετο[-], which we interpret as the name Δαμάρετος; represented by 15 examples from the Peloponnese in *LGPN IIIA*, of which 2 are from Phigaleia, Stroud].

485. Delphi. Diagramma of Alexander the Great concerning Tegean exiles, 324 B.C. *Syll.*³ 306. Tod, *GHI II.202*. Rhodes-Osborne, *GHI 101*. *IG V.2* pp. xxxvi/xxxvii. *SEG LIII 417*.^{*} See our lemma 1818.

TRIPHYLIA

486. Lepreon. Incertum (dedication?), date? Fragment of an inscribed stone, found by a local resident at Skoupa and subsequently delivered to the Greek Archaeological Service. Ed.pr. O.Vikatos, *AD 51 B.1* (1996) [2001] 193. Measurements, no ph. The ed.pr. prints the following text: ΔΑΜΑΤΡ [If this is a dedication, then Δάματρ[ι] or Δάματρ[ος] are the obvious supplements, but one cannot exclude a personal name, Papazarkadas. For the temple of Demeter at Lepreon, mentioned by Pausanias 5.5.5-6, see Ruggeri (our lemma no. 489) 114/115 note 321, with bibliography, Stroud].

487. Pyrgos? Prasadaki. Bronze dedication to Athena, ca. 600 B.C. *SEG XLIX 489*; *LII 485*. We note that X.Arapoyianni, *AD 51 B.1* (1996) [2001] 185, had briefly reported the discovery of this inscribed vessel, without providing a text.

488. Kato Samiko. Epitaph of Petale or Petalos, Classical? Two joining fragments of a sandstone stela. Found in a stone pile in the farmland of F.Zogoyiannis, at the site called Drivala or Marmaritsa. Ed.pr. X.Arapoyianni. *AI* 51 B.1 (1996) [2001] 184 (ph.); no measurements, no date. ΠΕΤΑΛΕΣ Ϊ ΧΑΙΠΕ

[To judge from the legible ph., what seems like a slightly smaller four-bar sigma with slanting strokes, may be in fact an angular retrograde beta: perhaps the remnant of some earlier inscription? If so, we would hesitantly transcribe: Πέταλ(ε)β(η) Ϊ χαιπε. The name Πέταλος is well-attested throughout the Greek world; the alternative vocative Πέταλ(ε)ς would have belonged to an otherwise unattested Πετάλης. The script seems to be of the Classical period. Papazarkadas and Stroud. It may be worth considering Πετάλης Ϊ χαιπε (epitaph of a woman), Chaniotis].

ELIS

489. Elis and the Eleian poleis. Building on her earlier studies of this region, summarized in *SEG* LI 518, LII 465, LII 420 bis, C.Ruggeri has published a monograph on the history, institutions, cults, topography, and archaeology of Elis, from the Spartan defeat of Elis (400 B.C.) that marked the entrance of the latter into the Peloponnesian alliance and the liberation from Eleian hegemony of her perioikic communities (thereafter politically independent states allied to Sparta) to the peace between Elis and the Arkadians (363/2 B.C.): *Gli stati intorno a Olimpia. Storia e costituzione dell' Elide e degli stati formati dai perieci eliei* (400-362 a.C.) (Stuttgart 2004). In three sections she discusses: (1) history and constitution of Elis during this same period (21-63); (2) history and constitution of the former perioikic states in Triphylia, Akroreia, Lasion, Letrinioi, Anphidoloi, Margancis, and of the Pisatai (64-207); (3) Conclusioni (208-220). Inscriptions play a role in both parts; index of inscriptions on 238.

Within a general narrative framework she examines questions of Eleian magistrates (δαμουργοί, προστάται, ἑλλαδοίκατοι), especially the Eleian territorial tribes, which fluctuated in numbers according to the rise and fall of Eleian political power and prestige, reflected in the number of Hellanodikai, and the struggle between the democratic and oligarchic factions in Elis in 365/4 B.C., with special reference to the accounts of Xenophon (*Hellenika* 7.4.12-14) and Diodoros 15.77.1-4.

In part two the arrangement is more geographical with particular discussion of the Triphylian dialect, the sanctuary of Poseidon at Samiko, poleis and borders of Triphylia, Xenophon at Skillous, Triphylian magistrates and the final adhesion of Triphylia to the Arkadians. She deals with each of the perioikic states in a separate section devoted to sources and history. The longest section is that on Pisa (178-207), especially its several alliances with the Arkadians, Akroreia, Messene, and Sikyon; and the Pisatan constitution.

Ruggeri generously prints the full text of many inscriptions with helpful bibliography. Among the documents treated in extenso we note the following, grouping them under the geographical units discussed by Ruggeri. Self evidently, some inscriptions appear in more than one category.

To trace individual inscriptions we refer the reader to Ruggeri's index of inscriptions (238) or to our Concordance.

Elis.

A Olympia. Eleian proxeny decree, ca. 400 B.C. *SEG* XV 241; XXXI 363. Discussion of προστάται and δαμουργοί, with many epigraphic parallels (29-34).

B. Olympia. Unpublished, on bronze (?) Eleian proxeny decree for Alkisthenes, without any indication of his polis, ca. 550-500 B.C. Olympia inv. no. B 10406; information from P.Siewert (30 note 38). On 31 note 41 Ruggeri states that in L. 3 the guarantor of the proxeny is referred to as ἱγνός Ξενίας.

C. Olympia. Verdict of the Eleians in a dispute, ca. 500-450 B.C. *SEG* XXVI 475. Identity and functions of the two magistrates Μένανδρος and Ἀριστόλοχος (51 note 98). Olympia. Eleian citizenship decree, ca. 450 B.C. *SEG* L 460; LII 425. Athens. Athenian alliance with Elis, Arkadia, Phlious, and Achaia, 362/1 B.C. *IG* II² 112 (see our lemma no. 111). Olympia. Eleian dedication regarding ὁμόνοια, date? *IV* 260. Olympia. Decree of an unidentified polis awarding proxenia to five foreigners, date? *IV* 31 (178-207).

Triphylia.

D. Skillountia. Mazi. Temple of Athena. Decree of the Triphylioi bestowing citizenship in Makistos, 400-369 B.C. *SEG* XXX 422; XXXV 389. Krestena (now in Paris). Citizenship decree of the Triphylioi on a bronze disc, 400-369 B.C. *SEG* XL 392. Other unpublished fragments of inscribed bronze tablets in the Olympia Museum from the excavations at the temple of Athena briefly noted in *SEG* XXXV 389 and personally reported to Ruggeri by P.Siewert (73/74 note 163). Athens. Epitaph of Μαρσύας Ἀνδροκλέους Τριφυλίου, after 350 B.C.? *IG* II² 10461. Olympia. Eleian decree concerning Skillous, ca. 450-425 B.C. *IV* 16. Olympia. Dedication by a citizen of Lepreon, ca. 475-450 B.C.? *SEG* XV 253. Sanctuary of Artemis Limnatis. Kombothekra. Dedications to Artemis, ca. 500 B.C. and 400 B.C. *SEG* XXXI 356. Prasadaki. Dedication to Athena, ca. 500 B.C. *SEG* XLIX 489. Olympia. Dedication to Zeus, ca. 550-500 B.C. *SEG* XXV 462, 1164. Olympia. Citizenship decree of the Chalandrioi, ca. 500-475 B.C. *IV* 11. Detailed discussion of the name of Triphylia, the ethnic, and the dialect and alphabet (73/74, 77-80, 87-94). Cf. *SEG* LI 518. The constitution of the Triphylioi (133-140), cf. Ruggeri in *SEG* LII 465.

E. Delphi. *F.Delphes* III.1.3. Victory dedication of the Arkadians over the Spartans, 370/69 B.C. Discussion of Triphylos, the eponymous hero of the Triphylians, and the incorporation of Triphylia into Arkadia (94-96).

Makistos.

F. Skillountia. Mazi. Temple of Athena. Decree of the Triphylians bestowing citizenship in Makistos, 400-369 B.C. *SEG* XXX 422; XXXV 389; LII 465.* Krestena (now in Paris). Citizenship decree of the Triphylioi on a bronze disc, 400-369 B.C. *SEG* XL 392; LII 466.* Messene. Casualty list of those who fell at Makistos, 3rd cent. B.C. *SEG* XLVII 406. The polis of Makistos; history, location (Skillountia), and control of the amphiktyony of Poseidon at Samikon (96-109).

Akroreia.

G. Olympia. Alliance of the Akroreians with Pisa and Arkadia, 365/4 B.C. *SEG XXII 339*; XLIX 466A. Kalydon. Territorial dispute, ca. 400-390 B.C. *IG IX² 1.138* + Add. p. 84 (see our lemma no. 540). Delphi. Catalogue of thearodokoi, *SEG XXVI 624*. The Akroreia, topography, history, institutions, foreign relations, inscriptions: cf. Ruggeri in *SEG LIII 420 bis* (144-161).

Lasion.

H. Lasion. Delphi. Catalogue of thearodokoi, *SEG XXVI 624*. Lasion. Epitaphs, 4th cent. B.C. *SEG I 95*; XI 1172/3; XXXII 410 [incorrectly dated to the 6th cent. B.C.]. Topography, history, institutions, foreign relations of Lasion (162-167).

Letrinoi.

I. Letrinoi, Amphidoloi, and Marganeis. Olympia. Dedications. *IvO 257* and *SEG XXV 462*; 1164. Topography, history, cults. (168-177).

Pisa.

J. The 8 settlements (χῆματα) of the Pisatai (Xenophon, *Hellenika* 3.2.31; Strabo 8.3.31-32). Olympia. Alliance of the Pisatai with the Arkadians and Akroreia, 365/4 B.C. *SEG XXII 339*; XLIX 466A. Olympia. Alliance of the Pisatai with the Arkadians, Messene, and Sikyon. *SEG XXII 339*; XLIX 466B. Olympia. Proxeny decree of the Pisatai for two Sikyonians, 365-363 B.C. *IvO 36*. Olympia. Contract concerning land ἐν Σαλαμῶναι, ca. 425 B.C. *IvO 18*. Olympia. Eleian citizenship decree, ca. 450 B.C. *SEG L 460*; LIII 425. Athens. Athenian alliance with Elis, Arkadia, Phlious, and Achaia, 362/1 B.C. *IG II² 112* (see our lemma no. 111). Olympia. Eleian dedication regarding ὀνόματα, date? *IvO 260*. Olympia. Decree of an unidentified polis awarding proxenia to five foreigners, date? *IvO 31* (178-207).

490. Olympia. Proxenoι 'santuariati'. *IvO 10*, 11, 13, inv. no. B 6901. Based on information primarily derived from these inscriptions, J. Taita, *MEP 7/8* (2004/2005) 86-114, argues that these πρόξενοι at Olympia should not be confused with the better-known proxenoι of the civic type. They were officials originating from the local communities which constituted an Olympian amphiktyony that was dissolved in approximately 450 B.C. (on this amphiktyony see Taita's earlier work, as reported in *SEG L 458*). They were primarily sacred officials ('santuariati'), offering assistance to xenoι (see our lemma XXX) who wished to participate in cultic activity, but they also had punitive authority. Thus, in *IvO 10*, LL. 4-7 (Greek text), the proxenoι along with the diviners (μάντιες) are instructed to remove from the altar of Zeus whoever broke the treaty between the Ἀναίτιοι and the Μετάπριοι (identified by Taita as local autonomous communities; cf. *SEG XXXVIII 364*). Similarly, in *IvO 13*, LL. 6/7 (Greek text, Italian translation) the proxenoι are instructed, along with the ἱερόμειρος, to remove from the altar the sacrilegious Timokrates, son of Malex. Taita also mentions the unpublished bronze tablet inv. no. B 6901, where proxenoι are mentioned (L. 2), along with other sacred officials, namely the δαίμονες (L. 1) and the θεοκόλος (LL. 3/4; cf. *SEG LI 529*). She observes that this is the earliest ('secondo terzo del VI secolo' on the basis of the lettering) attestation of

proxenoι at Olympia (no text is given, but the inscription is described as fragmentary and difficult to understand because it lacks verbs). In *IvO 11*, a 5th cent. B.C. decree of the Chaladrioi in honor of Deukalion (for which see *SEG LIII 424**), the honorand is bestowed with the titles of ἑσπεροπρόξενος (a hapax) and of ἑσπεροδοκιμότης. But the latter clearly corresponds to the well-known Peloponnesian magistracy of δοκιμοσύνη, and the same must be true about the title of ἑσπεροπρόξενος. Taita also notes the absence of any literary references to proxenoι at Olympia, and cites as a parallel to her interpretation of the proxenoι at Olympia the functions of the homonymous officials at Delphi.

We note that similar conclusions are independently reached by Zelnick-Abramovitz, *op.cit.* (our lemma no. 1877) 103, in a paper of much wider geographical scope.

491. Olympia. Lex sacra, ca. 500 B.C. *IvO 5*. *SEG XLIII 1235*. In her discussion of the ritual obligations of ξένοι at Olympia, J. Taita, *art.cit.* (our lemma no. 490) 99-102, offers a detailed line-by-line analysis of this very fragmentary lex sacra (citations of Greek text, Italian translation). Dissociating LL. 1/2 from each other, Taita rejects the traditional interpretation according to which the xenos was obliged to offer a sacrifice in order to stay in the sanctuary of Zeus. However, once the xenos had resolved to perform ritual activity he had to comply with certain norms (LL. 2/3), or else he was subject to a sacred fine (LL. 3/4). On the basis of the similarly phrased *IvO 7*, L. 1, Taita tentatively interprets the difficult L. 5 of *IvO 5* as stipulating the obligatory sacrifice of an ox by xenoι who had committed sacrilege.

492. Olympia. Dedication of a Boiotian shield, late 6th cent. B.C. *SEG XI 1211*; XLVIII 546; XLIX 473. *LSAC²* p. 286 no. 2. H. Philipp, *Olympische Forschungen* 30 (Berlin 2004) 394-397 no. 101, provides a detailed description and analysis of this votive object and its inscription (inv. no. B999), with an excellent ph. and drawing; discussion of the historical circumstances under which it was dedicated to Zeus at Olympia, with earlier bibliography. Unrestored text.

492 bis. Olympia. Dedication of a helmet by Miltiades, 500-490 B.C. *SEG XIV 351*. *IG I² 1472*. For speculation about the occasion of this dedication, see our lemma no. 526.

493. Olympia. Statue base, late 6th/early 5th cent. B.C. In *AR 50* (2003/2004) 31/32 (ph.), W. Nemeier reports the discovery in excavations of the German Archaeological Institute south of the Temple of Zeus of a stone base that holds the bronze plinth of a two-third's lifesize bronze statue, of which only the right foot and the heel of the left foot are preserved. The bronze base carries a two line inscription specifying that the statue was a votive from the loot of the Byzantines and that it was made by the formerly unknown artist Πελαγίδης from Aigina.

According to the character of the letters, this is a LAr votive to be dated to the end of the 6th or the beginning of the 5th cent. B.C. As the statue must have been buried at the latest in the 4th cent. during the construction of the altis wall, it cannot have been mentioned by Pausanias. Probably this was one of the statues that had to be moved when the temple of Zeus was built.

494. Olympia. Dedicatory epigram of Hippotion, late 5th cent. B.C.–ca. 350 B.C. SEG II 833. L.Todisco, *Ostraca* 13 (2004) 95–99, reprints this epigram traditionally associated with a dedication made by Hippotion of Taras, as reported by Pausanias 5.25.7. Detailed measurements, photos, copious bibliography, discussion of the life span of the sculptor Νικόδομος (L 3), no change in the text. Todisco is primarily preoccupied with the bronze composition that would have originally stood on the base.

495. Olympia. Honorary inscription for Glaukon of Athens, ca. 270 B.C. (or ca. 245 B.C.). *InvO* 296; *Syll.* 462; *SEG XXXII* 415. L.Crisuolo, *art.cit.* (cf. our lemma no. 1852) 321/322 (dr.), presents a new edition, identifying the Ptolemaic king, who set up the statue of Γλαύκων Ἑτεοκλέους as Ptolemy II (Ptolemy III, K.Burasclis; see *SEG XXXII* 415) and dating the dedication to the years immediately before or during the Chremonidean War. Glaukon won an Olympic victory in 272 B.C. (*InvO* 178).

[Βασιλεὺς Πτολεμῆϊος βασιλεύς]
[Πτολεμαίου καὶ βασιλίσσης]
[Βερενίκης Γλαύκων]α Ἑτεοκλέους
4 [Ἀθηναίων. ἀρετῇ]ς ἔνεκα
[καὶ εὐνοίας τῆς] πρὸς τὸν πατέρα
[καὶ Ἀρσινόην τὴν] ἀδελφὴν
[καὶ τῶν Ἡλείων ἢ Ἀθηναίων] τὸν δῆμον

3. [Ἀρσινόης], B. # 6. [Βερενίκης], B. # 7. [τῶν Ἀθηναίων], B.

495 bis. Olympia. Sculptor's signature, 49–54 A.D. *InvO* 646. *SEG XLII* 391. In *JOAI* 73 (2004) 88–90 (ph.), M.Donderer reprints the text and briefly discusses the location and legibility of the artist's signature on the right side of the plinth of this statue of Agrippina the Younger (?), with parallels. See also our lemma no. 1906.

496. Ano Mazaraki. Dedication to Artemis Aontia, ca. 500–475 B.C. *SEG XLVIII* 560; *LJ* 566; *LII* 489; *LIII* 442*. We note that a preliminary report of this inscription, including a majuscule text and a ph., had already been given by M.Petropoulos, *AD* 51 B.1 (1996) [2001] 238.

497. Keryneia. Funerary epigram, 3rd cent. A.D. Poros stele found in 1977 in roadwork near Marmousia. Soon after its discovery the stone disappeared and was rediscovered in 1988 at its original finding-place. The area in question is that briefly described by I.Dekoulakou, *AD* 30 B' (1975) 120. Ed.pr. M.Petropoulos, *AD* 56 (2001) [2006] A' 329–340 (ph.), who suggests the above date on the basis of the letterforms. The cutter made many mistakes in inscribing this text but was assiduous in attempting to correct them, either by erasing incorrect letters or adding omitted letters above the line. Ed.pr. provides a very detailed commentary on all this and valiantly attempts to represent it in the sigla of the following printed text. Metrical analysis 337–338; modern Greek translation 337.

Πρέσ<β>υς[ς] Χαρικλῆς τῷ[α]δὲ
{υ}ὑπέστη σάματι.
Πατρὸς Πυρραλέους
4 ξ<ε>ίνε, [π]οιητὸς γεγώς·
[ω]Ν. Χαῖρε λ[έ]ξας, χαῖρε
καὶ σὺ καὶ εὐτ<ε>χει·
σώ[ω]ιζου δ' ἔφην σοι· νοῦς
8 ἰκάνεται χθό[ν]ινα.

The epigram consists of 4 elegiac couplets, ed.pr. || 1. ΠΡΕΥΣ, lapis; the scribe added the ε above the line, in fine, the Α was written below the line. || 2. the first letter was inscribed at the beginning of the line, but then the scribe decided to indent, ed.pr. || 3. initio, the scribe originally wrote ΑΑΤΡΟΣ but corrected it later; in fine, the genitive of the unattested Πυρραλῆς (cf. Πυρραλέως) || 4. ΞΙΝΕ, lapis; the Ionic form was used for metrical reasons; the scribe first wrote ΜΟΙΗΤΟΣ and corrected it later; Charikles was the adopted son (ποιητὸς) of Pyrrhales, ed.pr. || 5. initio, for the two letters, the ed.pr. considers the following possibilities, without accepting any of them: ποιητὸς γ' ἐγὼ (ἐδών); ποιητὸς γ' ἐγὼ σών; ποιητὸς γ' ἐγὼ (Θδών); ποιητὸς γεγώς, Ν (i.e. ἐδών ν'); ποιητὸς γεγώς, (ζῶν) or ποιητὸς γεγώς· (οὐ)ν(νῶν) (suggested by Y.Tzifopoulos); ποιητὸς γεγώς· (ἐν) χαῖρε (suggested by C.Kritzas) || 6. ΕΥΤΤΧΕΙ, lapis || 7. initio, ΩI written above the line || 7–8. νοῦς ἰκάνεται χθό[ν]ινα: 'for your soul too will reach the underworld', ed.pr.: A.P.Matthaiou (apud ed.pr.) suggests that this phrase refers to the fact that the thought of the passer-by reached the deceased person.

499. Patrai. Mosaic inscription, early Christian (5th/6th cent. A.D.). *SEG* XXIX 425; XXXIX 1846. In his article on the relation of the Apostle Andreas to early Christian Patrai, T. Gritsopoulos, *Peloponnesiaka* 27 (2003/2004) 54-57 (ph.), reprints the text of this intact dedicatory inscription, focusing in particular on the female dedicant, the deacon (διάκονος) Ἀγρυππιανή, and the possible significance of her description as θεοφιλεστάτη. Gritsopoulos makes extensive use of relevant work by E. Mastrokostas, in *Πρακτικά Α' Διεθνούς Συμποσίου Πελοποννησιακῶν Σπουδῶν* (Athens 1976-1978) 370/371, and P. Velissarios, in *Πρακτικά Β' Τοπικοῦ Συνεδρίου Ἀρχαϊκῶν Σπουδῶν* (Athens 1986) 123-126, none of which has been previously reported in *SEG*. Velissarios, in particular, dates the inscription to the first decades of the 6th cent. A.D. on the evidence of the adjective θεοφιλεστάτη.

MEGARIS

500. Megara (now in Berlin). Lead curse tablet, 1st/2nd cent. A.D. *IG* III.3 Appendix p. xiii; Audollent, *DT* 41 A, LL. 16-21. *SEG* LI 570.* G.A. Smith, *GRBS* 44 (2004) 213, prints the text with translation and argues that the context, the lacuna in L. 18, and the presence of a verb in L. 19 all raise difficulties for the view that the word ψυχή here lies in the middle of a catalogue of body parts and hence can mean the genitals. See also our lemma no. 423.

BOIOTIA

501. Boiotia. Epigraphic research. The archaeological and epigraphic research of P. Decharme in Boiotia, especially in the area of Thespiiai (in 1865/1866), is discussed by M. Breuillot in H. Duchêne (ed.), *Voyageurs en Antiquité classique* (Dijon 2003) 167-178. H. von Steuben has edited A. Michaelis, *Archäologische Reisen in Griechenland 1860 und 1886* (Bielefeld 2004); non vidimus. The volume contains a letter sent by Michaelis to E. Conze (8 June 1860), in which the German scholar mentions three inscriptions (62-64). D. Knoepfler, *BE* (2006) no. 193, identifies these texts as *IG* VII 1883, 3225, and 3422.

502. Boiotia. Jews. *IJO* 1 177-181 nos. Ach45/46 (translation) collects the evidence for Jews in Boiotia: a manumission record dedicated by Moschos, a Jew, in the sanctuary of Amphiaraios (*I.Oropos* 329 = *CIJ* I² 711b; Ach45) and an epitaph from Plataiai (*CIJ* I² 711a; Ach46).

503. Akrapbia. List of prices for fish, early 2nd cent. B.C. *SEG* XXXII 450; XXXVIII 377. J.D. Sosin, *ZPE* 148 (2004) 193-195, argues that the numeral Π stands for πένταρες (= τέσσαρες χαλκοί). In A.i L. 9 he suggests reading ΗΧΧ (not ΠΧΧ), in B L. 8 ΗΠΧ (not ΗΠΧΧ).

504. Akraiphia. Epitaph of Panphilos, 1st cent. A.D. *SEG* LI 577. D. Knoepfler, *BE* (2006) no. 196, suggests reading, in fine, ἥρω[ε]ι (ἥρω[ι]). *SEG*. This text is also mentioned in *BCH* 127 (2003) [2006] 874 (ph.).

504 bis. Oropos. History. For Athenian inscriptions relevant to the history of Oropos see our lemmata nos. 108, 154, 155, 158, and 204.

505. Oropos. Decree of the Athenian Boule and list of donors, 328/7 B.C. *I.Oropos* 299; *Agora* XV 49; *SEG* XXVIII 462; XXXV 239; XLII 229; XLVII 487. D.M. Lewis, *ABSA* 50 (1955) 34-36; Tracy, *ADT* 92/93; Veligianni-Terzi, *Wertbegriffe* B 17. S.D. Lambert, *ZPE* 150 (2004) 89 and 99-101, briefly discusses the unusual physical form of this monument and examines the prosopography, emphasizing the prominence of the first three non-bouleutic donors, Φανόδημος Θυματτάδης, Δημάδης Παιανιεύς, and Πολύευκτος Σφήττιος, and observing that a high proportion of the bouleutai are not only members of the liturgical class but also from northeastern demes such as Aphidna, Acharnai, and Rhamnous. He notes but does not wholeheartedly endorse the reading Χαρ(μύλ)ου as the patronymic of the proposer of

the decree in L. 41. In LL. 33-35 he suggests that both men listed below were secretaries, hence γραμματεῖς in L. 33.

506. Oropos. Proxeny decree for Antias of Athens, late 3rd cent. B.C. *I.Oropos* 207, SEG XV 278. N.Papazarkadas, *art.cit.* (cf. our lemma no. 86 bis) 70, suggests restoring the patronymic of Antias as Ἡ(γη)σιστράτου (L. 4).

507. Oropos. Dedication of a statue of Hygieia, shortly after 336 B.C. *I.Oropos* 347, SEG XV 291. The text is included among the testimonia for the representations of Hygieia in Classical art, by I.Leventi, *op.cit.* (cf. our lemma no. 23) 37 T 10 (translation).

508. Oropos. Sundial, ca. 350-320 B.C. *I.Oropos* 359. After a close study of six joining fragments of a marble plate with a sundial and an inscription, K.Schaldach, *Journal for the History of Astronomy* 35 (2004) 435-445 (ph.; English translation), reconstructs the mode of the sundial's operation. The marble plate belongs 'to an equatorial dial, inclined to the horizon at an angle equal to the complement of the latitude but with gnomons parallel to the horizon.' Its constructor applied the mathematical methods of spherics; this is not only the earliest surviving Greek sundial, but also is the earliest evidence for the application of gnomonics. The view that the spherical dial marks the beginning of the development of Greek sundials has to be revised. Based on this reconstruction, S. presents a restoration of the text. For some criticism see D.Rousset, *BE* (2005) no. 230.

ἵotan μὲν ἐπὶ τοῦ κύκλου τοῦ ἐγγύς τοῦ γνώμονος ἡ σκιά πορεύεται, ἐν τούτῳ τῷ
μέρει τοῦ ὁρολογίου τὰς τροπὰς τὰς τοῦ ἡλίου]
[σημαίνει χειμεριν]άς· ὅταν δὲ τοὺς μεγίστους κύκλους αἱ σκιάι πορεύονται, τὰς
ἱσημερίας σημαίνουσιν· τοῦτο τὸ μέρος]
[τοῦ αἰῶνος σημαίνει τὴν σκίαν τοῦ γνώμονος· ὅταν μὲν φθινοπωρ[ι]νῇ παρῇ ἱσημερία,
ὅταν δὲ ἐαρινῇ, ἡ σκιά ἀφανίζεται].

4

Θεόφιλος Θ[-----]

[-----]

Ἀθηναῖος Γ[-----]

When the shadow runs on the circle near the gnomon, then he shows on this side of the sundial the solstice of the winter. When along the largest circles the shadows run, then they show the equinoxes. On this side the shadow of the gnomon appears when the autumnal equinox happens; when the vernal equinox happens, it leaves'. S. II 4. the sundial may have been commissioned by Theophilus, Athenian archon in 348/7 B.C., S. II 6, if Athenaios is not the ethnic but the personal name. Ἀθηναῖος, it may be the name of the mathematician Athenaios of Kyzikos, a contemporary of Plato, S. I rather Θεόφιλος Θ[-----] Ἀθηναῖος γ[εωμέτρης]. Chaniotis).

509. Tanagra. Inscriptions. The catalogue of an exhibition in the Louvre and the Musée des Beaux Arts in Montreal, *Tanagra. Mythe et archéologie* (Paris 2003), contains several inscriptions. These texts are identified and briefly discussed by D.Knoepfler, *BE* (2006) no. 201: IG VII 530/531 (26 fig. 7; ph.); Migeotte, *Souscriptions* no. 28 A = LSCG 72 (cf. SEG XXVII 68; XLVII 512*; 231 no. 176 A); SEG XLIII 212 (SEG XLVII 511*; 231 no. 176 B); small fragment with the letter O (M.Hamiaux, *Catalogue des sculptures* -- (cf. our lemma no. 1844) 240 no. 253; 230/231 no. 174); and our lemma no. 512. The catalogue (189 no. 128) also contains a statue of the poetess Korinna (a Roman copy of the original work by Silanion) with the legend Κορίννα (now in the Museum of Compiègne; C.Picard, *Manuel d'archéologie grecque. La sculpture* III.1 [Paris 1948] 807-814).

510. Tanagra. List of victors at the Sarapieia, ca. 90 B.C. IG VII 540; SEG XIX 335; XXII 373; XXIII 270; XXV 501 [now *RICS* 105/0201]. J.-Y.Strasser, *Klio* 86 (2004) 152/153, notes that Ασκληπιάδης Ἰκετίου is registered as Θεβαῖος (L. 12) and Ἀθηναῖος (L. 18), and argues that Asklepiades has deliberately chosen to be proclaimed as a Theban citizen in order to honor the neighboring city of Tanagra (cf. our lemma no. 522). Previous scholars suggested that Asklepiades may have enjoyed double citizenship or that the mason had made an error. In L. 30, Μητρόδωρος Διονυσίου, who won second prize in the contest of the κitharιστοί, is registered as Σμυρναῖος, whereas in IG VII 419 (*I.Oropos* 526) L. 22 he is Νικομηδεύς. Originally, Metrodorus was citizen of Smyrna; in the case of a second-place victory an artist is not likely to have himself proclaimed as a citizen of another city.

511. Tanagra. Boundary stone of the land of a cult association of worshippers of the Muses, late 3rd cent. B.C. IG VII 1785. In a study of the heroization of Hesiod, M.C.Beaulieu, *Kernos* 17 (2004) 112/113, adduces this text, pointing out that it refers to sacrifices offered to the Muses (τῶν συνθυτῶν τῶν Μωσῶν τῶν Εἰσιοδεῶν) [the Muses mentioned by Hesiod, i.e., the Muses who appeared to Hesiod, Chaniotis]. It is evidence neither for a cult of Hesiod nor for an association of rhapsodes.

512-514. Tanagra. Epitaphs, ca. 225-125 B.C. Three limestone pedimental stelai of the Boiotian type found in Tanagra and bought in Thebes for the Louvre. Mentioned by A.Héron de Villefosse - E.Michon, *Bulletin de la Société Nationale des Antiquaires de France* (1900) 354 nos. 11-13. Ed.pr. M.Hamiaux, *Catalogue des sculptures* -- (cf. our lemma no. 1844) 120-122 nos. 126-128 (ph.).

512: 120 no. 126. Epitaph of Bathyklea. Upper part of a stela. Under the pediment a Doric frieze; the metopes are decorated with hydrias, phialai, and flowers; under the frieze an inscription on a tainia; beneath, another tainia with floral motifs. Cf. *Tanagra* -- (cf. our lemma no. 509) 230/231 no. 175 (ph.); Βαθυκλέα.

[The name is not attested in Boiotia (not in *LGNP* III.B), Chaniotis].

- 513: 121/122 no. 127. Epitaph of [--]aridas. Upper right part of a stele. Under the pediment, decorated with a Triton, a Doric frieze; the metopes are decorated with rosettes; under the frieze an inscription on a tainia; beneath, another tainia with floral motifs: [--]αριδας

- 514: 122 no. 128. Epitaph of [--]lona. Upper right part of a stele. Under the relief pediment a tainia decorated with a maeander in relief, a tainia with an inscription, and a tainia with floral motifs: [--]ωνα

515. Thebes. Financial documents, Archaic period. Four bronze plaques inscribed on both sides; found at Pyri (cf. our lemmata nos. 518/519). Mentioned by V. Aravantinos, *art.cit.* (cf. our lemma no. 518) 46 (ph.). A preliminary study shows that the texts 'relate to financial matters (land disposition, agreements between poleis over arguments for land possession, etc.).

516. Thebes. List of victors at the Romaia, ca. 120 (shortly after 118?) B.C. Upper part of a limestone pedimental stele found near the west side of the Kadmeia in 2003. Ed.pr. D.Knoepfler, *CRAI* (2004) 1241-1279 (ph.). This is the first attestation of the contest 'Ρωμαία in Thebes (cf. our lemma no. 517), which must have been established after 146 B.C. and abolished during the Mithridatic Wars (1265-1272, 1278; discussion of the political situation in Boiotia ca. 170-140 B.C.). Its foundation may have been favored by the establishment of the Peloponnesian branch of the association of Dionysiac artists in Thebes in ca. 130-120 B.C. (cf. *IG VII* 2484/2485 and *SEG XXXII* 438 = Le Guen, *Technites* nos. 27-29; Aneziri, *Techniten* nos. B12-14). The Romaia may have included athletic competitions, mentioned in the lost part of the stele (1273-1275). K. also discusses the other agonistic festivals of Thebes (Ἡράκλεια, Ἀγρίωντα; 1247-1252; on 1251 ph. of *IG VII* 2447), the letterforms (1253; on 1255 ph. of *IG VII* 2413/2414 and 2426), and the use of the koine (1253-1256).

The almost exclusive presence of Thebans among the victors may be the result of the conflict between the Peloponnesian and the Athenian associations of the Dionysiac artists (ca. 128-112 B.C.) and in particular of the conflict within the Isthmian branch in Thebes in 118 B.C. (*F.Delphes* III.2.70a = *RDGE* 15 = Le Guen, *Technites* no. 12 = Aneziri, *Techniten* no. C2A 1275-1278 LL. 50/51: οἱ ἐν Θήβαις τεχνίται καὶ τινες τῶν ἐκ Βοιωτίας ἀποστάζουσι γεννημένοι).

[Κ]λεοκρίτου ἄρχοντος
ἀγωνοθετοῦντος τὰ Ῥωμαία
Ἰσθμίου τοῦ Ἰσθμιοκλέους,
οἶδε ἐνίκων·
σαλπικτής

Πολέμων Πολεμάρχου Δελφός·
κῆρυξ·
8 Νικίας Αγαθοκλέους Θηβαῖος·
ποιητής ἐπών·
Κλεώνδας Πυθόδου Θηβαῖος·

ῥαψωιδός·
12 Ἀβρων Φιλοξένου Θηβαῖος·
αὐλητής·
Ἀριστοκλῆς Ἀμφικλέους Θηβαῖος·
κιθαριστής·
16 Μελίτων Ἀριστοβούλου Θηβαῖος·
κιθαραιδός·
Ἀθηναγόρας Δημητρίου Θηβαῖος·
ποιητής σατύρων·
20 [...]κλῆς [Α]β[η]νο[?]δάρου Θηβαῖος·
[-----]

1. Written on the tainia of the pediment II 1: hitherto unattested, ed.pr II 3. Ismenokles' homonymous grandson is the father of the theoros or synthytes 'Ιεροκλῆς in *IG VII* 4149 L. 3 (ca. 60 B.C.). Hierokles may be the same person as the archon in *IG VII* 2423; this family may be related to Τεμνίνης in Polybios 27.2.1 (cf. *Livy* 42.43.8-9), ed.pr II 6. Πολέμων Πολεμάρχου is mentioned in manumission records in Delphi (143/2-ca. 120 B.C.), information provided by D.Mullicz; cf. *LGNP* III.B, s.v. no. 15; he was one of the envoys sent by Delphi to the association of Dionysiac artists of Isthmos and Nemea (*Syll.* 690 = Nachtergaele, *Galates* no. 80; cf. Le Guen, *Technites* no. 26; Aneziri, *Techniten* no. B7; ca. 130-120 B.C.); his epitaph is *SEG XVIII* 255 (ph.), ed.pr II 10 perhaps a descendant of the αὐτιδὸς Κλέων Πυθόδου 14th cent. B.C. Athenaios I.34, 19b1c1 and son of Πυθέας Κλεομάνστου (Polybios 38.14.1 3, 10), ed.pr II 12 the name of Ἀβρων Φιλοξένου was restored by P.Roesch (*EB* 394) in a list of victors of the Mouseia at Thespiai (P.Jamot, *BCH* 19 [1895] 337-339 no. 12 L. 22) [*I.Thespiai* 171, Chaniotis]; the text should now be dated to ca. 110 B.C. (ca. 110-90, Roesch), K.

517. Thebes. List of victors at the Romaia (?), ca. 118-110 B.C. *IG VII* 2448. Observing a series of analogies between this list (previously attributed to the Agrionia) and the new list of victors at the Romaia (our lemma no. 516), D.Knoepfler, *art.cit.* (cf. our lemma no. 516) 1262-1264 (ph. on 1277), argues that it concern the same contest: the sequence of the disciplines is the same (if one restores in L. 11 κιθαριστής and not αὐλωιδός); all the artists are Thebans, except for the σαλπικτής Ἀσκληπιάδης Θεοφράστου, the father of Θεοφράστου Ἀσκληπιάδου, winner in the same discipline at the Amphiarata of Oropos (*IG VII* 419 = *I.Oropos* 526) and the Charitesia of Orchomenos (*IG VII* 3196; ca. 80 B.C.). Φίλιππος (L. 12), probably a Theban, may have been the same person as Φίλιππος Ἡρόδου, an envoy of the Dionysian technitai of Isthmos/Nemea to Rome in 112 B.C. (*F.Delphes* III.2.70a = *RDGE* 15 = Le Guen, *Technites* no. 12 = Aneziri, *Techniten* no. C2A).

In L. 8, K. confirms the reading Α[μεινίου] (1264 note 74; cf. E.Reisch, *De musicis Graecorum certaminibus* [Vienna 1885] 127 no. XI; contra *IG*: Φ[.....]ου), and identifies the epic poet Δημοκλῆς Ἀμεινίου with the homonymous victor in Orchomenos (*IG VII* 3197 L. 10) and Oropos (*IG VII* 416 = *I.Oropos* 523 L. 10; I.E.Stefanis, *Διονυσιακοὶ Τεχνίται* [Herakleion 1988] nos. 645/646; *LGNP* III.B, s.v. nos. 8/9).

518. Thebes. Dedicatory epigram referring to the war between the Boiotians and the Athenians, ca. 506 B.C. Lower part of a small column that supported a dedication (a tripod?); found in a deposit of the late Archaic period, together with four bronze tablets; found during excavations (2000/01) at Pyri, a suburb of Thebes (cf. our lemmata nos. 515 and 519). Mentioned by J.Whitley, *AR* (2002/2003) 44. A preliminary text is presented by V.Aravanti-

nos, *AR* (2004/2005) 46 (ph.). D.Knoepfler, *BE* (2006) no. 203(2), presents the text according to a provisional transcription by V.Aravantinos exhibited in the Museum of Thebes. This seems to be the Theban equivalent of the dedicatory monument erected by the Athenians on the Acropolis after their victory over the Boiotians and the Chalkidians in 506 B.C. (Hdt. 5.77; Pausanias 1.28; *IG* I¹ 501; see our lemma no. 70).

[.....]ος Οινόας καὶ Φυλάς
[.....] ἡελόντες καὶ Ἐλευσίνα

[.....]αι Χαλκίδα λυσάμενοι
4 [.....]μοι ἀνέθειαν

1. φινόας. A.; Οινόας. K. # 2. [-]ελόντες καὶ Ἐλευσίνα. A.; ἡελόντες καὶ Ἐλευσίνα. K. # 3-4 λυσάμενοι does not refer to Χαλκίδα but to the verb ἀνέθειναι. A.; 'en élevant ce monument ... les Thébains se vont acquittés du vœu fait à la divinité'. K. # 4. initio, perhaps [Κάδ]μοι. A.; or [Αἰονόσσαι Κάδ]μοι (cf. Pausanias 9.12.4). K. in fine, ἀνέθειαν. A. (and ph.); ἀνέθειαν. K. (printing error?).

519. Thebes. Inscribed pithos, Archaic period. Fragment of the rim of a pithos [not stated whether inscribed before or after firing] found at Pyri (cf. our lemma no. 518). Mentioned by V.Aravantinos, *art.crit.* (cf. our lemma no. 518) 46, who interprets the text as a dedication (to Kadmos?): [-]μοι ἀνέθ[...]

520. Thespiiai. Economy: Leases of land. I.Pernin, in C.Chandezon (ed.), *Les hommes et la terre dans la Méditerranée gréco-romaine* (Pallas 4; Toulouse 2004) 221-232, returns to the group of leases of land (ca. 240-210 B.C.; P.Roesch, *Théspias et la Confédération béotienne* (Paris 1965) 187-193; R.Osborne in *SEG* XXXVIII 1951; cf. *SEG* XLV 451; XLVI 536; L 493 ter) [now *I.Thespiiai* 44, 48, 53-57 and 62] and discusses the following aspects: the character of the land (ἱερὰ γῶν, ἱερὸς τόπος, γῶν δαμοσία, γῶας, ἄμπελος); the officials responsible for the leasing (a commission designated as ἀρχά, ἱεράρχαι, and κατόπται); the taxes (an unclear tax designated as ἐννέχυρον; ἐπάνιον, a tax on transactions; δεκάτη, a tithe on the production; τέλος, an exceptional tax); and the social position of the tenants and the guarantors. P. rightly observes that παρὰ + name does not indicate the neighbor (contra R.Osborne), but the former tenant (cf. J.D.Sosin's study summarized see *SEG* L 493 ter, Chaniotis). These documents do not provide any evidence for an agrarian crisis in Thespiiai. Only three of the tenants and guarantors are known from other sources. P. presents French translations of *I.Thespiiai* 53 and 56.

521. Thespiiai. Honorary inscription of a cult association for P. Cornelius Ouetranos. 1st/2nd cent. A.D. *SEG* LIII 475. O.Salomies, *An.Ép.* (2004) [2007] no. 1367, prefers to see in Ουέτρανος not a personal name (Πρόπλιον Κορνήλιον Ουέτρανόν), but a designation (ουέτρανόν). D.Knoepfler, *BE* (2006) no. 205, regards it a name (cf. *SEG*).

522. Thespiiai. List of victors at the Mouseia, ca. 150-160 A.D. *IG* VII 1773; P.Jamot, *BCH* 19 (1895) 341 no. 15 [now *I.Thespiiai* 178]. J.-Y. Strasser, *Klio* 86 (2004) 153, observes that Πονηΐος Ζώσιμος (L. 8) is proclaimed as victor in the contest of the heralds as Θεσπιεύς (cf. our lemma no. 510). In another list of victors (P.Jamot, *BCH* 19 [1895] 343 no. 16 [now *I.Thespiiai* 177]) he is styled Κορίνθιος ὁ καὶ Θεσπιεύς [the name is given as Γνωΐος Πονηΐος Ζώσιμος (LL 13/14)]. S. argues that Zosimos had himself proclaimed as Θεσπιεύς after his first success at the Mouseia (*I.Thespiiai* 178) and that, after and possibly as a result of this decision, he was enfranchised by the Thespians. After a later victory (*I.Thespiiai* 177), the compiler of the list pointed out that the Corinthian victor was also citizen of the city that organized the contest. There is no need to assume that he had settled down in Thespiiai and renounced his Corinthian citizenship [We remark that *IG* and *I.Thespiiai* 178 give Πονηΐος Ζωσίμου (Ζωσίμο[ς], Jamot); if this reading is correct, we are dealing with two different heralds, Chaniotis].

523. Thespiiai. Epigrammatic epigram of Herennia Procula for Praxiteles' statue of Eros, Imperial period (ca. 70-90 A.D.). A.Plassart, *BCH* 50 (1926) 403 no. 20; A.Corso, *Praxiteles: Fonti epigrafiche e letterarie I* (Rome 1988) 27/28; E.Lausberg, *Das Eineldistichon. Studien zum antiken Epigramm* (Munich 1982) 244. K.Gutzwiller, *TAPhA* 134 (2004) 383-418 (English translation), discusses in detail this epigram, which refers to the famous statue of Eros made by Praxiteles. The original was taken to Rome under Nero, where it was destroyed by fire around 80 A.D. A copy made by Menodoros was seen in Thespiiai by Pausanias (9.27.4). G. argues that Procula's epigram was written on a slab attached to a semicircular base supporting Menodoros' copy, which was presumably erected upon the removal of the original. The base may have also supported statues of Aphrodite (cf. L. 1) and Phryne (387/388). However, D.Knoepfler, *BE* (2006) no. 205, argues that a copy of the statue could have been erected only some time after the destruction of the original (during the reign of Titus); the text of the epigram (οὗτος Ἔρως ... Πραξιτέλης) suggests that it was written on the base of an exact copy of the original, probably a miniature copy, and not on the base of Menodoros' work. He also argues that the Ἐρωτιάδαια were established after 86 B.C. (see *SEG* XLVII 518).

G. identifies the poetess Ἐρεννία Πρόκλα with the homonymous daughter of Π. Ἐρέννιος Πρόκλος, member of a prominent family of Thessalonike (*IG* X.2.1.70: 66/67 A.D.; 388-395). In her comments on the epigrammatic tradition in Macedonia, G. adduces an epigram of Δαμαῖος (*IG* X.2.1.108), who was a victor at the Mouseia in Thespiiai (P.Jamot, *BCH* 19 [1895] 333 no. 2 = Roesch, *EB* 190 no. 35 [now *I.Thespiiai* 167]). Damaios' date is corrected by D.Knoepfler, *ibid.*, to ca. 145-95 B.C. (not 195-45 B.C.). The closest parallels for Procula's epigram are the epigrams of Ὀνέστος in the Valley of the Muses in the early 1st cent. A.D. (W.Peek in *Γέρας Αντανίου Κεραμοπούλου* [Thessalonike 1953] 624-627; 392-395). G. offers a detailed literary analysis of the epigram (395-413), attempting to reconstruct how women may have responded to the statue of Eros. She plausibly recognizes allusions to epigrams on Praxiteles' Eros (*AP* 16.204 and 206) and to epigrams referring to Aphrodite's reaction ('where did Praxiteles see me naked?'), when she gazed at Praxiteles' Knidian Aphrodite (*AP* 16.160, 162, 168; cf. 16.163/164). Such epigrams were known either through

anthologies or because they accompanied miniature statues. G. also detects a relationship between the poem's theme and the roughly contemporary *Amatorius* by Plutarch (404.410).

The text is now included in *I.Thespias* 271. We present the epigram, which has never been included in *SEG*.

οὗτος Ἔριος ἐδίδαξε πόθους· αὐτὴ φάτο Κύπρις·
 ποῦ σ' ἄρα δὴ σὺν ἐμοὶ δέρεξαιτο Πραξιτέλη(ς);
 Ἑρηνίας Πρόκλας

523 bis. Thisbe, Edict of the proconsul M. Ulpius concerning the distribution of public and sacred land, late 2nd/early 3rd cent. A.D. *IG VII* 2226/2227 + add. (p. 747); *Syll.*¹ 884; *RDGE* 2; *SEG* I.11 512*. In a survey of measures taken to support the cultivation of wasteland, A.D. Rizakis, *art.cit.* (cf. our lemma no. 1830) 68-74, discusses this document in detail, favoring a date under Severus Alexander or his successor. R. rejects the view that the edict urged the citizens of Thisbe to replace the cultivation of cereals with that of trees (*Syll.*¹), and argues instead that the proconsul offered the city uncultivated land. In *LL* 2/3 he restores: ὁ βουλόμενος θισβαίων χωρίον δη[μῶσιον τῆς πόλεως λαβεῖν καὶ φυτεῦσαι | ἐκτὸς ἢ χωρὶς | τῶν ἐπ' ἐμοῦ γεωργουμένων | παραδῶτω τοῖς στρατηγοῖς τῆς πόλεως]. R. discusses the conditions of leasing, the reclaiming of land by the city, and the limitations imposed on the lease: foreigners were not allowed to receive land through sale, mortgage, or bequest. Despite the hereditary character of the lease, the city remained the land's owner.

524. Unknown provenance. Curse tablet, undated. Audolent, *DefixTab* 86A; R. Wunsch, *RHM* 55 (1900) 71; E. Ziebarth, *Neue Verfluchungstafeln aus Attika, Boiotia und Euboea* (Berlin 1934) 21 no. 22A. L. Prauscello, *CQ* 54 (2004) 333-339, reprints this text (following Ziebarth's edition). Because the words κιθάρισμα and πάροδος appear in a clearly erotic context (συνουσίη, ἡδονή; on 335, examples of ἡδονή in magical texts), P. suspects that these words are used with sexual connotations: 'the act itself of playing the kithara, by means of tightening and loosening alternately the strings (ἐπίτασις and ἀνεσις), is substantially perceived as the same as the alternating muscular contraction and relaxation displayed by organs involved in sexual activity' (for the assimilation of erotic performance and the playing of the kithara, cf. *AP* 5.99); πάροδος may be used as a metaphor for sexual penetration.

παρατίθεται Ζη-
 ἰδα τὴν Ἑρετρικὴν.
 τὴν Καβείρα γυναῖκα,
 4 [τῇ Γῇ καὶ τῷ Ἑρμῇ, τὰ βρω-
 ματα αὐτῆς, τὸν ποταμὸν ὕ-
 πνον αὐτῆς, τὸν γέλωτα,

τὴν συνουσίην, τὸ κιθ[ο]ῤῥισ[μα]
 8 αὐτῆς καὶ τὴν πάροδον αὐ-
 [τῆς], τὴν ἡδονήν), τὸ πυγίον,
 [τὸ] (φρόνημα, (N) ὄφθα[λμο]ς]
 -ΑΑΠΗΡΗ τῇ Γῇ

Dated to the 4th cent. B.C. by C.A. Faraone in id. - D. Obbink (edd.), *Magika Hiera* (New York/Oxford 1991) 14; cf. E.G. Kogorow, *Griechische Fluchtafeln* (Leopoli 1929), left undated by Audolent II 3 or Καβείρα, Chaniotis II 4. [τῇ Γῇ καὶ τῷ Ἑρμῇ, Z. II 7 κιθ[ο]ῤῥισ[μα], F. Hiller (apud Z.) II 8 τὴν πάροδον, Wunsch II 1 τῇ Γῇ, Z.

DELPHI

525. Delphi. Amphiktyony. H. Bowden, *SCI* 22 (2003) 67-83, gives an overview of the functions of the Delphic amphiktyony until 346 B.C. (membership, officials, sacred land). He refers to the following texts: *IG* I¹ 9; *IG* II² 204; *CID* I 10 = *CID* IV 1; *CID* II 31. He concludes that before 346 B.C. the amphiktyony did not have any major political role. [This view is now rejected by S. Hornblower, *MHR* 22 (2007) 39-56, who argues that despite the primarily religious function of the amphiktyony there is evidence for its use for political purposes, especially 373-356 B.C. He discusses in detail the condemnation of the Spartans by the amphiktyones (Diodorus 16.23.2-3), for which he favors a date in either 366 or 361 B.C., the condemnation of Astykates (*IG* II² 109; 363 B.C.), for which H. suspects political motives, and the outbreak of the Third Sacred War, Chaniotis.]

525 bis. Delphi. Honorary statues. A. Jacquemin, in Y. Perrin - T. Petit (edd.), *op.cit.* (cf. our lemma no. 11) 97-108, discusses the dedication of honorary statues of statesmen, members of Hellenistic royal houses, Roman generals, and emperors, focusing on the iconography (standing figures, equestrian images, chariots) and the dedicants (the city of Delphi, the Amphiktyony, the Aitolian Koinon, private dedications). She adduces several inscriptions, especially those referring to statues of Philomelos and Onymarchos (*CID* II 34 II *LL* 56-62), Philip II (*IG* IX².1.775; our lemma no. 532), Idrieus and Ada (*F.Delphes* III.4.176), Agesipolis (*F.Delphes* III.1.509), Alexandros, son of Polyperchon, and Kratesipolis (*F.Delphes* III.4.464), Ptolemy III (*F.Delphes* III.3.234) and his family (*F.Delphes* III.4.233; *IG* IX².1.202; cf. *SEG* LI 524), Nereis (*F.Delphes* III.4.235), Antiochos III (*CID* IV 99 and 107; *F.Delphes* III.4.162), Eumenes II (*F.Delphes* III.3.260), Attalos II (*F.Delphes* III.3.121 and 261), Nikomedes III (*F.Delphes* III.4.77), Prusias II (*F.Delphes* III.4.76), Isagoras of Larisa (*F.Delphes* III.4.49), and Kallistos and Theopompos of Chios (*CID* IV 130/131).

526. Delphi. Dedication of the Athenians for the battle of Marathon (the Athenian treasury), after 490 B.C. *IG* I¹ 1463; *Syll.*¹ 23a; Meiggs-Lewis, *GHF* 19. In a detailed study of the architecture, material, and iconographical program of the Athenian treasury, R. Neer, *CIAnt* 23 (2004) 63-93 (on 66 the text of the dedicatory inscription), attempts to show that 'the treasure-house of the Athenians epitomizes the efforts of a new democratic government to extend control over the religious activities of its elite citizens'. N. assumes that the construction started after 488 B.C. and was completed in the period of the fall of the Alkmeonids (74); on

85/86, brief discussion of IG I³ 1469 (translation), as an example of the spirit of aristocratic dedications (omission of an ethnic, self-representation in a larger interstate community). [It is not possible to offer here a detailed summary of an article with limited epigraphic relevance. There is no doubt that this dedication reveals a different spirit than that of dedications by individual aristocrats, also the ideological purpose of the building program is evident. But some of the associations made by N. are quite bold, e.g., that the use of Parian marble reminded the viewers of Miltiades' failure in Paros (80: 'the use of Parian stone neatly disengages the victory at Marathon from the glory of Miltiades and his clan') and that the indirect connection between the Athenian treasury and the Alkmeonid temple of Apollo aimed at making the temple 'if not quite an Athenian dedication, then at least a dedication by Athenians' (86). I single out a purely epigraphic matter N. Miltiades in Olympia (SEG XIV 351; IG I³ 1472), claiming that 'its inscription - "To Zeus, from Miltiades" - personalized the victory at Marathon by omitting all mention of the Athenian hoplites who did the fighting.' N. fails to observe that this inscription does not only omit the Athenians but also the battle; how can it personalize a victory that it does not even mention?, Chaniotis.]

527. Delphi. Economy. J.-M. Luce, in C. Chandezon - C. Hamdoun (edd.), *Les hommes et la terre dans la Méditerranée gréco-romaine* (Pallas 64; Toulouse 2004) 129-143, summarizes the results of recent research on the economic exploitation of the territory of Delphi stressing the antagonism between pastoral activities and agricultural cultivation. He briefly refers to Syll.³ 636.

528. Delphi. Jews. Three manumission records mentioning Jews are republished in *IJO* I 167-176 nos. Ach42-44 (translation); *F. Delphes* III.2.247 = *CIJ* I² 711 (Ach44); *SGDI* 1722 = *CIJ* I² 709 (Ach43); *SGDI* 2029 = *CIJ* I² 710 (Ach42).

529. Delphi. Roman Delphi and the Pythia. R. Weir, *Roman Delphi and its Pythian Games* (Oxford 2004), studies the history of the sanctuary of Delphi and its panhellenic games from the early 1st to the mid-3rd cent. A.D. W. discusses the following subjects: the Πύθια in the Archaic period and the provenance of the victors (10-48); the administration of the sanctuary (δουμωργοί, ἐπιμεληταί, ἀγωνοθέται) and the composition of the Amphiktyonic council (49-76); the visitor's experience of Delphi (accommodation of visitors, architectural setting, Imperial statues, 77-107); audiences and athletes, remuneration of performers, cultural events, training (108-129); the social background of athletes, their careers and itineraries (130-139); Imperial interventions and benefactions, with emphasis on Domitian, Hadrian, and Antoninus Pius (140-175); the epigraphic and numismatic evidence for Πύθια established in the Roman Empire in the late 2nd and 3rd cent. A.D. (176-211).

W. presents the text of numerous inscriptions, of which we mention only those that are discussed in some detail: *SEG* XXXVI 524 = *LI* 616 (103, 120) [W. regards this text as unpublished (no reference to *SEG*) and assumes that the expression Λαδίκας πυθικού σταδιοδρόμου is a reference to a

victory of the athlete at the Pythia of his native Laodikeia; when this text is studied not in isolation, but together with the rest of the group to which it belongs (*SEG* LI 613-631), it becomes clear that it is the commemoration of a victory in Delphi; W. also misunderstands the word δῖα after the athlete's name (indication of homonymy with his father, not of a second Pythian victory). Chaniotis; *F. Delphes* III.1.534 (138/139) [on this text see *SEG* LI 604]; III.1.544 (63); III.3.128 (108/109); III.3.249 (43); III.4.286 (87/88). We also single out his reconstruction of the development of the Amphiktyonic council (60/61) [cf. *SEG* LIII 482]; a list of the 14 known agonothetai of the Πύθια (66-70); a list of philosophers and sophists in Delphi (115/116) [cf. now *SEG* LII 1991]; a list of athletes (124-129); a list of inscriptions attesting Πύθια in Rome, Carthage, and in 28 cities in Greece, Asia Minor, and the Near East (179/180).

Cf. the critical remarks of D. Roussel, *BE* (2005) no. 239, and J. Mylonopoulos, *EBGR* 2004 [2007] 325/326 no. 301. [We remark without any further comment that, although the bibliography contains publications of 2002, W. has used neither F. Lefèvre, *L'amphiktyonie pyléo-delphique. Histoire et institutions* (Paris 1998) nor *CID* IV (published in 2002), Chaniotis.]

P. Stadter, in L. de Blois et al. (edd.), *The Statesman in Plutarch's Works. Proceedings of the 6th International Conference of the International Plutarch Society, Nijmegen/Castle Hernen, May 1-5, 2002* (Leiden 2004) 119-31, argues that the close relation of Delphi with the Flavian emperors was the result of Plutarch's diplomatic activity. S.'s argument rests primarily on Plutarch's references to his acquaintance with Roman emperors and members of the Imperial administration.

S. comments on the following inscriptions: *F. Delphes* III.4.34/35 (Titus' archonship in Delphi); *Syll.*³ 821 (Domitian's contribution to rebuilding the temple of Apollo); *F. Delphes* III.2.65 and *CID* IV 142 (reestablishment of the Dodekaiis); *CID* IV 141 and 146-148 (construction works under Domitian); *F. Delphes* III.4.287 (grant of freedom under Trajan); *F. Delphes* III.4.288 (Trajan's letter); *F. Delphes* III.4.280, 290-299 = D. Roussel, *Territoire* (cf. *SEG* LII 519) nos. 6-15 (resolution of territorial disputes).

530. Delphi. Theoriai to Delphi. After summarizing the content of the accounts of the ναοποιοί, I. Rutherford, *ZPE* 147 (2004) 107-114, observes that in addition to the ὀβολοί and ἐπαρχαί brought by delegates, the accounts also record the ἐπαρχαί of 'incidental contributors'. Their purpose cannot be easily determined, but in some cases the data suggest that large number of θεωρίαι visited Delphi, e.g., from Messene (*CID* II.4, Megalopolis (*CID* II.5/6), Kyrene and Euesperides (*CID* II.26). Keos presents the largest number of such delegations (*CID* II.6, 12/13, 15, 17/18; ca. 358-340 B.C.); from this R. infers that Keos sent theoriai to Delphi on a more or less regular basis. This assumption is supported by the large numbers of grants of privileges to Keos in Delphi. The groups of people from a single polis recorded in the accounts probably represent state delegations, some of them from states that had a long tradition of pilgrimage to panhellenic sanctuaries (Keos), and some from recently founded poleis that wanted to assert their presence on the panhellenic stage (Messene, Megalopolis).

In a more general discussion of song-dance performed during theoriai, id., in P. Murray - P. Wilson (edd.), *Music and the Muses: The Culture of Mousike in the Classical Athenian City* (Oxford 2004) 76-81, discusses the evidence for the Πυθαίαις and Πυθαίστραι and the participation of τεχνίται (cf. SEG XIX 379; CID II.4; CID III.1/2; F. Delphes II.18-21; III.1.351; III.2.47-49, 78, 137/138; LSCG 17 C L. 11; 18 B L L. 50/51, Γ L. 36, E L L. 36/37).

531. Delphi. Regulations of the Labyndai, ca. 350 B.C. CID I.9; SEG LIII 485. A. Eich, *art. cit.* (cf. our lemma no. 1874) 93/94, points to the similarities between the regulations of the Labyndai and the decrees of the Demotrioidai in Athens (IG II² 1237; our lemma no. 210) and argues that this group corresponds to an Athenian φαρτρία. See also our lemma no. 1886.

532. Delphi. Honorary inscription for King Philip II, ca. 346 B.C. or ca. 339 B.C. IG IX².1.775. E. Arena, *MEP* 7/8 (2004/05) 211-226 (ph.; dr.), republishes this text accepting its traditional restoration ([Α]μφισσεῖς Φίλιππον Ἀμύντα βασιλέα) and G. Daux's (*BCH* 73 [1949] 258-260) assumption that the second line was inscribed somewhat later. After a detailed review of earlier scholarship he argues that the base with this inscription supported a column with a statue of Philip and that this statue is the one mentioned by Alketas (*FGH Hist* 405 F 1 = *Athen.* XIII 59, 591 b-c) [this is possible, but there is no evidence in support of this assumption, Chaniotis]. A. also examines the possible context of the dedication, either shortly after the Third Sacred War (346 B.C.) or preferably after Philip's victory over Amphissa and the return to Amphissa of a group of exiles (339 B.C.). The designation βασιλεύς was probably added after Philip's victory at Chaironeia; since this designation is used by a Greek community and not by Philip or the Macedonian court, this text cannot be used as evidence for the official use of this title by the Macedonian king (cf. the designation of Ἀμύντας as Μακεδόνων βασιλεύς in IG VII 3055 L. 8) [cf. SEG LIII 582].

532 bis. Delphi. List of theodorokoi, ca. 230-210 B.C. SEG XXVI 624; L. 505; LI 600; LII 520. See our lemmata nos. 489 G/H and 566.

533. Delphi. Decree concerning an endowment of Attalos II, 159/158 B.C. Syll.³ 672. LSCG 80; Laum, *Stiftungen* no. 28; Ameling et al., *Schenkungen* -- (cf. SEG XLVIII 2299). J.D. Sosin, *CP* 99 (2004) 191-196 and 203/204, reprints LL. 21-26 (translation) and discusses the clauses concerning eligibility to borrow from the king's endowment. The provisions that borrowers had to borrow at least 5 minas and had to secure the debt with real estate (cf. Syll.³ 993 LL. 14-18; IG XII.7.515 LL. 11-14) show that the decree aimed at allowing a few and wealthy landowners to borrow money at very low rate of interest (1/15 per year; the lowest rate of interest attested for any known Hellenistic endowment). Although the default at Delphi in this period was the ἀσφαλιστικὸν ἀργύριον, the endowment consisted of drachmas of Alexander type (δραχμαὶ Ἀλεξανδρείας), i.e. struck on the Attic standard. This offered rich landowners

who had a need of foreign capital the opportunity to borrow 'Alexander's' without agio. Similar rules may have also applied to the contemporary endowment of Eumenes II (*F. Delphes* III.3.238; Syll.³ 671 A). S. suspects that the initiative for these endowments and the modalities for the administration of the funds came from the Delphic elite. For more evidence for rational monetary policy in this period see our lemma no. 533 bis.

533 bis. Delphi. Amphiktyonic decree concerning the acceptance of the Athenian tetradrachm, late 2nd cent. B.C. *F. Delphes* III.2.139; CID IV.127. J.D. Sosin, *art. cit.* (cf. our lemma no. 533) 196-208, discusses the historical context and possible aims of this document, which enforced the use of the 'New Style tetradrachms' (stephanophoroi) at a value of 4 drachmas. He argues that the success of the new, slightly underweight coinage, which circulated locally and in Delos from ca. 165/4 B.C. onward, encouraged the Athenians to enforce a policy of overvaluation in local markets (through the Amphiktyonic decree). The roughly contemporary Athenian decree on weights and measures (IG II² 1013) was not a monetary but a commercial reform aiming at bringing the Athenian standard in line with the Roman and thus at facilitating trade. Rome may have approved of this reform, but had no responsibility for initiating it (201-204). Cf. our lemma no. 533.

534. Delphi. Manumission record, ca. 45-51 A.D. SEG LI 606; K.J. Rigsby, *ZPE* 146 (2004) 99/100, points out that the word θεός in the phrase μάρτυς ὁ θεός καὶ ὁ Σεβαστός Τιβερίος Κλαύδιος Καῖσαρ Γερμανικός (LL. 5/6) does not refer to Claudius but to Apollo (contra D. Mulliez; see SEG LI 606) [cf. the remarks in the app.]. This phrase should not be interpreted as evidence for the presence of the emperor Claudius in Delphi (contra D. Mulliez); it simply means that the manumission took place in front of and was 'witnessed' by the statues of Apollo and Claudius. The emperor's statue probably did not stand in Apollo's temple but in another location in the sanctuary.

534 bis. Delphi. List of the victories of the pantomime Tib. Iulius Apolaustos, late 2nd cent. A.D. *F. Delphes* III.1.551; SEG XLV 490 (W. Slater). J.-Y. Strasser, *art. cit.* (cf. our lemma no. 1864), 177-188, reprints this list of Apolaustos' victories (text on 180/181), and discusses the pantomime's career (see our lemmata nos. 417 and 1184). S. argues that the list at Delphi postdates that at Ephesos (our lemma no. 1184) and suggests the following restorations and interpretations: LL. 2/3: [ὀλυμπιονίκην? (ἀσινονίκην? Slater); LL. 4-10: In Pergamon Apolaustos won victories both in pantomime (L. 8: τὸ ἴδιον ἄθλημα) and the 'épreuve toutes spécialités' (L. 9: τὸν κατὰ πάντων); this latter competition is designated as εἰσελαστικός; L. 7: κοινὰ [Σ] [Ἀσία] or κοινὰ [Α] [σίας].

535. Delphi. List of the victories of the poet M. Aurelius Ptolemaios, late 2nd cent. A.D. *F. Delphes* III.1.89. In a study of Argive musicians and contests, G. Vandenstendam, *Gaia* 4

(2000) 109/110, briefly discusses the career of the Argive poet M. Αὐρήλιος Πτολεμαῖος (French translation of the list of his victories) [cf. I.E.Stefanis, *Διονυσιακοὶ Τεχνίται* (Herakleion 1988) no. 2164]. Cf. our lemma no. 428.

536. Delphi. List of the victories of the herald L. Septimius Aurelius Marcianus, ca. 215-220 A.D. L. Robert, *CRAI* (1970) 6-27 (= *OMS* V 647-668; id. in D. Rousset et al. [edd.], *Choix d'écrits* [Paris 2007] 246-266); cf. W. van Rengen, *ZPE* 8 (1971) 145/146. Republished after re-examination of the stone by J.-Y. Strasser, *Nikephoros* 17 (2004) 181-219.

- Λ. Σεπτίμιος Αὐρ. [Μ]αρκιανὸς Νει-
κομηδεὺς καὶ αἱ Ἀθηναῖος, νεικῆσας ἀγῶ-
νας τοὺς ὑπογεγραμμένους: vacat
4 [Ὀλύμπια τὰ ἐν Πείσῃ, Πύθια β',
[Ἰσ]θμια β', Νέμεια β', Καπιτώλια ἐν Ῥώμῃ,
[Ἀ]ντωνείνια Πύθια ἐν Ῥώμῃ, Εὐσέβεια
ἐν Ποτιόλει β', Σεβαστὰ ἐν Νέᾳ Πόλει,
8 Πανελλήνια ἐν Ἀθήναις β', Ὀλύμπια
ἐν Ἀθήναις, Παναθήναια, Ἀδριανεία
ἐν Ἀθήναις, Διονύσεια Ἑράκλεια
Ἀντωνείνια ἐν Θήβαις, Ὀλύμπια
12 ἐν Σμύρῃ β', Βαλβίλληα ἐν Ἐφέσῳ,
Ὀλύμπια ἐν Ἐφέσῳ, Αὐγούστεια ἐν
Περγάμῳ β', Τραϊάνεια ἐν Περγάμῳ,
κοινὰ Βεithυνίας ἐν Νεικομηδείᾳ β'
16 καὶ τὸν διὰ πάντων, Σεουήρεια ἐν Νει-
κομηδείᾳ β' καὶ τὸν διὰ πάντων,
Ἀντωνείνια ἐν Νικεῖᾳ β' καὶ τὸν
διὰ πάντων, Ἄκτια ἐν Περὶνθῳ β'
20 καὶ τὸν διὰ πάντων, Ἀντωνείνια ἐν
Βυζαντίῳ, Ἀντωνείνια ἐν Καισαρείᾳ
τῇ πρὸς τὴν Ἀργαίῳ

1 [A.] Σεπτίμιος Αὐρήλιανός. R. A. Σεπτίμιος Αὐρ. Μαρκιανός. van R., the honorand probably was a herald (ἐκφύς) and it is in that capacity rather than in that of a trumpeter that he won in Olympia (L. 4); he may have been enfranchised by Septimius Severus and Caracalla as a reward for his victory in the Kapitolia (see below ad L. 5). S. II 4. Πύθια β' after his second victory in Delphi Marcianus probably gave his list of victories to the mason and had his statue erected, i.e. after 215 or 219 A.D. S. II 5. the victory in the Kapitolia in Rome probably took place in 206 or 210 A.D. S. II 6. Ἀντωνείνια Πύθια founded by Heliogabalus, R.; by Caracalla, S., who points out that with Heliogabalus one would expect Ἐλαγabalία and that the θῆαις and πανηγύρεις organized by Heliogabalus according to Herodian (5.58, 5.6.6) as well as the ἀγῶνες (ἀγῶνας ἐποίη = ludos faciebat) and θῆαι mentioned by Dio Cassius (79.10.2) are not Greek ἀγῶνες but Roman ludī and spectacula, it is in the context of such Roman spectacles that exhibition matches of famous Greek athletes, especially in the heavy contact sports,

were organized (*athletarum spectacula*). S. writes about the 'starification' of famous Greek athletes in the western, Latin-speaking part of the Empire; the athletes Helix and Alexandros, represented on a mosaic in Ostia (SEG XLVIII 2112), were Greek celebrities, who performed in such exhibitions, they are also on record in a mosaic at Puteoli, together with a certain Magira; the latter is identical with the pankratiast Aurelius Zoticos, surnamed Μάγειρος (cf. SHA *Heliogabalus* 10.2-5), who performed in the Greek contest of the Eusebeia in Puteoli (for the mosaic at Puteoli see now M.L. Caldelli, *Epigraphica* 67 (2005) 80/81. Pleket), Marcianus' victory in the Ἀντ. Πύθια may have taken place in 214 A.D.; the contest disappeared after Caracalla's death II 16-19 R. puts the commas before καὶ τὸν διὰ πάντων, S. after it, thereby connecting this expression with the preceding contests (for διὰ πάντων-contests ('toutes spécialités') see now J.-Y. Strasser, *Historia* 55 (2006) 298-327. Pleket). S. assumes that our herald had won twice in his discipline in Nikomedeia etc., and once or twice in the διὰ πάντων II 18. the Ἀντωνείνια in Nikaea were probably founded in 197/8 A.D. in honor of Caracalla, who rehabilitated Nikaea after its defection from Septimius Severus and the subsequent punishment by the emperor, R. and S. II 20-21. the Antonineia Sebastia were founded in the first years of the co-regency of Caracalla and Septimius Severus, shortly after 197/8 A.D., S. II 22-23. the Antonineia in Cappadocian Caesarea are probably identical with the Ἀντώνηα Σεβήρεια on record in SEG XLIII 732. S.

537. Delphi. Dedication of Gelon and Hieron, ca. 480-468 B.C. Syll.³ 34/35; LSAG² 275 nos. 6 and 8; Meiggs-Lewis, *GHI* 28; *IGDS* 93; Arena V 66 and 69. S. Privitera, *ASAA* 81 (2003) 391-423, discusses in detail the possible historical context of the dedications of tripods by the Deinomenidai Gelon (Syll.³ 34) and Hieron (Syll.³ 35) in Delphi, critically reviewing earlier interpretations (P. Amandry, *BCH* 111 [1987] 81-92; R. Krumeich, *Jdl* 106 [1991] 37-62). It is unlikely that both tripods were dedicated at the same time. Gelon probably dedicated his tripod in ca. 480-478 B.C.; when Hieron made his dedication (469/8 B.C.) a joint base was constructed for both votives. Thus Hieron presented himself as the only legitimate heir of Gelon, in opposition to Polyxalos of Gela. P. argues that the expression χρυσῶν τρίποδα ποιήσας ἀπὸ ταλάντων ἑκατάδεκα in Diodoros 11.26.7 refers to the value and not the weight of the tripod dedicated by Gelon (cf. *IG* I² 102 LL. 10/11); the tripod probably weighed one Attic talent and four mnaí, that of Hieron was heavier (one talent and seven mnaí). For the dedication of Hieron, he suggests the following restoration: [ἡράπον δ' Δεινομένειος ἀνέθηκε ἰ: πη[λάνος δὲ τάλαντον] ἑπτά μναῖ (rather than ἰ: ἡ[λ]ν χρυσὸν τάλαντον] ἑπτά μναῖ). For the use of πελανός as designation of a votive offering, P. adduces dedications from Delphi (*CID* I.1) and Neapolis (M.H. Jameson, *AJPh* 77 [1956] 55-60: ἀπ' Αὐλ[ί]ωνος ἰ συντόται εὐξάμ[ε]νοι ἰ πελαν[οῦ] ἰ πελαν[όν] μνημεῖον ἰ ἔθηκον; early 4th cent. B.C.). The dedication of a golden tripod by the Deinomenidai is also attested by *AP* 6.214 (attributed to Simonides); this tripod was dedicated in a sanctuary in Syracuse (Apollo's sanctuary?). It was a tithe (δεκάτης δεκάταν) from their private revenues, and may have been the origin of the proverbial expression Συρακουσίων δεκάτη (Damon, *FGH Hist* 327 F 14; Steph. Byz., s.v. Συρακούσαι).

WESTERN LOKRIS

538. Chaleion. Treaty between Chaleion and Oiantheia, ca. 450 B.C. IG IX².1.717. *Staatsverträge* 146; *Nomina* 53. R.Zelnick-Abramovitz, *art.cit.* (cf. our lemma no. 1877) 94. 96, argues that the term πρόξευος does not merely mean 'witness' but designates a mediator between the polis and foreigners. [On this treaty see also M.L.Zunino, *ZPE* 153 (2005) 113-126, to be presented in *SEG* I.V. Chaniotis.]

538 bis. Oiantheia. For the first known decree of Oiantheia, found at Messene, see our lemma no. 452.

AITOLIA

539. Aitolia. Epigraphic research. C.Antonetti - D.Baldassara, *Epigraphica* 66 (2004) 9. 19 (archaeology) and 21-31 (epigraphy), summarize the results of archaeological and epigraphic research in Aitolia after World War II. They briefly mention the most significant epigraphic finds in Chalkis, Kallipolis, Kalydon, and Thermon, and sketch the current state of epigraphic research.

C.Antonetti - E.Cavalli, *art.cit.* (cf. our lemma no. 542) 95, give an overview of the Archaic inscriptions of Aitolia (on 95 note 6): IG IX².1.84, 86, 91, 93, 197; *LSAG*² p. 451;

540. Kalydon. Verdict of judges from Thraistos in a legal dispute, late 4th/early 3rd cent. B.C. IG IX².1.138; *SEG* XXX 513. In a discussion of the meaning of πρόξευος in Western Greece, R.Zelnick-Abramovitz, *art.cit.* (cf. our lemma no. 1877) 96-101, reprints this text and critically discusses its earlier interpretations. She observes that there is no evidence that this was a verdict given by foreign judges in an internal private dispute in Kalydon; the invitation of foreign judges to Kalydon to resolve a private dispute would have been strange in a period in which the city was a member of the Aitolian Koinon. The term σύλον (L. 6) is almost exclusively used in connection with self help against foreigners and not against fellow citizens. For these reasons Z.-A. suggests that the parties to the dispute (συγγένεια, γενεαί) belonged to two different communities. [The fact that no clitics are used makes this interpretation difficult, but perhaps one of the parties to the dispute (the losing party?) were ξένοι inasmuch as they had lost their citizen rights (citizens?). Chaniotis.] She suggests translating the phrase εἰ δὲ τις ἐπιθυγάνοι, ἢ Μουδῶν ἢ γενεᾷ ... ἢ ἄλλος ἐκ τούτων εἴτε χερὶ εἴτε λόγῳ λέγων, εἴτε προξενέοι ἐπὶ κακίῳ (LL. 6-9) as follows: 'if anyone violates (the verdict), whether Moudyon ..., whether by act or by speech, or if (anyone) gives false evidence as a proxenos' (contra E.Poulsen, *BCH* 54 [1930] 45 'in case of transgression committed by Moudyon or his genea ..., or by any other among them,

whether by act, or by speech, or by giving false evidence'). See also our lemma no. 489G.

541. Ophieis (area of). Graffito on pottery, Archaic period. Fragment of a vase found at Kato Platanos. C.Antonetti, in *Γεωγραφία. Atti del Secondo Convegno Mercatense di Geografia e Cartografia Antica* (Macerata, 16-17 aprile 1985) (Rome 1988) 22 (ph.); non vidimus. Mentioned by C.Antonetti - E.Cavalli, *art.cit.* (cf. our lemma no. 542) 95 note 6, among the few surviving Archaic inscriptions of Aitolia: ΑΤΙΘΕ[---]

Perhaps a form of τῖθηται. A.

542. Vlachomandra. Archaic grave epigrams for Promathos and Dolichos. C.Antonetti - E.Cavalli, in *L'Ilyrie* IV 92-113, republish and study two Archaic epitaphs (Italian translation) as evidence for cultural trends in Aitolia in the Archaic period, for the circulation of ideas and the convergence of different cultural traditions: 1) Grave epigram for Promathos (98-100 (ph.; dr.; late 7th/early 6th cent. B.C.; *GV* 55; *CEG* 140; *LSAG*² pp. 225 no. 1: Προμάθο τὸδε σῶμα φιλοξένο ἀνδρός. 2) Grave epigram for Dolichos (100-105 (ph.; dr.; late 7th cent. B.C.; E.Mastrokostas, *AD* 22 [1967] 318 no. 5, J. and L. Robert, *BE* [1970] no. 324; *LSAG*² p. 451). A.-C. present a revised text, after examination of the stone.

Δολίχα λίθος ἐ(μ)ί φίλο υἱὸς ἡ[---]

Δολίχα λίθος ἐμ. Φιλοδῆλο, M., Robert, *LSAG*; the letter *het* does not represent eta but aspiration: see *SEG* XII 401; XVII 431; *LSAG*² pp. 89, 94 no. 2, 190 no. 4 (= *F.Delphes* V 3.271); for the name Δολίχας cf. Δολίχος; 'sono la pietra (funeraria) di Dolichos, caro figlio h[---]', A.-C.; 'je suis la pierre du cher fils de Dolichos,' Dubois.

The name Πρόμαθος, probably inspired by heroic myths (cf. Pausanias 7.3.3), is common in Ionic areas and the regions colonized by Milesos (cf. Πρόμηθος and Προμαθίων; see *CIRB* 221, 499, 912, 1137). The expression φίλος υἱός reveals epic influence. The letterforms follow traditions of both Aiolian/Euboian and Aitolian alphabets. Both texts refer to the aristocratic ideal of hospitality (cf. *CEG* 123). Both texts seem to be metrical, using the Aiolic pentameter (Promathos) and a succession of anapaestic and iambic meters (Dolichos). The word σῶμα alludes to the participation of the community and the family in the burial (cf. IG IX².1.882). The form of the monuments (cippi) may be related to the tradition of the ἀγροὶ λίθοι. Cippi were used both for grave monuments (cf. IG IV 47, 800/801; IX².1.367, 458/459, 664, 741, 761, 879, 1501; *I.Apollonia* 3; *LSAG*² 224 no. 3) and for dedications (IG IX².1.149 and 862). C.Antonetti, in A.Mele et al. (edd.), *Eoli ed Eolide tra madrepatria e colonie* (Napoli 2005) 67, briefly adduces these texts in a discussion of Aitolian traditions in Aitolia. Cf. the critical remarks of L.Dubois, *BE* (2005) no. 252.

AKARNANIA

543. Akarnania. Epigraphic research. C. Antonetti - D. Baldassara, *Epigraphica* 66 (2004) 19-23 (archaeology) and 23-35 (epigraphy), summarize the results of archaeological and epigraphic research in Aitolia after World War II. They briefly mention the epigraphic finds from Medeon, Oniadai, Palairos, Stratos, and Thyreion.

THESSALY

544. Thessaly. Dialect. J.L. Garcia Ramon, in G. Roeca (ed.), *Dialecti, dialettismi, generi letterari e funzioni sociali. Atti del V Colloquio Internazionale di Linguistica greca* (Milano, 12-13 settembre 2002) (Alessandria 2004) 235-264 (on 260-264 a list of glossai), points out that epigraphic finds have confirmed glossai attributed by ancient lexicographers to the Thessalian dialect. He comments on ἀγορά, ἄκαινα (cf. SEG XXXVII 491), δάρματος, δαύχνα (δαφνή), ἱμνας (cf. Ποσειδῶν ἱμνίος), κέλευτρα, κοπίς, λιμήν (cf. Ἀπόλλων Πανλίμνιος in SEG XXIX 515), ὄχος (SEG XLIII 311), and πρόχος. Some glossai can be recognized as the origin of month names (Ἀγαυίλος), divine epithets (Θαύλιος), and personal names (Ἀριθεύς, Βασαῖδας, Βεῖρακος, Βερβίνας, Βίρου, Δάσχος, Ῥύβας, Φόλος, Χαῖου, Ψαῖδαρος, Ψαῖθος, Ψύλλακος).

B. Helly, *ibid.* 265-301, discusses the same subject focusing on the word ἀλούου (gen. of ἄλουος?; SEG XLIII 311 B LL. 14/15), which he interprets as the equivalent of ἀλώη (threshing-ground, cf. *F. Delphes* III.3.238; *I. Cret.* IV 43 A; *IGDS* 196: ἄλω; *SGDI* 2101) and associates with the toponyms Ἄλος and Ἀλάιον (266-280). With the toponym Ὀλιζών as his starting point (cf. the Macedonian Ὀλιζα), H. also discusses the alternation of -a and -o as a feature of the Thessalian dialect (281-301). See also our lemma no. 1858.

545. Thessaly. Jewish inscriptions. IJO 1 107-143 nos. Ach1-25 (ph.) presents the Jewish inscriptions from Thessaly: all the texts are epitaphs. 14 texts are from Larisa, 9 from Phthiotic Thebes, the rest from Almyros and Pherai. We note the term ἀρχηγίσσα (Ach18). For three texts that have never been included in corpora or in SEG see our lemmata nos. 563/564 and 567. For the other texts we provide a comparatio numerorum with corpora.

IG IX.2	IJO	IG IX.2	IJO	IG IX.2	IJO
643	Ach9	985	Ach8	989	Ach12
652	Ach2	986	Ach3	990	Ach13
834	Ach6	987	Ach10	SEG	
839	Ach7	988	Ach1	XXXV 633	Ach14

SEG	IJO	CIJ	IJO	CIJ	IJO
XXIX 537	Ach5	695	Ach24	706	Ach10
XXIX 556	Ach15	696	Ach16	707	Ach12
XXVIII 524	Ach2	696a	Ach17	708	Ach13
XLII 541	Ach20	696b	Ach18	708a	Ach9
		696c	Ach19	708b	Ach2
Syll. ³		697	Ach6	708c	Ach23
1247(1/2)	Ach1	698	Ach7	708d	Ach25
1247(3)	Ach10	701	Ach1		
1247(4)	Ach13	702	Ach8	GV	
1247(5)	Ach3	703-705	Ach3	1217	Ach1

546. Thessaly. Sport and athletic competitions. V. Adrymi-Sismani, A. Batziou-Efstathiou, K. Vouzaxakis et al., *Ἀγῶνες καὶ ἀθλήματα στὴν ἀρχαία Θεσσαλία* (Athens 2004), present an overview of sport and athletic competitions in Thessaly. They discuss inter alia the representation of games in myths (37-44); the Thessalian contests, the participation of Thessalian athletes in Panhellenic contests (45-66); the contests in the Imperial period (cf. IG IX.2 525, 528, 531, 533/534, 614, 645) and gladiatorial combats (cf. IG IX.2 644, 982; SEG XXXII 605; 67-78); the prizes given to athletes (79-86); and the eating habits of athletes (87-99). A catalogue of objects exhibited in the Archaeological Museum of Volos in a show dedicated to this subject (101-141) includes the following inscriptions: SEG XXIII 408 = *I. ThessEnipeus* VE 75 (111/112 no. 12; ph.; dr.); SEG XXXII 605 (125/126 no. 27; ph.; dr.); SEG XXXII 609 = *I. ThessEnipeus* VE 52 (112/113 no. 14; ph.); SEG LIII 550 (123/124 no. 25; dr.; ph.); *Gonnoi* 109 (108/109 no. 9; ph.; dr.); L. Robert, *Hellenica* VIII (1950) 39/40 no. 327 (126 no. 28; ph.; dr.). See also our lemmata nos. 547/548, 553, 557, 559/560, 565/566. On sport and contests in Thessaly, see also G. Mavridis et al., *Sport History Review* 35 (2004) 135-150; non vidimus; see J.-C. Decourt, B. Helly, *BE* (2005) no. 258.

547. Amphiphanai. Panathenaic amphora, 336/5 B.C. Many joining fragments of a Panathenaic amphora; on the obverse, Athena Promachos flanked by two columns supporting statues of Triptolemos and Nike, respectively; two inscriptions along the two columns; on the reverse, an inscription and four runners in a stadion race; found in the sanctuary of Apollo. V. Molicić, *AAA* 7 (1974) 70-75 (ph.); N. Eschbach, *Statuen auf panathenäischen Preisamphoren des 4. Jhs. v. Chr.* (Mainz 1986) 112-114 no. 67 (ph.); M. Bentz, *Panathenäische Preisamphoren* -- (cf. SEG XLVIII 76) 177 no. 4.090. Briefly presented by A. Batziou-Efstathiou, *Δημητριάς* (Athens 2001) 10 (ph.) and ead., in *Ἀγῶνες -- στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 140/141 no. 49 (ph.): 1) τῶν [A]θένων ἄθ(λ)ων; 2) Πυθ(ό)δοις [eponymic archon]

548. Argitheu Karditsas. Inscribed bronze gaiters, 3rd cent. B.C. A pair of bronze gaiters found in the east cemetery of Elinika at Argitheu Karditsas. Ed.pr. L.P.Chatzangelakis in *Ἀγῶνες – στήν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 133 no. 37 (ph.): 1) Ἀεῦκρον; 2) Ἀε[ύκρον]

[The name is unattested (it cannot be checked on the ph.). Chaniotis.]

549. Atrax. Proxeny decree, undated. SEG XLVII 671; LI 672. See now J.-C. Decourt, B. Helly, *BE* (2005) no. 277: 'le texte des deux fragments est présenté "en désordre": le début du texte (l. 1-3) se trouvant placé à la suite des l. 4 et suivantes (liste des privilèges et liste des tages). À partir des lettres ΝΑΙΟΙΕΩ et d'après le formulaire, il est possible de reconnaître un décret de proxénie d'une ville thessalienne pour un citoyen d'Atrax.' [Probably [---]νοιοιέω]. A Triafalas (SEG LI 672) considered 'Phalanna'. Chaniotis.]

550. Atrax. Dedication to Athena Agoraia, 5th cent. B.C. SEG XXVII 184. L. Darmezin-A. Tziaphalas, *art.cit.* (cf. our lemma no. 566) 65 note 32, defend the reading Πείθος in L. 4 (SEG) and reject the restoration Πει[σί]ας (G. Daux, *SEG* app.cr., *LGN* III.B s.v. Πεισίας).

551. Atrax. Grave epigram for the doctor Dikaio and his wife Philista, ca. 250-200 B.C. SEG XXXIV 497. A. Avagianou, *Epigraphica* 54 (2002) 229-232 (translation), presents a new critical edition and commentary. Her text differs in the following points from the text presented in SEG: LL. 1/2: ἀρίγνωτον (ἀρι[---]τον, SEG). LL. 5/6: ξυνὸν ἐπ' ἀμφοτέροις κτῆρ εἴσατο (ἔσασατο) (Eukratides has consecrated a land of peace to pay honour to both his parents': ξυνὸν ἐπ' ἀμφοτέροις κτῆρ εἴσατο ἁσάλευτον, SEG). L. 14: ὡς θέμις ('as is the custom': ὡς θέμις, SEG). A. also comments on the use of the expressions κυδάλμιος and εὐσεβέων εἰς νόσον in epigrammatic poetry as well as on the epithet of Ἑρμῆς Ἐρριουεός, which characterizes Hermes as a chthonian deity who leads the dead to the Underworld (cf. SEG XLVII 757 on I. *ThessEnipeus* 69).

552. Azoros. Dedication to Ennodia Ilias, ca. 330-300 B.C. Limestone base with molding. Ed.pr. P. Chrysostomou in *Υπέρτα. Πρακτικά Γ' Διεθνούς Συνεδρίου Φεραι-Βελεστίνου* (Athens 2002) 209-213 (ph.). Cf. J.-C. Decourt, B. Helly, *BE* (2006) no. 237. The goddess derives her epithet from Ilion, probably a city by this name in Thessaly (Stephanos Byz. s.v.). This epithet is also attested for Athena in manumission records in Physkos in West Lokris (SEG XVI 354-36), 2nd cent. B.C.) and in Echinos in Thessaly (see our lemma no. 554 bis).

Βερενίκαι, Λαδομάς, Ἐννοδία, Ἰλιάδι

553. Damasi. Dedication, 3rd cent. B.C. Right part of a marble stele with a relief representing a contest of ἀνοβάτης; part of a quadriga, the charioteer, and the apobates are preserved; found at Damasi (between Chyretiai and Phalanna). H. Biesantz, *Die thessalischen Grabreliefs. Studien zur nord-griechischen Kunst* (Mainz 1965) 32 no. L56, 126/127 (ph.). Republished by Z. Dimou-Malakasioti in *Ἀγῶνες – στήν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 120/121 no. 22 (dr.; ph.): [---]νι ὀνέθεικα ἐν [---]

ONEΘHKAIE, B.: NIONEΘHKAEN, D.-M.; [read on the ph and dr.; initio, e.g. (Ἀπόλλων)νι, Chaniotis]

554. Demetrias. Epitaph, ca. 250 B.C. Fragment of a marble stele; painting representing a woman clad in himation and seated on a chair; at left a child stretching his right arm toward her and probably held by a male; inscription incised above; the letters are painted in black and red alternatingly; from Volos; in the Louvre since 1912. Mentioned by A. Rouveret, *Histoire et imaginaire de la peinture ancienne (V^e siècle av. J.-C. - I^{er} siècle ap. J.-C.)* (Rome 1989) 203 (ph.). Ed.pr. ead., *Peintures grecques antiques – la collection hellénistique du musée du Louvre* (Paris 2004) 27/28 no. 2 (color ph.): [---] ἸΜουσαίου

554 bis. Echinos. Building inscription of the temple of Athena Ilias, undated (Hellenistic?). Marble plaque seen by P. Lazaridis in a private house at Achinos. Ed.pr. P. Lazaridis, *AD* 16 B (1960) [1962] 162 (text in majuscules); J. and L. Robert, *BE* (1964) no. 220. Mentioned by P. Chrysostomou, *art.cit.* (cf. our lemma no. 552) 212. We present the text [the names have not been included in *LGN* III.B. Chaniotis]; for Athena Ilias see our lemma no. 552.

Ἐχινναίων ἁ	μειύοντος
πόλις τὸν	λαγῆτα
ναὸν Ἀθά-	τοῦ Λύ-
4 ναί Ἰλιάδι, τα-	8 σωνος

555. Eubhydria. Funerary epigram for Zoe, 2nd/3rd cent. A.D. SEG XLV 641. A. Chaniotis, in A. Hornig - C. J. J. W. Schubert (edd.), *Studia Humanitatis ac Litterarum Trifolium Heidelbergensi dedicata. Festschrift für Eckard Christmann, Wilfried Edelmeier und Rudolf Kettemann* (Frankfurt 2004) 39-43, presents a critical edition with detailed commentary (German translation) [same text as in SEG XLV, where the attribution to Pharsalos needs to be corrected; Κρήνη Φαρσάλων is Eubhydria (see *LGN* III.A, p. 176). In L. 18 ὡς τὴν λαοφάνη must be a scribal error for ὡς τὴν λαιώσαν, Chaniotis]. C. comments on the strategies applied by the poet in order to express the pain for the untimely death of Zoe, who died while she was giving birth to a stillborn child: exploitation of the names of the deceased woman (κατέθανε γὰρ Ζώνη; 'Zoe/life has died') and her mourning father (Πηνειὸς δὲ πατὴρ χεῦν δάκρυα; Peneios, the father and the homonymous river, pours tears); parenthesis of πρὶ (LL. 5-8: λειψαῖσα γυνεῦσι δάκρυα καὶ πᾶσι τοῖς τὰ ὅμοια, οὐκ ἐπεὶ γαίης λίπε πένθη, L. 13: Πηνειὸς δὲ πατήρ); rhythmical

repetitions that reproduce the oral lament (e.g., LL 5/6: λείψασα δάκρυα; L 8: λῖπε πένθη; L 12: λῖπεν φάος; L 18: φῶς) λιπούσης; cf. L 19: λύπη). The lack of any consolation is remarkable: the parents do not live their life but just tolerate it (LL 19/20: καρτέρεον βίον), since with the death of their only child they have also lost every hope for a continuation of the family [on this theme cf. IG XII.6.873: πᾶς γὰρ ἐμοῦ φθιμένης χῆρος δόμος· οὐτε γὰρ συνέστις τοῦ οἴκου, οὐτ' ἔστιν ἄλλος ἀποχαιόμενος, Chaniotis]. Interestingly, the only persons named in the poem are those whose names could be used for puns (Zoe and Peneios); C. collects further examples for this practice in funerary epigrams (e.g., I.Stratonikeia 1202: θρέψας μοι Κάροπος ... πάντα ὀλέσας καρπὸν τῶν ἐπ' ἐμοῖ] καμάτων; I.Erythrai 309: Ἀλδ[η]τος ψευδ[ό]ν(υμον)).

556. Hypata. Honorary inscription for Lykos, early 2nd cent. A.D. Marble base seen by A.Kontogiannis and M.-E.Zachou-Kontogianni in a private house in modern Ὑπάτη in 1988. Mentioned by C.Theodoridis, *Photii Patriarcae Lexicon* II (Berlin-New York 1998) s.v. Καραϊός. Ed.pr. M.-E.Zachou-Kontogianni, *Archaiognosia* 12 (2003/2004) 265-275 (ph.). Cf. M.Sève, *An.Ép.* (2004) [2007] 1316 (French translation).

Ἀμφικτυόνων δόγμα[τι]
Σεβαστῶν Θεσσαλ[ῶν]
οἱ σύνεδροι καὶ πατρίς Ὑπά[τα]
4 Λόκον Ἑρμοκόου Σεβαστῶν
ἱερέα ἑπταετηρικὸν δις τῶν
Σεβαστῶν καὶ Διὸς Καραϊο[ῦ]
γενόμενον καὶ ἱερέα τῶν
8 Σεβαστῶν καὶ Διὸς Σωτή-
ρος καὶ Ἀθηνᾶς δις, vacat

στρατηγήσαντα καὶ πολει-
τευσάμενον ἄριστα [τὸ δι]-
12 ηνεκές, συνηγορήσ[α]ντα
καὶ πρεσβεύσαντα, τῆς πε-
ρὶ πάντα ἀρετῆς [καὶ] χ[ρ]ιστοῦ-
τητος ἔνεκεν Διὶ [Καραϊῶ]
16 [χορ]ηγῆσαντος τὰ δα[π]νήματα
[ἐκ] τῶν ἰδίων Ἀπολλο[ῦ]δ[ό]ρου
[τοῦ] υἱοῦ αὐτοῦ vacat

No indent in LL 4 and 10 || 2. the attribute Σεβαστῶν was awarded by Augustus to Thessalian cities to compensate them for the loss of votes in the council of the Delphic amphiktyony (cf. IG IX.2.41, 80, 573, 1296; SEG III 466), ed.pr. 4. Lykos, son of Hermolaos, is otherwise unknown, but the name is attested in Thessaly for another two federal generals (IG IX.2.1295 III and 546); Hermolaos may be a man from Hypata mentioned in IG IX.2.11 (Flavian period); this would place the federal generalship of Lykos in the early 2nd cent. A.D., ed.pr. || 5-7, the ed.pr. regards the office of the heptateietic priest of the Sebastoi and the priesthood of Zeus Karaios as two different offices (p. 272); however, the formulation ἱερέα ἑπταετηρικὸν δις ... γενόμενον suggests a single priesthood and an association of the Imperial cult with that of Zeus. The priesthood of the imperial cult may have experienced changes in the course of the 2nd cent. A.D., as the different designations of the office suggest (IG IX.2.14 ἱερεὺς τῶν Σεβαστῶν; 44 ἱερεὺς καὶ ἀγωνοθέτης τῶν Σεβαστῶν θεῶν ἐπὶ τοῖς δύο στεφανοῖς; 92 ἱερεὺς καὶ ἀγωνοθέτης τῶν Σεβαστῶν, Chaniotis) || 5 ἑπταετηρικὸς refers to the heptateietic contest in honor of the emperors, ed.pr. 4.6, this is the first epigraphic attestation of Ζεὺς Καραϊός in Thessaly (cf. Hesychios s.v. Καραϊός, Photios, *Lexicon* s.v. Καραϊός); the epithet is attested in Athens (IG II² 2360), Boiotia (EB pp. 104-106); and Akarnania (IG IX¹ 434; SEG I 213), ed.pr. || 17 for Apollodoros see IG IX.2.43 = SEG III 469, ed.pr.

557. Iolkos. Panathenaic amphora, early 5th cent. B.C. Many joining fragments of a Panathenaic amphora; Athena Promachos and an inscription on the obverse, a charioteer on the reverse; found in the cemetery. Ed.pr. Z.Malakasioti - A.Efstathiou in *Μνημεῖα τῆς Μαγνησίας* (Volos 2002) 145 (ph.); non vidimus. Briefly presented by A.Batzliou-Efstathiou in *Ἀγῶνες -- στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 139 no. 48 (ph.): τὸν Ἀθηνεῖ[ν] ἀθλον]

558. Itonos. Honorary inscription for M.Ulpus Leuros Eubiotos, early 3rd cent. (or late 2nd cent.) A.D. SEG XXXVII 492. Republished by M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 556) 270/271, who identifies Eubiotos as the Athenian eponymous archon in the early 3rd cent. A.D. (IG II² 3695-3703). S.Follet, *An.Ép.* (2004) [2007] 1317, points out that the inscription antedates the *Constitutio Antoniniana* and prefers to identify Eubiotos as homonymous archon of the Panhellenes in the mid-2nd cent. A.D.: Ὁ Κοινὸν τῶν Θεσσαλῶν, Ὁ ἱψησταμένων τῶν συνέδρων, | Μ. vac Οὐλπίον νικ Μ. Οὐλπίου Λεύρου υἱὸν | Λεύρον Ὁ Εὐβίοτον Ὁ ἀρετῆς ἔνεκεν, || Ὁ ἐπιμεληθέντος Θεοδώρου τοῦ Λεοντολύκου]

The ivy leaves and the vacats in L 3 were not recorded in SEG II 4. Initio, Λεύρον = added by Z.-K. || 5, in fine, Λεοντ(ι)σκου κ[---], SEG: Theodoros, son of Leontolykos, is a man from Larisa mentioned in IG IX.2.624 (ph.), Z.-K.

559. Larisa. List of victors at the Eleutheria, 2nd cent. B.C. Fragment of a marble stele; unpublished. Presented by A.Tziafalias, in *Ἀγῶνες -- στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 124/125 no. 26 (dr.; ph.; no text), who identifies the contest as the Ἐλευθέρια and briefly comments on the disciplines. (We read the text from the ph. and T.'s dr., Chaniotis.)

[-----]	ἀφιππολα[μιάδι·]
Δημητ[ρι]ο[-----]	Φρύνιχος· Δ[-----]
κήρυ[κας· vacat]	8 προσδρο[μῆ· -----]
Παρμενείδης Σ[-----]	Λυκίνος· ν[Π] [-----]
4 ταυροθρία[τ· vacat]	προσδρο[μῆ· -----]
Δημόφιλος· Θεο[-----]	[...] ΔΟΡΟΣ· ν[-----]

[8 and 10. There are three categories of προσδρομή: ἱππέων, πεζῶν, συνωρίδι; cf. IG IX.2.531 LL 13-17, Chaniotis.]

560. Larisa. List of victors at the Eleutheria, ca. 80-70 B.C. Left part of a marble stele, broken on top and bottom; found in the area of Larisa; unpublished. Presented by A.Tziafalias, in *Ἀγῶνες -- στὴν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 122/123 no. 24 (dr.; ph.; no text), who identifies the contest as the Ἐλευθέρια and summarizes the content of the text.

- [-----] [-----]
 [-----] [-----]
 [N]ικοκλῆς Νικοκλέους Κλεττ[όριος]
 4 ὁπλίτην
 Νικοκλῆς Νικάτα Λακεδαιμόν[ιος]
 συνωρίδι πωλ[ικῇ]
 [Φ]ιλοκράτης Ἀντιγόνου Θεσσαλὸς ἀπὸ [Λαρίσης]
 8 κέλητι πωλικῶι
 [Τι]μασίθεος Ἑρμίου τοῦ Ὀμήρου Θεσσαλὸς ἀπὸ Λαρίσης
 συνωρίδι τελείῳι
 [-----]χης Πανσανίου Θεσσαλὸς ἀπὸ Λαρίσης
 12 κέλητι τελείῳι
 [Κλέ]αρχος Ἀρνία Θεσσαλὸς ἀπὸ Λαρίσης τῆς Πε[λασγίδος]
 ἄρματι πωλικῶι
 [Α]λκί[ας] Λαττάμου Θεσσαλὸς ἀπὸ Κιερίου
 16 ἄρματι τελείῳι
 [Ἡ]πιόνη Πολυξένου Θεσσαλὴ ἀπὸ Λαρίσης τῆς [-----]
 vatal

[We present and restore the text on the basis of T.'s dr. and ph., Chaniotis] || T. observes that the winners are also attested in other agonistic inscriptions of Larisa (IG IX.2.529 and 534; RPh 27 [1911] 125 [hence, all these persons are in LGPN || 3. LGPN III.A s.v. Νικοκλῆς 6 || 5. LGPN III.A s.v. Νικοκλῆς 22 || 9. LGPN III.B s.v. Τιμασίθεος 26 || 11. LGPN III.B s.v. Πανσανίας 53 || 13. cf. LGPN III.B s.v. Κλέαρχος 19-21 || 15. LGPN III.B s.v. Αλκί[ας] || 17. LGPN III.B s.v. Ἡπιόνη. Chaniotis]; T. identified Epione as the winner and remarked that she was (the owner of the horses that won the race of ἄρμα πωλικόν [correct: ἄρμα τέλειον]. Chaniotis).

561. Larisa. Dedication to Ennodia Strogika Patroa, ca. 425-400 B.C. SEG XLIX 622.

Republished by P.Chrysostomou, *art.crit.* (cf. our lemma no. 552) 203-209 (ph.), with an improved text [the text is not from Pherai, as stated in BE (2006) no. 236].

Ἐννοδία : Στρογικῶι Πατρώα : ὀνέθεκε : Κρατέας : Μαλάναιος

I. The epithet Κόριλλος (cf. SEG XXXVIII, 450, SEG XLVIII 656) resembles in meaning the epithet Στρογικῶι. C. || 2. ὀνέθειν, SEG || 3. Κριτίδας, SEG; (Κ)ρατέας, C.; [Κρατέας, on the ph., Sverkos].

562. Larisa. Grave epigram for Theotimos, 457 B.C. (or shortly after). SEG XXXIV 560, CEG 637. Republished by B.Helly, *ZPE* 148 (2004) 15-28 (ph., French translation), with detailed commentary on the language (a mixture of Thessalian and Ionian-Attic forms), the poetic parallels, and the historical context (the battle at Tanagra in 457 B.C. and the efforts of the Thessalians to erase the memory of their betrayal toward their Athenian allies during this

battle). We present H.'s text, which is based on the assumption that the lines of the text (arranged vertically on the stone) should be read from right to left, with a hexameter followed by a pentameter, whereas earlier editions (except for CEG) presented the lines in an inverse sequence, i.e., as they appear when one places the stele horizontally on the ground.

Οὐ τι καταισχύνας πόλεος κλέος ἐνθάδε κείαι
 Ἄτρατος εὐρυχόρο' Θεσσαλία· στέφανον
 τεύχον, ὃ Θεότιμε, Μενύλλου παῖ, σὺν ἀρίστοις
 4 ἀνδρ(ά)σιν Ἑλλένων ἐν Τανάγρας πεδίοι

We do not list all the small differences between H.'s text and earlier editions; 'en rien to n'a pu faire honte à la gloire de la cité pour reposer ici, (la gloire) d'Atrax aux vastes étendus, en le faisant pour la Thessalie artisan d'une couronne (de gloire), ὁ Θεότιμος, fils de Ményllos, aux côtés des plus valeureux des Grecs dans la plaine de Tanagra'. H. || 1-2. the sign ' is not an iota, as assumed by earlier editors, but 'une notation destinée à renseigner sur le métrique', indicating a long vowel; the verse is inspired by *Od.* 24.507/508 and 512; cf. *Il.* 6.208/209 and *IG IX.2.466 L. 3* (GV 425). H. || 2 Θεσσαλίας στέφανον = Θεσσαλίας στέφανον, CEG; the absence of the iota adscriptum is attested in Thessaly (e.g., *IG IX.2.257 L. 6* ταγῶι, H. || 3 τευχών, earlier editions; APISTOZ, lapis || 4. ANAPSEIN, lapis).

563/564. Larisa. Jewish epitaphs, Roman Imperial period. Jewish epitaphs found in Larisa. N.Giannopoulos, *Ἐπετηρίς Ἑταιρείας Βυζαντινῶν Σπουδῶν* 7 (1930) 256. Republished in *IJO* I.

563: Giannopoulos 256 no. 7; *IJO* I 114/115 no. Ach4. Epitaphs of Maximos, Eukrata, Maximos, and Gynaika. Marble column broken at the top and at the right side up to the middle; allegedly from Larisa. Three epitaphs (LL. 1-3, 4/5, and 5-8), perhaps of members of the same family, were inscribed on the same column (*IJO*).

Μάξιμος	ράτος· Μάξι-
Μαξιμου λαφ	μος, γυνή αὐτοῦ
χαίριν·	Γυναῖκα τῷ λα-
4 Εὐκράτα Εὐκ-	8 φων χαίριν

[We correct the mistakes in accents (LL. 4/5: Εὐκρατος; LL. 5/6: Μαξιμος), Chaniotis] || The formula (τῷ) λαφ χαίρειν (LL. 2/3 and 7/8) is found in other Jewish epitaphs from Larisa (*IJO* I nos. Ach2-4, 8, 14, and our lemma no. 564), *IJO* || 2. <τῷ> λαφ, G. || 7 the name Γυναῖκα is unattested, *IJO*.

564: Giannopoulos 256 no. 5; *IJO* I 123/124 no. Ach11. Epitaph of Menandros. Pedimental stele: Μένανδρος | λαφ χαίριν

565. Larisa. Inscribed Attic cup with kalos inscription, ca. 520-510 B.C. SEG XXXIV 55. See now A. Doulgeris-Intzesiloglou, in *Ἀγῶνες -- στήν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 134 no. 39 (ph.).

565 bis. Mopseion. Decree concerning the asyilia of Kos, 242 B.C. For a decree possibly from Mopseion see our lemma no. 782.

566. Pelinna. List of athletic victories, ca. 190-170 B.C. Upper part of a marble stele, damaged on top; found near at Palaiogradiki, 3 km northeast of the citadel in Petroporo Trikalon; unpublished. Briefly presented by A. Tziaphalias, in *Ἀγῶνες -- στήν ἀρχαία Θεσσαλία* (cf. our lemma no. 546) 121/122 no. 23 (dr.; ph.). Edd.pr. L. Darmezin - A. Tziaphalias, *AntW* 36.1 (2005) 54-67 (ph.; French translation). The inscription lists gymnasiarchoi and the winners in τριστάδιος. There were two gymnasiarchoi per year, probably one per semester. Τριστάδιος, i.e., δρόμος, a hitherto unattested discipline, was a race of three stadia (ca. 540 m). The winner of the race often served as gymnasiarchos in the following year or later (Chaironides: LL 3 and 6-8; Ainippos: LL 12-14; Krateros: LL 24/25 and 31; Petraios: LL 9 and 20; Philolaos: LL 15 and 25/26); the two gymnasiarchoi who won the race in the year in which they were in office (LL 16-19 and 25-28), must have won their victory in the semester before they assumed office. In two years (LL 19-22 and 33-35) the contest did not take place (edd.pr.).

Using J. Ouhlen's new readings and date of the Delphic list of theorodokoi (A. Plassart, *BCH* 45 [1921] 1-85; SEG XXVI 624; LI 600*) in his unpublished dissertation, the edd.pr. observe the following prosopographical connections: 1) The theorodokos of Φάκιον, Ἀφαρέως Μεγαλοκλέους (Col. III L. 25; ca. 220-210 B.C., according to Ouhlen), must be the father of Μεγαλοκλῆς Ἀφαρέως (LL 28/29). Either Megalokles or his son migrated from Phakion to Pelinna, or Pelinna absorbed Phakion through synoikismos (cf. the incorporation of Θαμίαι and Ὀνθύριον in Metropolis: SEG XXXVII 494 [= XLIII 290] and SEG LI 724). The location of Phakion is not known, but this correlation suggests that it was in the vicinity of Pelinna. 2) The theorodokos of Pelinna (ἐν Πελίνῳ, Ouhlen; (ἐν ...) ἐνναίῳ, Plassart) Γενναῖος Ἰπποκλέους (Col. V L. 18; Ἰπποκράτους, Plassart; ca. 160-140 B.C., according to Ouhlen) is the son of Ἰπποκλέους Γενναίου (LL 20/21) [the genitive Ἰπποκλέους (not Ἰπποκλεία) suggests a nominative Ἰπποκλῆς, Chaniotis]. 3) The name of the second theorodokos can now be restored as [Ραχίας Χαιρωνίδου (Col. V L. 19; [Ραχίας, Ouhlen); he is the son of Χαιρωνίδης Ραχίου (LL 3 and 6-8). The edd.pr. discuss in detail the personal names, which include an unattested name (L. 33: Ὀρφίνας, Ὀρφίνης, or Ὀρφινος?; perhaps related to Orpheus), an unattested variant of Δάτιος (Δατίσιος), several rare names (Αἰνίππος, Ἀντίκυρος/Ἀντικύρας, Ἀφαρέως, Κολοσσίας, Ὀρείας, Ραχίας, Χαιρωνίδης), two names uncommon in Thessaly (Πεισίσιος, Πεισιδήμος), and two typical Thessalian names (Πετραῖος, Ὑβρίστῆδας; cf. Ὑβρίστας/Ῥαχίας, sons of Περίσιος (LL 10, 17, 19, and 37); Chaironides and Petraios, sons of Rhachias

(LL 3, 6-9, and 20); Ainippos and Kleinippos, sons of Onasos (LL 13 and 23/24), and Sopatros and Thersias, sons of Lykos (LL 23 and 34).

- [-----]
[ca 6-7] τοῦ Λύκου [----- ca 17 -----]
[τοῦ Μν]ασικράτους τὸν τριστάδιον ἐν-
[ίκα] Χαιρωνίδης Ραχίου· ννν γυμ[νασι]αρχ-
4 [χο]ύντων Ἀμύντων τοῦ Ἐπινίκου, Στ[ι]ρά-
[τ]ωνος τοῦ Δατίου, τὸν τριστάδιον ἐνίκα
[Χ]αιρωνίδης Ραχίου· vacat
[γ]υμνασιαρχούντων Χαιρωνίδου τοῦ
8 [Ρ]αχίου, Θεοδώρου τοῦ Καλλικλέους, τὸν
τρিসτάδιον ἐνίκα Πετραῖος Ραχίου· vacat
γυμνασιαρχούντων Ἰππίου τοῦ Πεισίου,
Ἀρχιδήμου τοῦ Πεισιδήμου, τὸν τριστ[ι]ά-
12 διον ἐνίκα Αἰνίππος Ὀνάσου· vacat
γυμνασιαρχούντων Αἰνίππου τοῦ
Ὀνάσου, Ἀφθονήτου τοῦ Ἀντικύρου, τὸν τ-
ριστάδιον ἐνίκα Φιλόλαος Στρατίου·
16 γυμνασιαρχούντων Ὑβρίστῆ-
δου τοῦ Ἀντιμάχου, Κολοσσίου το-
ῦ Πεισίου, τὸν τριστάδιον ἐνίκα
Κολοσσίας Πεισίου· γυμνασιαρ-
20 χούντων Πετραῖου τοῦ Ραχίου, Ἰπποκλέ-
ους τοῦ Γενναίου vacat
vacat γυμνασιαρ-
χούντων Σωπάτρου τοῦ Λύκου, Κλεινίππου
24 τοῦ Ὀνάσου, τὸν τριστάδιον ἐνίκα Κράτει-
ρος Ὀρείου· γυμνασιαρχούντων Φιλόλαου τοῦ
Στρατίου, Καλλικλέους τοῦ Σωκράτους,
τὸν τριστάδιον ἐνίκα Καλλικλῆς Σωκρά-
28 του· γυμνασιαρχούντων Μεγαλοκλέους τοῦ Ἀ-
φαρέως, Φιλόλαου τοῦ Εὐπολέμου, vacat
[τ]ὸν τριστάδιον ἐνίκα Ἀρχεκράτης Ἀρχεστρά-
του· γυμνασιαρχούντων Κρατέρου τοῦ Ὀρείου.
32 Θῆρωνος τοῦ Μελανίππου, τὸν τριστάδιον
ἐνίκα Ἄττας Ὀρφίνου· γυμνασιαρχούντων
Θερσίου τοῦ Λύκου, Ἀρχαγάθου τοῦ Ἀναγ[ό]ρου,
τὸν τριστάδιον ἐνίκα vacat
36 γυμνασιαρχούντων Νικα[ca 5-7] τοῦ ca 3-άν]-
δρου, Ραχίου τοῦ Πει[σι]ίου? -----]
[-----]

The list was inscribed gradually by different masons, a new entry being inscribed every year, LL 1-6, 7-9, and 19-25 were certainly written by a different mason each. edd. pr. II 23-24. for Κλεινίππος Ὀνόσου cf. Κλεινίππος Ὀνόσεως in the epitaph SEG XLIII 299 (late 3rd/early 2nd cent. B.C.; the same person or more probably the gymnasiarch's grandfather), edd. pr.

567. Phthiotic Thebes. Jewish epitaph of Paregorios and Eutychia, 3rd cent. A.D. (or later). Gray stone stele. A.Dina in *Διεθνὲς Συνέδριο γιὰ τὴν ἀρχαία Θεσσαλία στὴ μνήμη Δ.Ρ.Θεοχάρη* (Athens 1992) 453. Republished in *IJO* I 136/137 no. Ach21.

menorah | κυμητήριον Παριγορίω | [...]μου καὶ Εὐτυχία[ς ---II---]

1-2. κυμητήριον Παριγορίω = κοιμητήριον Παρηγορίω [for the use of this name in Late Antiquity, see A. Chaniotis, *SCI* 21 (2002) 234/235] II 3-4. per errorem, Εὐτυχία [...], *IJO*.

568. Thetideion. Dedication, undated. M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 556) 271 note 30, mentions an unpublished dedication (now in the Museum of Larisa), giving the name of the dedicant: Σωσίχα Ἐρμολάου

568 bis. Unknown provenance. Dedication to Ennodia, ca. 350 B.C. SEG LI 739. Concerning the name ΚΟΡΟΥΤΑΡΡΑ, regarded as an epithet of Enodia, J.-C.Decourt, B.Helly, *BE* (2006) no. 235, suspect that it derives from a nomen agentis with the ending -τάρρα (-τερρα (-τερναι); cf. the epithet of Athena λαγείτάρρα.

KEPHALLENIA

569. Kephallenia. Inscriptions. K.Randsborg et al., *Kephallénia, Archaeology and History. The Ancient Greek Cities* (Acta Archaeologica Suppl. IV; Copenhagen 2002), present the results of surveys carried out in Kephallenia. There is a brief reference to the epigraphic material from this island (II 48/49, 312-314). Several inscriptions are mentioned in the catalogue of sites: *IG IX*².4.1497 (I 8; ph.) and 1509/1510 (I 21, II 313/314; ph.) [cf. *SEG* LI 664 on 202]. On I 18 (ph.) and II 314, an epitaph from Pronnoi is mentioned [unpublished?; remains of two lines, hard to read, Chaniotis].

570. Pronnoi. Lamp signature, 2nd/3rd cent. A.D. Clay mouldmade lamp found at Pronnoi (Skala); a representation on top [a man under a tree; a hunter? Chaniotis], a signature on the

base. Edd. pr. K.Randsborg et al., *Kephallénia* -- (cf. our lemma no. 569) I 6 site 8 no. 14 (dr. on 122; no text): Πωσιφόρου

571. Same. Loomweight, 2nd/3rd cent. A.D. Pyramidal loomweight found at Same; a graffito on the side. Edd. pr. K.Randsborg et al., *Kephallénia* -- (cf. our lemma no. 569) I 51 site 283:26 no. 21 (dr. on 124; no text): T

KORKYRA

572. Korkyra. Contract of a loan between two women, ca. 200-150 B.C. SEG LIII 503. R.Parker makes (per ep.) the following suggestion. The inscribed text of I.L. 6-9 (ἐπεὶ δὲ καὶ λύεσθαι χρή Μυρτίς μηνὸς Ἰ' Ἀπellaίου ἀποδόμεν ἰ τῶργύριον) 'comporte manifestement des erreurs de gravure', as L.Dubois, *BE* (2006) no. 230, has noted. But his tentative proposal ἐπειδὴ καὶ (λῆ) λύεσθαι ἡ Μυρτίς, χρή μηνὸς Ἀπellaίου ἀποδόμεν τῶργύριον involves the addition of (λῆ) and the transposition of χρή, and still leaves an unidiomatic article with Μυρτίς. An easier answer is ἐπεὶ δὲ καὶ λύεσθαι χρή(ζ)η Μυρτίς, μηνὸς Ἀπellaίου ἀποδόμεν τῶργύριον.

573. Korkyra. Grave epigram for Basileides of Bithynia, 2nd cent. A.D. *IG IX*².4.1011 (*IG IX*.1.884; Kaibel, *EG* 186; *GV* 1334). In a study of inscriptions that had attracted the interest of early antiquarians (cf. our lemma no. 718), S.Struffolino, *Acme* 57 (2004) 259-264 (ph.), reprints this epigram, gives an account of how it was acquired by Scipione Maffei for his collection in Verona, and discusses its content.

EPEIROS

574. Epeiros. History. P.Cabanes, in *Alessandro il Molosso e i "Condotieri" in Magna Grecia. Atti del Quarantatreesimo Convegno di Studi sulla Magna Grecia. Taranto-Cosenza 26-30 settembre 2003* (Taranto 2004) 11-52, attempts a reconstruction of state formation in Epeiros in the 4th cent. B.C., discussing the development of the institutions of the Molossoi (king, προστάτας, γραμματεὺς, γραμματιστάς, δαμιοργοί, συνάρχοντες, ἱερομνάμονες), the relations of the Molossoi with the Chaones and the Thesproti, and the development of the Epeirotan state. C. argues that the terms δαμιοργοί, συνάρχοντες, and ἱερομνάμονες designate, in different phases of the development of the Molossian state, the representatives of its various ἔθνη in the council, which perhaps consisted of the prostatai of the members (cf. *SEG* XV 384; XXIII 471; *SGDI* 1346, 1351, 1367). The different number of these

Φιλικάϊος. Several names are exclusively or mainly attested in Dodona and Epeiros (e.g., Ἀγέλλυς, Ἀγιλάιος, Ἀνδρόκκας, Ἀνερείας, Ποίμαχος, Σαβύρτιος, Φεΐδους). Diminutives in -υς and their derivatives in -υτας are very common. L. also points to the names composed with Γαλι- and Πελ-, to three possibly Illyrian names (Μέδιος, Μοδίκκας, Μρεγας), and to the presence of a single theophoric name ("Ερμων).

The text and the numerals are arranged in the following manner on the two sides of the tablet: a list of names is inscribed in two columns on each side (A: Cols. I and III, B: Cols. V and VI). Some of the names in Col. I are followed by the signs Ψ and Τ, two of the names in Col. III are followed by the sign Ν. Numerals (sums) are written vertically between Cols. I and III (Col. II) and to the right of Col. III (Col. IV) on side A, as well as under the first lines of Col. VI on side B (Col. VII). For practical reasons, we print Cols. II, IV, and VII at the bottom.

Side A		Side B	
Col. I	Col. III	Col. V	Col. VI
	ὁ πὶ τὰ δύο [name?]		Φιλόνικος
Παλτοφόραι	δέκα μετρίμ[εναι]		Ἀδύμμας
Φίλιππος	Κέφαλος		κεφάλωμα τῶμ
4 Νικάνωρ	Λαόμμας	Λευκίας	πάντων ΗΔΔ
Ἀνάξανδρος	Ἀρίκκας	Ἑρμων	ΔΠΙΙ
Ἀνδρόκκας	Φαλίνος		
Κλέανδρος	Μενέδαμος	Γαλίστας	
8 Λευκίας - Τ	Μενέλαος	Ξανθίας	
Πελεῦων - Τ	Κλέας	Ποίμαχος	
Σαβύρτιος - Τ	Κλεῦμαχος	Νέανδρος	
Φολύνδας - Τ	Ἀγέλλυς	Ἀλέξανδρος	
12 Μενέφυλος	Νικόμαχος	Φορμίσκος	
Γοργίας Ψ	Φεΐδους	Φιλόνικος	
Κραίνυς - Τ	Δαφίστας	Ἐχύντας	
Ἀλεξάνωρ - Τ	Γαλιόψας	Γλαυκίας	
16 Ἀλέξυς - Τ	Εὐρύνοος	Σύμμαχος	
Νικόμαχος - Ψ	Εὐάνωρ	Στράτων	
Ἀνδρόνικος - Ψ	Μρεγας	Κλέανδρος	
Φρυσκανός - Ψ	Φορμίσκος	Φυλικάϊος	
20 Νίκανδρος	Ἀνδρύτας	Τεισαμενός	
Πυρρίας	Ἀλέξυς	Νίκανδρος	
Νικόμαχος	Πολίτας	Πελευχίνας	
Νικάνωρ	Φαλανέας	Πετόψας	
24 Νίκανδρος Ψ	Ἀντίβολος	Πτολεμαῖος	
Ἀγάνωρ - Τ	Λεύκαρος	Σίμακος	
Ἀμύνανδρος - Τ	Δαφίστας	[Γ]λαυκός	
Φόξυς	Λυσανίας	Ἀλεξάνωρ	
28 Μοδίκκας	Δεμάστας	Κραίνυς	
Πολύξενος	Πανσανίας	Ξένυς	

	Μελάντας	Υβρίμμας	Αὐτόνοος
	Συδιμος	Ἀντίοχος	Μέδιος
32	Λυσανίας	Νικάνωρ	Ἀμύντας
	Ἀρίκκας	Ἀγάνωρ	Μάκρων
	Μενέδαμος	Σίμος	Κραίνυς
	Γλαυκός	Ξένυς	Ἀγιλάιος
36	Γάλιφρος	Κάμμος	Νίκανδρος
	Μελάνθιος	Φιλλείας	Ἀνδρων
	Ἀλκίμαχος	Μενέλαος	Κλέανδρος
	Γοργίας	Ἀμβρυς	Γλαυκός
40	Γρύπων	Ἀντίοχος	Ἀνδρόνικος
	ΔΔΔΔ ^ρ ΔΔΔΔ Χ	Σίμων - Ν	Πελίνος
	ΔΔΔΔΔΔΔΔ Η	Ἀργίας - Ν	Ἑχμων
	ΔΔΔΔ ^ρ ΔΔΔΔ Η	Πελεῦων	Βοίσκος
44	ΔΔΔΔ ^ρ ΔΔΔΔ Η	Νίκανδρος	[---]νύτας
	ΔΔΔΔ ^ρ ΔΔΔΔ Η	Ἀγέλλυς	[---]ς
	ΔΔΔΔ ^ρ ΔΔΔΔ Η	Ἀργίφος	
	ΔΔΔΔ ^ρ ΔΔΔΔ Η	Φεΐδους	
48	ΔΔΔΔ ^ρ ΔΔΔΔ Η	Γέλων	
		Ἀνερείας	
		Φεΐδους	
		Μελάνθιος	
52		Παντελέων	
		Σόλων	
		Φανίτας	
		Ἀγχεΐας	
56		Ἀμυν[---]	
		Φορ[---]	

Col. II

(between Col. I LL. 35-40)

ΔΔΔΔΔΔΔΔ Η

ΔΔΔΔΔΔΔΔ Η

ΔΔΔΔΔΔΔΔ Η

4 ΔΔΔΔΔΔΔΔ Η

(between Col. I LL. 27/28)

XX

(between Col. I LL. 21-25)

XXXXHHH

HH

ΠΔ

Col. IV

(between Col. III LL. 8-37)

ΔΔΔΔ^ρΔΔΔΔ^ρΔΔΔΔ^ρΔΔΔΔ^ρΔΔΔΔ^ρΔΔΔΔΗΔΔΔΔ^ρΔΔΔΔΗΔΔΔΔ^ρΔΔΔΔΗΔΔΔΔ^ρΔΔΔΔΗΔΔΔΔ^ρΔΔΔΔΗ

582. Apollonia. Calendar. In a study of manumission records in Apollonia, P.Cabanes, *art.cit.* (cf. our lemma no. 583) 84-86, reviews the evidence concerning the calendar of Apollonia (cf. SEG I 11 2162) and discusses the position of the months Ἀπellaῖος, Ψυδρεὺς, and Δεωδεκατεὺς. He argues that the year started with Ἀρτεμίσιος (February/March), Paydreus following upon Artemisios and Apellaios being the ninth month (October/November). After review of the evidence on the months Εὐκλείος and Δεωδεκατεὺς/Δωδεκατεὺς in Korkyra (IG IX² 1.798 and 873) and Tauromenion (IG XIV 425, 427, and 430), C. concludes that Δωδεκατεὺς ('the twelfth month') was an intercalary month inserted between the 11th month and the regular last month, Εὐκλείος.

583. Apollonia. Manumission records. P.Cabanes, in *L'Ilyrie* IV 83-88, collects and reviews the evidence for the manumission of slaves in Apollonia, which consists of 9 manumission records (SEG XLIX 650; LI 765/766; I.Apollonia 21, 385-387, and 390/391) reprinted in an appendix, and two references to manumitted slaves (I.Apollonia 29 and 195). C. discusses the dating formula (cf. our lemma no. 582), the names Κλεμίδης and Φάλακρος, and the manumission formula, which declares the unconditional liberation of the slave. As regards the form προτανεύοντος (in SEG XLIX 650 and LI 766) instead of πρωτανεύοντος, C. rejects the view of J.Mendez Dosuna, *Los dialectos dorios del Noroeste* (Salamanca 1985) 62/63, who attributed this to Boiotian influence, and wonders whether this may be the result of a confusion with πρό- (as in προστάτης).

584. Apollonia. Religion: Artemis. F.Quantin, in *L'Ilyrie* IV 595-608, summarizes the different aspects of the cult of Artemis in Apollonia (cf. I.Apollonia 2, 11-17, 176) and discusses her epithets and iconography: Ἀρτεμὶς Ἀγρότα (i.e., Agrotēra; I.Apollonia 12-15), a huntress, closely related to Artemis Soteira and Phosphoros; Αἰμινάτις (I.Apollonia 16; ph.), a patron of rites of passage; Ἀδράστια (I.Apollonia 10; ph.), whose iconography resembles that of Kybele; Σώτριάνα (I.Apollonia 177/178, 381); Παιδοτρόφος (see our lemma no. 585); Προσκοπία (I.Apollonia 176); and Ἐλευθία (I.Apollonia 173) [for this text see SEG XLVII 847 and our lemma no. 1837, Chaniotis].

585. Apollonia. Dedication to Artemis, Hellenistic period. I.Apollonia 18. F.Quantin, *art.cit.* (cf. our lemma no. 584) 602, tentatively restores Ἀρτέμιτι | Παιδοτρόφω | or | Δα|δου|φώρῃ | Δο|τείρῃ |, S.Follet apud I.Apollonia).

586. Apollonia. Dedication to Artemis Limnatis by a κλακοφορήσασα, 3rd/2nd cent. B.C. I.Apollonia 16. F.Quantin, *art.cit.* (cf. our lemma no. 584) 597-600 (ph.), discusses the function of the κλακοφόρος in the cult of Artemis Limnatis, providing parallels for similar functions. In Lagina (I.Stratonikeia 690) the κλειδοφόρος was a sacred official of the procession in honor of Hekate; in Messene the κλειτοφόρος assisted the priest (IG V.1 1447);

in Epidauros and Troizen κλειδοφόρος is an attribute of a hero (IG IV² 1.297; IG IV 768); in Delos the κλειδοῦχος was a ὑπέρβεια (cf. IG XI.2.161 A 91). Q. favors the interpretation of κλακοφόρος as the title of the girl who carried the key of the priestess, without excluding the possibility of a symbolic significance of the key in a rite of passage.

587. Apollonia. Building inscription of the 'monument of the agonothetai', 2nd cent. A.D. I.Apollonia 187. P.Cabanes, in M.Cébeillac-Gervasoni et al. (edd.), *Autocélébration* - (cf. our lemma no. 739) 121-127, reprints this text (French translation) and discusses it as evidence for the self-representation of local elites in public space. The building constructed with funds provided by Q.Villius Furius Proclus to honor his brother Villius Valentinus Furius Proclus may have been the bouleuterion. The inscription combines traditional Greek elements (the offices of prytanis and agonothetes) with Roman elements (Roman citizenship, service in the Roman army, organization of gladiatorial combats). Although Dyrhachion followed a different historical development, as a Roman colony, similar activities (military service, building activities, munera) can be observed in the Latin honorary inscription for L.Flavius Tellus Gaeticulus (CIL III.1.607).

588. Dyrhachion. Signatures on lamps. F.Tatari, *La nécropole du I^{er}-IV^e s. de notre ère à Durrachium* (Dürres 2004) 48-54 (dc.), publishes the following signatures on clay lamps: Φλαβίου, Πωσφόρου, Κάρπου, Καλλίστου; non vidimus; see M.Sève, *An.Ép.* (2004) [2007] 465 no. 1325.

589. Vrap. Silver jug with Psalm quotation and monograms, late 6th cent. A.D. Silver jug with an inscription along the rim (A) and five monograms on the bottom (B); part of a hoard of the 7th cent. A.D. found at Vrap; now in the Metropolitan Museum in New York. J.Strzygowski, *Altai-Iran und Völkerwanderung* (Leipzig 1917) 19-22 (ph.); J.Werner, *Der Scharjund von Vrap in Albanien* (Vienna 1986) 14 no. 12; O.Minaeva, *Problemi na izkustvoto* 34 (2001.1) 22 [non vidimus]. Republished by W.Seibt in *Ad Fontes* - Dobesch 855-858 (ph.), with discussion of the monograms.

A) † Φωνή Κυρίου ἐπὶ τῶν ὑδάτων

B) Κύριτε | βωήθη | τοῦ δούλου σου | Τζοβονίου? | ἀμήν

A. Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων (Psalm 28.3); the letterforms suggest a date in the late 6th cent. A.D.; Seibt, ca. 450-600 A.D., Minaeva II B. the monograms were engraved later than the text on the rim (ca. 670-690 A.D.). Seibt II 4. Ζηνοβίου, Strzygowski; Τζοβονίου (Čobon), rather than Τζοβόνιου or Βουζζίνιου, Seibt, who leaves open the question of whether this man, probably an official of the kingdom of the Awars, was the previous owner of the jug or of the entire hoard.



DALMATIA

590. Dalmatia. Jewish inscriptions. *IJO* I 20-29 nos. Dal1-5 (ph.) presents the Jewish inscriptions from Dalmatia (Peratovci, Senia, and Salona). There are two Greek texts: *CIL* III Suppl. 10055 = *CIL* I 60 (Dal2; Senia; Latin epitaph written with Greek letters); *ILJug* 2531 (Dal4; Salona; epitaph of a [Σαμα]ρείτισσα).

591. Pharos. Epigraphy. In a detailed presentation of archaeological research in Pharos and its vicinity, B. Kirigin, *Vjesnik za arheologiju i historiju Dalmatinisku* 96 (2004) 9-301 (in Croatian; English summary), adduces the epigraphic material (esp. 121-123 and 131). He refers to the following inscriptions: *SEG* XXII 489 (207-209; ph.); *XL* 516 (185; dr.); *XLV* 703 (98; ph.); *CIG* 1837c = J. Brunšmid, *Inscriben und Münzen der griechischen Städte Dalmatiens* (Vienna 1898) 16 no. 3 (88; ph.). K. mentions several texts that are either inedita or have been presented in publications that are not widely accessible.

Epitaphs

1) [-]Σ Θεογένης and remains of letters on two further lines (fr. of an epitaph; 89; ph.).

2) [-]ΣΘΕΥΤΕ (fr. of an epitaph found in 1989; 88);

Inscriptions on vases

3) Ἀντιφίλο[υ] (skyphos [with owner's inscription?]; 2nd/1st cent. B.C.; B. Migotti, *Vjesnik Arheološkog muzeja u Zagrebu* 22 [1989] 27 no. 27; 165; ph.); 4) ΟΑΠΑΕ (cup; remains of letters; 165; dr.); 5) Α (jug; 165; dr.).

Loomweight

6) Τιμο. (169; dr.).

592. Punta Planka (promontorium Diomedis). Graffiti on pottery, Hellenistic period.

Graffiti on pottery found in the area of a shrine of Diomedes at Ploča (Punta Planka) between Šibenik and Split (cf. *SEG* XLVIII 694). Ed. pr. S. Bilić-Dujmušić in L. Braccisi - M. Luni (edd.), *I Greci in Adriatico*, 2 (*Hesperia* 18) (Rome 2004) 134/135 (ph.; dr.): 1) Διομήδης δῶρον (fr. of a bowl; dr.); 2) [-] καὶ οἱ [-] (sherd of a vase; ph.); 3) Τρίτος Διομήδης (rim of an open vase of late Gnathia ware; late 4th/early 3rd cent. B.C.; dr.).

In a report on fragments of Gnathia pottery found in this shrine, ed. pr. B. Kirigin, *ibid.* 145, provides the date for no. 3 and presents three further graffiti on Gnathia ware: 4) [-]ΑΣΥΝ[-]; 5) Διομήδης; 6) [-]Π[-]. On 146, K. presents a photo of graffiti on black gloss sherds [*SEG* XLVIII 694 (2-4, 7/8, 12), Chaniotis].

MACEDONIA

593. Macedonia. Dialect. A. Panayotou-Triantafyllopoulou, in *Πρακτικά ΙΑ' Διεθνούς Συνεδρίου Κλασσικών Σπουδών. Καβάλα 24-30 Αυγούστου 1999* (Athens 2002) II 688-697, summarizes the contribution of the defixiones from Pella (*SEG* XLIII 434) and Arethousa (*SEG* XLVII 885) to recent research on the Macedonian dialect. She endorses the view that the Macedonian dialect belongs to the northwestern Greek dialects and rejects the possibility of two separate dialects, one with a strong affinity to the Thessalian, the other belonging to the northwestern dialects. The affinity of the Macedonian and the Thessalian dialects, result of cohabitation, is supported by B. Helly, *art. cit.* (cf. our lemma no. 544) 295-301.

593 bis. Macedonia. Epigraphic research. The following inscriptions, which are mentioned in *AD* 54 B2 (1999) [2006], have already been presented in earlier volumes of *SEG*: *SEG* XXXII 641; L 608 = *Philippi* II 569 (70; ph.); *SEG* LI 779 (653; ph.); LI 807 (649).

On the epigraphic research of P. Pappageorgiou, see our lemma no. 1846

594. Macedonia. Jewish inscriptions. *IJO* I 56-106 nos. Mac1-18 (ph.; translation), assembles the Jewish inscriptions from Macedonia (Stobi, Beroia, Philippi, Thessalonike). In an appendix, *IJO* presents two texts whose attribution to Jews is uncertain: *SEG* XLV 793 = *Philippi* II 381a (333 no. App9) and *IG* X.2.1.72 (334 no. App10). We mention two inscriptions that had not been included in corpora: a dedication (Mac5: Ποσειδωνία Θεῷ Ἀγίῳ εὐχὴν; Stobi); and a seal (Mac2: Εὐσταθίου; Stobi). For the other texts we provide a comparatio numerorum with corpora. In his review, P. W. van der Horst, *JSJ* 36 (2005) 71, rightly points out that προφερέστατος ὁμοιός in Mac9 is a cantor [cf. *SEG* XLIX 686: 'psalm singer', Chaniotis] and not a man praised in hymns. Accepting the restoration τρι[έ]του in Mac9 (*SEG* XLIX 685) means that a μελλοπροσβύτερος was only three years old; H. adduces as parallels a μελλάρχων of two years (*JWE* II 100) and an 8-year-old ἄρχων (*JWE* II 288) in Rome [however, the restoration is uncertain (the correct form would be τριετούς) and (unlike archon) presbyteros can hardly be reconciled with a boy, Chaniotis].

<i>IG</i> X.2.1	<i>IJO</i> I	<i>SEG</i>	<i>IJO</i> I	Feissel, <i>Recueil</i>	<i>IJO</i> I
72	App10	XLV 793	App9	113	Mac18
431	Mac18	XLVIII 837	Mac12	173	Mac16
633	Mac16	XLIX 685-688	Mac8-11	291	Mac17
789	Mac17	<i>I. Beroia</i>		292/293	Mac13/14
<i>SEG</i>		454/455	Mac6/7	<i>CIL</i> VI ¹	
XXVI 779	Mac17	<i>Philippi</i> II		693	Mac16
XXXIV 679	Mac3/4	381a	App9	693d	App10
XLIV 556	Mac15	387a	Mac12	694	Mac1

595. Macedonia. Roman provincial administration. V. Allamani-Souri, in D.V. Grammenos, *Roman Thessaloniki* (Thessaloniki 2003) 67-79, summarizes the history of Roman provincial administration in Macedonia, with particular emphasis on Imperial journeys and letters. She adduces the following inscriptions [we provide the references to IG and SEG, Sverkos]: IG X.2.1.6 (76), 89 (73; ph.), 137 (73), 177 (75; ph.); SEG XLVII 974 (70; ph.); Dimitzas, *H Makedonia* 366 (74; ph.). See also our lemma no. 618 ter.

596. Macedonia. Topography. With the topographical information in Herodotus 8.137/138 as his starting point and exploiting the information contained in *I.Leukopetra* (cf. our lemma no. 608), M.B. Hatzopoulos, in P. Derow - R. Parker (edd.), *Herodotus and His World. Essays from a Conference in Memory of George Forrest* (Oxford 2003) 203-218, discusses the place names and ethnics Λεβαία (cf. Ἀλεβία in *I.Leukopetra* 106; Ἀλαίβατοι in *I.Leukopetra* 12), Αἰγυαί (in *I.Leukopetra* 103; cf. 73: Ἐγών), Ἐορδαῖοι (in *I.Leukopetra* 94 and 134), Δουραῖοι (in *I.Leukopetra* 65), Βιστούριοι (in *I.Leukopetra* 100), and Μιεζαῖοι τόποι (in *I.Leukopetra* 71). Λεβαία, in the foothills of the Pierian Mountains, cannot be located at Polymylos (now identified as Εὐία; cf. *I.Beroia* 41 and 87); Bravas is a more likely candidate. All the places in Herodotus' saga of the foundation of the Macedonian kingdom are to be located in the vicinity of Beroia. H. argues that the movement of transhumant shepherds was important for the formation of the Macedonian ethnics; linguistic phenomena, place names, and month names show close contacts between the populations of southeastern Macedonia and northeastern Thessaly.

597. Macedonia. Urban development in the late 4th cent. B.C. E. Voutiras, in *Alessandro il Molosso* -- (cf. our lemma no. 574) 217-242, gives an overview of the urban and cultural development in Macedonia ca. 350-300 B.C., discussing building projects (especially in Aigeai, Dion, and Pella), funerary monuments, festivals (Ολύμπια in Dion), and dedications. He adduces the following inscriptions: SEG XXXIII 556; XXXII 642 (ph.); XLIII 471 app.cr.; XLVI 829, 830 (dr.); CEG 720.

598. Amphipolis. Donation made by Polemon, his son Polemon, and Rhometalkes, ca. 37/38 A.D. SEG III 498. P. Thonemann, *EA* 37 (2004) 146/147, reprints the text and discusses the identity of the dedicants. Πολέμων --[ς] εὐσεβῆς πατήρ καὶ Πολέμων | [- εὐ- or φιλοπᾶτωρ καὶ Ῥομητάλκης φιλόκαισαρ (LL 2/3) Πολέμων εὐσεβῆς must be Μᾶρκος Ἀντωνίου Πολέμων, son of King Polemon I of Pontus (cf. Strabo 12.3.29 C 556), who adopted his father's epithet (εὐσεβῆς) and is called φιλόκαισαρ on coins of Laodikeia. His sons were Λαύκιος Ἀντωνίου Ζήνων of Laodikeia (see our lemmata nos. 1254, 1346) and Polemon II (mentioned in the text from Amphipolis), who later ruled Olba (known from coins) and part of Armenia (Tacitus, *Ann.* 14.26; cf. Dio Cassius 59.12.2).

599. Vacat.

600. Amphipolis. Epitaph of Megakles and Kanthys, ca. 300-250 B.C. Marble pedimental stele; in a relief panel a seated woman, a young man, and a boy; found in Amphipolis, now in the Louvre. W. Froehner, *Département des antiquités et de la sculpture moderne. Les inscriptions grecques* (Paris 1865) 287 no. 221 (with erroneous attribution to Asia Minor). M. Hamiaux, *Catalogue des sculptures* -- (cf. our lemma no. 1844) 128/129 no. 135 (ph.), gives the correct provenance and full bibliography [the names are not in LGPN IV, Chaniotis].

Μεγακλῆς
Μίκου

Κάνθυς
Ἀριστοφώντος

601. Apollonia. Honorary inscription for a procurator Augusti, early 2nd cent. A.D. (reign of Hadrian). Ed.pr. H. Devijver, *Prosopographia militarium equestrum quae fuerunt ab Augusto ad Gallienum. Pars Va, Suppl. II* (Louvain 1993) 2058 no. 118 bis, on the basis of information provided by G. Souris. Cf. M.B. Hatzopoulos in I. Worthington (ed.), *Ventures into Greek History* (Oxford 1994) 181 note 59; id., *BE* (2006) no. 254, points out that *I.Beroia* 41 also concerns the involvement of the Imperial administration in water management in a Macedonian city.

[Τ]ι. Κλαύδιον Τι. υἱὸν Σεργίαν Ἀντωνεῖνον, ἐπί-
τροπον Σεβαστοῦ ἑπαρ-
4 χειῶν Βρετανίας, Μακε-
δονίας, εἰκοστής κληρονο-
μῶν Γαλλίων, Γερμανίων.

ἑπαρχον εἰλης Ταυριανῆς,
8 χειλιάρχον σπειρῆς Ἀ-
Σπανῶν μειλιάριας, ἑ-
παρχον χόρτης Β' Γα-
λατῶν, ἐπιμεληθέντα
12 τῆς εἰσαγωγῆς τοῦ ὕδατος

1/2. This procurator is also mentioned in an unpublished Latin inscription dating to Hadrian's reign, Souris.

602. Beroia. Gymnasiarchic law, ca. 180-150 B.C. *I.Beroia* 1; SEG XXVII 261; XLIII 381. The criteria for admission to the gymnasium (B LL 26-30) are discussed by J. Köbes, in *Das hellenistische Gymnasium* (cf. our lemma no. 1849) 238-240, and I. Weiler, *ibid.* 39/40. P. Fröhlich, *op.cit.* (cf. our lemma no. 1871) 148-151, discusses the function of the ἐξετασταί (A LL 5-11). D. Kah, *ibid.* 82, infers from the fact that the Macedonian king is not mentioned in this text that it postdates the battle of Pydna. This is rejected by M.B. Hatzopoulos, *ibid.* 95-96, on the basis of the prosopography [cf. below].

A. Giovannini, in *Poleis e politeiai* 473-490, summarizes the content of this document and discusses the interpretation of two passages and the date. 1) The phrase ἐπεγδοῦσθαι δὲ μηδὲν ἐξέστω τῶν ὑπὸ τὰ τριάκοντα ἔτη τοῦ σημείου κειμένου, ἐὰν μὴ ὁ ἀφηγοῦμενος

συνχωρήσῃ (B.L.L. 1-2) was interpreted by P. Gauthier and M. Hatzopoulos (cf. *SEG XLIII* 381) as referring to the opening hours of the gymnasium; according to G.-H., only persons younger than thirty years were allowed to exercise in the gymnasium; when the sign was lowered, they needed a special permission. According to G., also men older than thirty years had access to the gymnasium: this passage regulates alternating opening hours for those younger and older than thirty years (476/477). 2) The phrase ἀκοντίζειν δὲ καὶ τοξεύειν μελετάτων οἱ τε ἔφηβοι καὶ οἱ ὑπὸ τὰ δύο καὶ εἰκοσὶν ἔτη καθ' ἑκάστην ἡμέραν, ὅταν οἱ παῖδες ἀλείφονται (B.L.L. 10-13) does not mean that the ephebes and the young men exercised in javelin and bow after the boys had finished their exercise (G.-H.); it stipulates that they had to exercise in these weapons, while the boys exercised in wrestling and in pankration (ὅταν οἱ παῖδες ἀλείφονται) in a different room – in the palaistra (477-479). [But ὅταν δὲ τὸ σημεῖον ἀρῇ in the same text (B.L.L. 3) clearly means 'after the sign has been raised', and not 'while the sign is being raised'; the use of ὅταν + aorist in the text makes G.'s interpretation unlikely. Chaniotis]. 3) G. argues that there is no conclusive evidence, which supports a date of this document in the period of the Antigonids. There is no secured attestation of the πολιτάρχαι in Antigonid Macedonia. There is no evidence for a στρατηγός (or ἐπιστράτηγος; see below) as an elected magistrate of administrative units under the Antigonids. The decree of Morrylos, which mentions the eponymous στρατηγία (*SEG XXXIX* 606) should be dated to the period of the four Macedonian Republics, since it is contemporary with the honorary decree for Alketas (see our lemma no. 610), which G. dates to 131/30 B.C. If Κάλικπος Ἱπποστράτου, one of the men who compiled the gymnasiarchal law, is the son of the officer Ἱπποστράτος Καλίκπου in *SEG XLVI* 729 = *I.Beroia* 4 (223 B.C.), and served as an officer under Perseus in 168 B.C. (Livy 44.28.1) he must have been born between 240-210 B.C. It cannot be excluded that he returned to Beroia after the end of the monarchy and was politically active there. The gymnasiarchal law refers to γυμνασιαρχικοὶ νόμοι in other Macedonian cities. This should not be interpreted as a reference to a royal διάγραμμα. The style of government under the Antigonids (cf. *Syll.*³ 459 = Hatzopoulos, *Macedonian Institutions* II no. 8; *IG X.2.1.3* = our lemma no. 618 bis) makes it improbable that Beroia adopted a gymnasiarchal law without any reference to the royal διάγραμμα or the king. Consequently, although the gymnasiarchal law of Beroia may follow regulations which date to the Antigonid period, it is not directly related to the law of Amphipolis (*SEG XLII* 369; 183 B.C.). It was issued after the establishment of the Macedonian Republics as an expression of the freedom of the Macedonian cities. The military training of the citizens had become necessary because of the attacks of barbarian tribes (479-489). 4) In A.L. I, G. suggests reading ἐπιστратηγούντος (ἐπὶ στρατηγούντος, G.-H.). The combination of ἐπὶ with a participle to designate an eponymous magistracy is unattested; ἐπὶ Ἀνοχίδα καὶ Κεφάλω δομιουργούντος in *IG IX*².1.138 is not an exact parallel (481 note 9).

603. Beroia. Letter of king Antigonus Doson (?) to Beroia and list of men, August 223 B.C.? *I.Beroia* 4; *SEG XLVI* 729. In light of our lemma no. 612, M.B. Hatzopoulos, *BE* (2006) no. 251, restores in L. 22 Αἰκκίου (instead of Αἰκκίου or Δικκίου).

604. Beroia. Edict of the proconsul L. Memmius Rufus concerning the funding of the gymnasium, ca. 100-150 A.D. *I.Beroia* 7. C. Kokkinia, in *Roman Rule and Civic Life* 39-45, analyses the proconsul's message to the city; comment on the connotation of ἀνακχωρήκων (A/B L. 3): 'remote', 'mean', 'ungreek'. The governor presents himself as a true 'champion of Greek paideia'. On 45 note 23 K. suggests, on stylistic grounds, that frs. C+D belong 'to a second document that, together with A+B, was part of a dossier concerning the gymnasium' and were engraved on a separate stele. Cf. our lemma no. 1872. [See now P.M. Nigdelis - G.A. Souris, *Ανθύπατος λέγει. Ένα διάταγμα αυτοκρατορικών χρόνων για το γυμνάσιο τῆς Βέροιας* (Thessaloniki 2005), which will be presented in *SEG LV*.]

605. Dion. History. M.B. Hatzopoulos - M. Mari, in *L'Ilyrie* IV 505-513, compare the development of the sanctuaries of Zeus at Dion and Dodona, pointing to their position on routes of transhumant shepherds and their role as 'national' sanctuaries of the Macedonians and the Epirotes, respectively, and as meeting places; on 509 reference to inscriptions (royal letters and honorary inscriptions) that show Dion's significance for Macedonian identity and self-representation (*SEG XLVIII* 780, 782/783, 785; *XLIX* 697). While the festival of the Νάια at Dodona acquired a Panhellenic status in the Hellenistic period, the Ὀλύμπια of Dion remained a local Macedonian festival.

606. Kalindoia. Invocation for the protection of a temple, 87 A.D. Marble plaque with frame, found in a cult building (outside room Γ) interpreted as a Sebasteion. Ed. pr. K. Sismanidis, *AEMO* 18 (2004) [2006] 217/218 (ph.). Cf. M.B. Hatzopoulos, *BE* (2006) no. 253; M.-Y. Perrin, *An.Ép.* (2004) [2007] no. 1329; J. Mylonopoulos, *EBGR* (2004) [2007] no. 251 (translation). The text reports that Mysta and her children, Isidoros and the younger Mysta, financed the erection (of part) of the Sebasteion in which statues of members of their family were dedicated. During the public inauguration of the temple the citizens of Kalindoia were implored to take care of the building (ed.pr.); the inscription seems to record this ritual (M.).

ἐτους ηἱρ' ἐνευχόμεθα τὴν τῶν Σεβαστῶν
τύχην τοῖς πολέταις ἡμῶν Φλά-
ουιοι Μύστα καὶ Εἰσίδωρος καὶ Μύστα νε-
ωτέρα τὰ τέκνα πρόνοιαν ποιέσθαι τοῦ
ναοῦ ἐν ᾧ τὸ γένος ἡμῶν ἀνάκειται ὃν κα-
τεσκευάσαμεν ἐκ θεμελίων ἐκ τῶν ἰδι-
ων ὅπως μένῃ ἀκατάφθορος

1 The 118th year of the Actian era (87 A.D.), ed.pr. II 2: τύχην = Genium, P. II 2-3. For Flavia Mysta see M.B. Hatzopoulos - L.D. Loukopoulou, *Recherches sur les marches orientales des Tenenides* (Athens 1992) 84 no. K6, H. II 5-6. the building works concern the reconstruction of the building, destroyed in ca. 50 A.D.; the inscription refers most probably to rooms Γ and Δ of the cult building, since they can be dated to the Flavian period, ed.pr.

607. Keletron (area of: Psalida). Inscribed tiles, undated. C.Tsountaris, *AD* 54 B2 (1999) [2006] 645. reports the discovery of tiles, on which worshippers had inscribed their names, in a sanctuary at Psalida (west of Kastoria, ancient Keletron). He mentions one name on a tile: Μενέλαος

608. Leukopetra. Corpus: society, religion, culture. After summarizing the content of *Leukopetra* (cf. *SEG* L 597), M.Hatzopoulos, in *L'hellénisme* 45-53, observes that only two among the 430 persons attested in these inscriptions are also known from the inscriptions of Beroia; they were probably priests. The priests and curators of the sanctuary probably belonged to a small circle of important families. Most of the worshippers were inhabitants of Beroia and to a small circle of important families. Most of the worshippers were inhabitants of Beroia and villages in its territory, but pilgrims from Elimaia, Eordaia, Aigeai, Mieza, and Kyrrhos are also attested. H. discusses the very diverse social origin of the worshippers: sacred slaves, manumitted slaves, soldiers, an οἰκονόμος of Beroia, the daughter of a bouleutes, a slave. Most worshippers dedicated a single slave. The date of the festival (late October/early November) suggests that the worshippers included transhumant shepherds. The use of Latin is limited to a few terms (κρατισπιανός, ἡβοκάτος, αὐκτωρ, τούτωρ, κουρατορεύω, κουράτωρ, ῥεγίων, νῶναι). The use of Roman names is very limited. Most slaves were of Macedonian origin. As regards the impact of the Constitutio Antoniniana, it varied according to social position. The holders of priestly and administrative offices already possessed Roman citizenship. Before 212 A.D., the ratio between Roman citizens and peregrini among the dedicators of slaves, who mostly came from the rural territory of Beroia, was 23 to 29 – as opposed to the ratio between Roman citizens and peregrini in Beroia in the same period (109 to 58). The decree of the governor M.Ulpianus Tertullianus Aquila, which is often mentioned in the acts of dedication, may have aimed to decrease the contradictions between the traditional norms of manumission and the new status of persons after the Constitutio Antoniniana. H. suspects that in Macedonia the manumission of slaves through dedication originates in the service of boys and girls in the sanctuary of a goddess, who was regarded as kourotrophos [on the nature of these consecrations of slaves (manumission or dedication?) cf. *SEG* L 597 and Lj 777 and 833, Chaniotis]. Cf. also our lemma no. 596

609. Mesokomi Serron. Epitaph of Artillis (?), Hellenistic period. Upper part of a stele handed in by an inhabitant of Paralimni, found in Mesokomi. M.Valla, *AD* 54 B2 (1999) [2006] 700. ΑΡΤΙΑΙ

610. Morrylos. Honorary decree for Alketas, 205/4 B.C. (or 131/0 B.C.). *SEG* XXXIX 605. A.Giovannini, *art.cit.* (cf. our lemma no. 602) 482/483, identifies the ἡγούμενοι (L. 4), for whose reception Alketas had spent large sums, with Roman magistrates (cf. *Syll.* 748). Consequently the 17th year cannot be the 17th year of the reign of Philip V (205/4 B.C.), but refers to the end of monarchy (131/0 B.C.).

611. Paralimni Serron. Epitaph, Imperial period. Stele handed in by an inhabitant of Protokomi, found in Mesokomi. M.Valla, *AD* 54 B2 (1999) [2006] 700, reports that it has a text of 5 lines.

612. Pentavrysos (Orestis). Epitaph of Machatas, ca. 350 B.C. Stele with moulding found in a cemetery at Pentavrysos (near Kastoria). Ed.pr. C.Tsountaris, *AEMG* 16 (2004) [2006] 689 (ph.): Μαχάτας Ἀκκάρου

613. Philippi (area of: Palaiochori). Epitaph (?) of the musician Neikaia, 2nd/3rd cent. A.D. Dimitris, *H Μακεδονία* 979; Philippi II no. 647 I.E.Stefanis, *Διονυσιακοὶ Τεχνίται* (Herakleion 1988) no. 1806. In a study of the musical instrument νάβλα represented on a new grave monument from Dion with a Latin inscription (D.Pandermalis, *AEMG* 8 [1994] 134/135), C.Vendries, *BCH* 128/129 (2004/2005) [2006] 469-502, briefly discusses this text (499/500; dr.) and the distinction between the terms κιθαρίστρια and ναβλίστρια. On 486 brief reference to the representation of a κιθαρίστρια in *IG* II² 9324 (dr.).

614. Pontokomi Kozanis. Inscribed kylix, early 5th cent. B.C. Fragment of an Attic kylix found in a building at Βρύση near Pontokomi Kozanis; graffito inscribed after firing. Ed.pr. G.Karamitrou-Mentesidi, *AD* 54 B2 (1999) [2006] 636 (ph.), who points out that this may be the earliest epigraphic attestation of a Macedonian name in Macedonia: Μαχάτα

615. Pydna. Dedication to Eileithyia, ca. 350-325 B.C. Upper part of a limestone base with moulding; found reused in a grave. Ed.pr. P.Chrysostomou, *Eulimene* 4 (2003) 146-148 (ph.). The cult of Ἄρτεμις Εἰλειθυία is attested in Macedonia, but this is the first attestation of a separate cult of Εἰλειθυία. Her sanctuary was probably located in the northeast part of Pydna (ed.pr.). For another find from this sanctuary, see our lemma no. 616.

Μεγαράτα Εἰλειθυία

616. Pydna. Dedication, Hellenistic period. *SEG* XXXIV 672. Republished by P.Chrysostomou, *Eulimene* 4 (2003) 147/148, who provides a description (fragment of a marble table; stele, *SEG*), information about the finding place (in the remains of a Hellenistic building in the northeast part of Pydna), and a restoration: [ἰ]ερὴ[εὐσσα]

617. Serrai. Honorary inscription for Rebilus, 1st cent. A.D. Three fragments of a marble stele broken on top and bottom; of unknown provenance. The two joining frs. A+B were copied by C.Edson in 1937 in the Gymnasium in Serrai; fr. C was copied by him in 1938 in the

- 8 πεμφθέν ὑπ' αὐτῶν εἰς ἀπ[ά]-
σας τὰς μετεχούσας πόλεις κ[αὶ]
ἐθνη τοῦ Πανελληνίου κυρ[ω]-
θέν ὑπὸ τοῦ αὐτοκράτορος νν
vacat πολιταρχούντων vacat
12 Γν[αίου]· Δομντίου Θράσωνος τὸ β' vacat
Τι[ίου]· Νουμισίου Μακρέινου τοῦ κα[ί]
vacat Πρεμιγένους vacat
16 Ἀλεξάνδρου Ἀπολλειναρίου vacat

619. Thessalonike. Dedication of columns to Theos Hysistos, 66/67 A.D. *IG X.2.1.70*. K. Gutzwiller, *art.cit.* (cf. our lemma no. 523) 388-390, reprints this text (English translation), identifying the dedicant Ἐρεννία Πρόκλα with the composer of an epigram at Thespiæ (our lemma no. 523). As the inscribed column was found near the sanctuary of Sarapis, G. suspects a cultic association between the cult of Θεὸς Ὑψίστος, worshipped by συνκλιταί (cf. *IG X.2.1.68/69*), and that of Sarapis, also worshipped by συνκλιταί (*IG X.2.1.58*). Ritual banquets were common in both cults.

620. Thessalonike (area of: Pylaia). Epitaph, undated. Marble stele found reused in a Hellenistic farmhouse at Pylaia, originally from the cemetery (early 4th-early 3rd cent. B.C.). Mentioned by M. Tsimbidou-Avoniti, *AD 54 B2* (1999) [2006] 531; no text.

THRACE

621. Thrace. History in the 1st cent. B.C. C. Preschlenov, *Godishnik na Departament Arheologija - NHU 4/5* (2000) 225-234 (in Bulgarian; German summary), discusses the relations of the Greek cities of the Bulgarian coast of the Black Sea (Apollonia Pontica, Mesambria, Odessos) to Mithridates VI, the Romans, and rulers of the Odrysians and the Sapians. P. adduces many inscriptions: *IGBulg* I² 12, 13 (ph.), 43, 43 bis, 46, 47 bis, 57, 58 (ph.), 160, 314a (ph.), 315, 322-326, 344 (ph.), 378, 392 (ph.), 395 quater (ph.), 399, 402; *IGBulg* II 743; *IGBulg* V 5011

621 bis. Thrace. History and religion. See our lemma no. 657.

622. Thrace. Jewish inscriptions. *IJO* I 37-55 nos. Thr1-5 (ph.) presents the Jewish inscriptions from Thrace (Philippopolis, Bizye, Perinthos, Assenovgrad): *SEG XXXIX* 663 (Thr1/2); *IGBulg* III 1432 = V 5530 (Thr5); *I Perinthos* 228 (Thr4); *CIJ* I² 692 (Thr3).

623. Thrace. Language. M. Slavova, *Phonology of the Greek Inscriptions in Bulgaria* (Stuttgart 2004), presents a thorough study of linguistic phenomena observed in the inscriptions contained in *IGBulg*. She discusses Ionic forms (15/16), the representation of vowels (18-58), diphthongs (59-75), and semivowels (76-81), phenomena related to vowels (syncope, hyphaeresis, apocope, anaptyxis, prothesis, assimilation, contraction; 82-90), the representation of consonants (91-114), other phenomena related to consonants (assimilation and dissimilation, haplology, metathesis; 115-118), and the phonology of the sentence (consonants in sandhi, vowel-junction); cf. ead., *Thracia* 15 (2003) 269-278. We single out her remarks on individual inscriptions (all references are to *IGBulg*). I² 403: S. reads ἱητρᾶ, the Ionic form of ἱατρᾶ (36; ἱατρῶ), *IGBulg* I² 422: S. explains the name Ἀλπῶλης as a derivative of ἄλπιστος and ἄλπαλον (116). IV 2036: The form ἱστροτιώτης (L. 2) is not certain; the first two letters may be the end of a personal name starting in L. 1 (86) [this is unlikely; the name in L. 1 (Ἀὐ Μέρτι.) cannot end in L. 2, unless we assume a scribal error (Μέρτιος for Μέρτις - Μέρτιος), and it is impossible to restore a second cognomen; for the prothetic iota see, e.g., *SEG LIII* 1514, 1533, 1543, Chaniotis]. For a review see A. Martin, *AC* 75 (2006) 485/486. Cf. L. Dubois, *BE* (2005) no. 369.

624. Thrace. The Odrysian kingdom and the Greek cities. C. Veligianni-Terzi, *Οἱ ἐλληνίδες πόλεις καὶ τὸ βασίλειον τῶν Ὀδρυσῶν ἀπὸ Ἀβδήρων πόλεως μέχρι Ἰστροῦ ποταμοῦ* (Thessaloniki 2004), presents a thorough study of the history of the relations of the Greek cities of Thrace (especially Abdera, Ainos, Apollonia, Bisanthe, Byzantion, Dionysopolis, Histria, Kallatis, Maroneia, Mesembria, Odessos, Perinthos, Selymbria, Tomis) with the Odrysian kingdom ca. 478-341 B.C. (English summary). She discusses inter alia the foundation of Greek colonies in this area (33-58); the relationship of Greek cities with the Athenian Empire (59-115); the history of the Odrysian kingdom under Teres I, Sitalkes I, and Seuthes I (116-141); the history of this area during the Lacedaemonian hegemony (143-173); the history of the Odrysian kingdom under Amadokos I, Seuthes II, and Hebrayzelmis (174-200); the relations of the Greek cities of this area with Athens during the Second Athenian League (201-260; on 201-214 discussion of *IG* II² 41 = *Staatsverträge* 256; *IG* II² 43 = *Staatsverträge* 253; *IG* II² 77 + add. and 218); the relations of King Philip II with the Odrysian kingdom (261-299; on 267 reference to *IG* II² 127 = *Staatsverträge* 309); and the extension of the rule of Kotys I and his successors (300-324). Although this study is primarily based on literary sources, V. makes ample use of the epigraphic and numismatic material. Among her discussion of inscriptions, we single out the discussion of the following inscriptions and groups of inscriptions: the Athenian tribute-quota lists concerning the θράκιος φόρος and the Ἑλλησπόντιος φόρος (79-115); the Athenian honorary decree for Hebrayzelmis (*IG* II² 31; 196-199); the Athenian honorary decree for Philiskos of Sestos as evidence for Athenian presence in Chersonesos ca. 355/4 B.C. (*IG* II² 133; 244); epigraphic evidence for Athenian cleruchs in

Chersonesos ca. 352/1 B.C. (IG II² 228 and 274; 245); the treaty between Athens and Berisades, Amadokos II, and Kersobleptes, which V. dates to 358 B.C. (not 357 B.C.) and associates with Athenodoros (cf. Demosthenes 23.175-177) and not Chares (IG II² 126 = *Staatsverträge* 303; 248-260) [we will provide a more detailed summary of V.'s reconstruction in SEG LV, Chaniotis]. See also our lemma no. 648 bis.

625. Thrace. Roman Thrace. Using primarily the evidence provided by coins of Anchialos, Hadrianopolis, Marcianopolis, Pautalia, and Philippopolis, M. Horster, *ZPE* 147 (2004) 247-258, identifies the following provincial governors of Thrace during the reign of Commodus: Claudius Bellicus (ca. 176/7-183/4 A.D.); Suellius Marcianus (ca. 180-182/3 A.D.); Claudius Attalus (ca. 181-183/4 A.D.); Tullius Castus (attested in 184 A.D.); Caecilius Maternus (ca. 186-189 A.D.); Aemilius Iustus (ca. 188-192 A.D.); Caecilius Servianus (ca. 190-192 A.D.). M. Tačeva, *Macht und Gesellschaft in den römischen Provinzen Moesia und Thracia* [I.] (Sofia 2000-2004; in Bulgarian; German summaries in the second volume), assembles a selection of her studies on Roman Thrace (cf. the summaries in previous volumes of SEG); see A. Avram, *BE* (2006) no. 259.

626. Abdera. Institutions. L. Loukopoulou, M.-G. Parissaki, in A. Moustaka et al. (edd.), *Klaxomenai, Teos and Abdera: Metropolis and Colony* (Thessaloniki 2004) 305-310, give a brief overview of the epigraphic evidence for the relations between Teos and Abdera, focusing on the similarity of the institutions of the two cities. Cf. our lemma no. 1208.

627. Ainos. Amphoras. C. Karadima, in *Transport Amphorae and Trade*, 155-161 (ph.), summarizes the results of excavations at Ainos, which have yielded ca. 100 stamped amphoras of local production (5th-3rd cent. B.C.), and gives a catalogue of stamped amphora handles. The symbols that appear on the stamps are similar to those on the local coins. In addition to the 22 stamps listed below, K. mentions two further names that appear on stamps: Διότιμος and Πολυτίμορος. Πολυτίμορος is connected with the mythical king Poltys (cf. Πολυτοβρία, the earlier name of Ainos). The amphoras of Ainos had a limited distribution in the northeastern Aegean (Amphipolis, Abdera, Doriskos, Maroneia, Mesembria, Plotinopolis, Thasos, Ilion), in the Black Sea (Odessos, Bizone, Tyras, Myrmekion, Pantikapaion), and appeared sporadically in Athens, Corinth, and Delos. The stamps of the following catalogue were found in Doriskos (4/5, 7/8, 13, 15, 18), Makri (6, 9, 11/12, 14, 17, 19, 21/22), Maroneia (1-3), Mesembria (20), Plotinopolis (16), and Thasos (10). See also Y. Garlan, *REG* 120 (2007) 187 no. 110.

1/2) Αἰνιεύον caduceus; 3) Κλέλυμῆλινος caduceus; 4) Διόννος goat; 5) Διωνυσόδωρος caduceus; 6) [...] Hermes koanon on a throne; 7) Ἀλκαῖος Hermes koanon on a throne; 8) Ἀθαινῆς grapes; 9) Ἀθαινῆς cluster, ivy wreath; 10) Διφίλιος cluster, ivy wreath; 11) Παρμέ[ων] ivy wreath; 12) Ἀλκαῖος cluster, caduceus; 13) Ἀθαινῆς caduceus, amphora; 14) Ἀθαινῆς amphora; 15) Διόννιος thyrsos, cornucopia; 16) Μετρούδαρος thyrsos, cornucopia; 17) Ἡρακλείδα dolphin; 18) Ἀλκαῖος caduceus, monogram Γ; 20) Ἡρακλείτω caduceus; 21) Α, 22) Αντί[...]

[5. A type for Διωνυσόδωρος?, Chaniotis]

628. Alexandrovo. Epitaph of Kozimases, 4th/3rd cent. B.C.? Inscription engraved near a pictorial graffito (head of a young man), incised on wall-paintings in the interior of a grave at Alexandrovo (near Haskovo). Ed. pr. G. Kitov, *Arheologija (Sofia)* 45 (2004.1/2) 45/46 and 51 (in Bulgarian; English summary), based on a reading provided by V. Gerassimova. K. dates the inscription to the period of the construction of the grave (4th cent. B.C.) and interprets the graffito as the auto-portrait and signature of the painter. According to Gerassimova *χρηστός* is used in the meaning 'master'. M. Sève, *BE* (2005) no. 83, associates the graffito with a secondary inhumation and suggests lowering the date (1st cent. A.D.). N. Sharankov, *Archaeologia Bulgarica* 9 (2005.1) 29-35 (dr.; ph.), confirms the date of the graffito (late 4th/early 3rd cent. B.C.), corrects its reading, and plausibly rejects Gerassimova's speculations on its meaning. The adjective *χρηστός* has its usual laudatory meaning in epitaphs. The graffito was inscribed years or decades after the completion of the tomb by an anonymous man (a Thracian?) who commemorated (with portrait and laudatory epithet) a deceased friend.

Κοζιμασις ἡ χρηστός

Κοζιμασις, ed. pr.; Κοζιμασις, Sharankov, who provides many examples of Thracian names with the elements Κοζι-/Κοσι-/μασις/-μασις [cf. Κοζιμασις (SEG XXIV 614) and its variant Κοσυμασις (SEG XLII 582 C L 32), D. Dana (per ep.)].

629. Apollonia Pontica. History, topography, religion. D. Nedev - K. Panayotova - M. Giuzelev, in *Ancient Greek Colonies* 195-155, give an overview of the history of settlement, the political history, and the cults of Apollonia Pontica (7th-1st cent. B.C.), adducing numerous inscriptions, inter alia SEG LII 658, 662-689; *IGBulg* I² 154, 184, 203 bis, 307, 312, 322 ter, 334 nov., 353, 355, 363, 388 bis, 389, 391/392, 395 bis-quater, 398, 399, 401, 403, 469; V 5133, 5155. They support the location of the temple of Apollo on the island of St. Kiriak.

630. Apollonia Pontica. Dedication to Aphrodite, ca. 450-425 B.C. Base of a skyphos with graffito; found in a sanctuary in the southeastern part of the Skamni peninsula. Mentioned by D. Nedev, *art. cit.* (cf. our lemma no. 629) 102 (text). Cf. M. Oppermann, *op. cit.* (cf. our lemma no. 657) 311 note 833: *Ξαμόν ανέθηκεν Ἀφροδίτῃ Συρίῃ*

[Iaito, probably a female name (Ξαμώ), Chaniotis]

631. Apollonia Pontica. Dedication to Hekate, 3rd/2nd cent. B.C. Statue base found in a sanctuary of Hekate on the Skamni peninsula. Mentioned by D. Nedev, *art. cit.* (cf. our lemma

no 629) 121 (text). Cf. M. Oppermann, *op.cit.* (cf. our lemma no. 657) 323 note 2655: Ἀρτεμίδωρος Ἐκάτη

632. Apollonia Pontica (area of: Shiloto). Dedication to Apollo Eptaikentos, Roman Imperial period. Statue of Apollo Mousagetes found in a sanctuary of the Thracian Rider on the hill Shiloto in the bay of Burgas. I. Karayotov in *Burgas – vechnoto pristanishte* (Burgas 2000) 58–60; non vidimus; cf. *SEG* LIII 643(2). M. Giuzelev, *art.cit.* (cf. our lemma no. 629) 116, [erroneously] reports that the statue was dedicated to Ἀπόλλων Επταικεντος [it is a dedication by Ἀπολλώνιος Επταικενθου, (*SEG* LIII 643(2), Avram)].

633. Apollonia Pontica. Ostrakon (?), 2nd cent. B.C. Ostrakon with a graffito found in the Hellenistic settlement at Sozopol. Mentioned by D. Nedev, *art.cit.* (cf. our lemma no. 629) 122: Ἀρστέιδης (sic)

634. Apollonia Pontica. Inscribed tile, undated. Tile found during an underwater survey at the mouth of Ropotamo River. Mentioned by M. Giuzelev, *art.cit.* (cf. our lemma no. 629) 111: Ἀπολλ.

[Ἀπολλ[ωνιστῶν], Chaniotis.]

635. Bisanthe. Epitaph of Dionysophanes and Poseidippos, late 4th cent. B.C. Gray-white marble stele with relief representing a boar hunt with two overlapping horsemen moving to the right; one of them has a petasos on his head; the rider in the foreground is about to thrust a spear (missing); beneath the forelegs of the horses a prostrate boar; the stele was originally decorated with a pair of rosettes above the relief; above the rosettes an inscription. Found at Barbaros, 10 km southwest of Tekirdağ; now in the Archaeological Museum of Tekirdağ. Ed.pr. I. Delemen, *EA* 37 (2004) 189–195 (ph.), with discussion of scenes of boar hunt in Attica, Thrace, and Asia Minor; ed.pr. considers the stele as a strongly Atticizing work and dates it to the late 4th cent. B.C. on the basis of letterforms and style.

Διονυσιοφάνης. | Ποσειδίππος | Πολυδιόγγου

Ed.pr. discerns a stichedon style [not confirmed by the ph.] li 3. Πολυδιόγγου, ed.pr. (no further comments) [this included in *EGPN* IV, s.v. perhaps Πολυδιόππου on the ph., Pleket].

636. Constantinople. Stamped tiles, 4th–6th cent. A.D. *SEG* LIII 652. We presented J. Bardill, *Brickstamps of Constantinople* (Oxford 2004), in *SEG* LIII with the wrong

publication date (2003, instead of 2004). For reviews see R. Ousterhout, *ByzZ* 98 (2005) 575–577 and J.-P. Sodini, *REByz* 63 (2005) 225–232.

637. Doriskos. Amphoras. For stamped amphoras from Ainos found at Doriskos see our lemma no. 627.

638. Kabyle. Building inscription, January 309–spring 310 A.D. *SEG* XLII 646 b. In a study dedicated to the title *filii Augustorum* given to Maximinus Daia and Constantine in November 308 A.D., A. Stefan, *AntTard* 12 (2004) 285–288 no. 9 (French translation), republishes this text. We record the main differences from *SEG*. LL. 4–7: [Γαλ(ερίου) Οὐαλ(ερίου) | Μαξιμ[ίνου] Καίσαρος [καὶ Φλαουίου Οὐαλ(ερίου) | Κωνσταντίνου υἱῶν] βασιλ[έων καὶ τῆς δεσποίνης ἡμῶν Γαλερίας Οὐαλ(ερίας) Σεβαστῆς] ([Κωνσταντίνου υἱῶν βασιλ[έως καὶ βασιλίσσης ἡμῶν Γαλερίας Οὐαλ(ερίας) ...], *SEG*); L. 12: δεκα[πρώτου] (δὲ καὶ Π[...], Velkov apud *SEG*; ΔΕΚΑΠ, *SEG*); L. 14: [...]Ξ [εὐτυ]χῶς ([...]X [εὐτυ]χῶς, *SEG*). This is the first attestation of δεκάπρωτοι in Thrace. S. comments on the title υἱοὶ βασιλ[έων] (cf. *filii Augustorum* (cf. *An.Ép.* [1986] no. 656 b; our lemmata nos. 650, 811 ter, and 1214). Only Maximinus Daia has the title Καίσαρ in order to express his opposition against the title *filii Augustorum*. Cf. M.-Y. Perrin, *An.Ép.* (2004) [2007] no. 1301.

639. Kresna (near Blagoevgrad). Dedication to Hera Sonketene, ca. 50–70 A.D. Ed.pr. M. Ivanov, *Arheologija (Sofia)* 45 (2004.1/2) 83–86.

Ἥρα Σον[κη]τηνῇ Διουζιῆς Δημοσθένους στρατηγὸς Δοθηλητικῆς πεδιασίας

For the epithet of Hera cf. *IGBulg* IV 2142 [Δονθη- for Δενθη- seems to be new, Avram].

640. Maroneia. Honorary inscription for the emperor Hadrian, 132 A.D. *SEG* XLIX 886. Republished by S. Doukatas, *AD* 54 B2 (1999) [2006] 731 no. 1, with minor changes (LL. 3/4: μέλ[ιστος, not [μέ]λ[ιστος]; L. 5: πατρί[δος], not πατρίδος). Not in *I.Thrac.Aeg.*

641. Maroneia. Honorary epigram for a magistrate, 3rd cent. A.D. Lower part of a marble plaque found in the early Christian basilica at Paliochora Maroneias. Ed.pr. S. Doukatas, *AD* 54 B2 (1999) [2006] 732 no. 4 (text in majuscules). Republished in *I.Thrac.Aeg.* 397/398 no. E217 (ph.), with commentary; dated in the 2nd/3rd cent. A.D. (the ligatures and the letterforms suggest a date in the 3rd or early 4th cent. A.D.), Chaniotis.]

[-----]
[-----]λήτου ἐν Μαρων[ί]-

[τ]αῖσιν ἄριστον [ἔ]νεκεν
[ἔ]νεκεν εὐδικίας, ἀγαθὸν

All Ep.; in fine, one expects ἐκ [τῶν τῆς πόλεως προσόδων (or χρημάτων or πόριον)]. S. Follet in *An. Ep.*, ἐκ [θεμελίων] or ἐκ [τῶν ιδίων]. Avram.

648 bis. **Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C.** *IGBulg V 5557 ter; SEG XLIII 486; LII 710 ter**. C. Veligiani-Terzi, *op.cit.* (cf. our lemma no. 624) 313-324, summarizes the content of this text (on 324 the text of LL. 3-38) and discusses it as evidence for the relations between Greek cities and Odrysian kings. We and summarize her main observations. An identification of the successor of Kotys I with either Amadokos I or Kersobleptes is not certain (317). Apollonia (L. 32) must be Apollonia Pontica (318). Pistiros was not a polis but an emporion, not on the Aegean coast but in the inland of Thrace (318/319). The term ἐμπορίτης probably refers to Greek merchants, citizens of Maroneia, Apollonia, and Thasos, present in Pistiros (319-321). The text shows the strong trade activity of Greek merchants, especially from Maroneia, in Thrace.

649. **Perinthos. Epitaph of Victorius Sabinus, 2nd/3rd cent. A.D.** *I. Perinthos 80; IGR III 80; ILS 9476*. F. Bérard, *CCG 15* (2004) 362-369, reprints this text and argues that Βικτωρίος Σαβείνος was active in Thrace as φρουμεντάρης (viz. Αὔγουστος (viz. Αὔγουστος) χώρος Λουβουνοῦ (not Λου(γδ)σόνου. *I. Perinthos*). The word χώρα does not designate his place of origin (LL. 10/11: πόλεως Οὐλοκασσίνου, i.e. Rouen), but the area where he was serving; not Lugdunum, but a site in Thrace. The representation of the lance of an officialis in his epitaph suggests that he served in the *officium* of a provincial governor of Thrace.

650. **Perinthos (area of: Çizmetarla). Milestone, 308-310 A.D.?** *SEG XLVIII 913; I. Perinthos 290*. Republished by A. Stefan, *art.cit.* (cf. our lemma no. 638) 282/23 no. 6, who dates this inscription between January 309 and May 310 A.D.

651-653. **Philippopolis. Various inscriptions.** Inscriptions found in the Hellenistic-Roman Agora. Ed.pr. E. Kessyakova, *Annuaire du musée archéologique, Plovdiv 9* (2004.2) 11-27.

651: 11/12 (ph.). **Mason's mark (?), 3rd/4th cent. A.D.** Abbreviated name written on several marble blocks from the Agora (a mason or an entrepreneur?): Κλο(δίου)

652: 19/20. **Names, 2nd cent. A.D.** Names written on the plinths of five column bases in portico N of the agora [topos inscriptions?]. Chaniotis; possibly the praenomen and nomen of the same person (Gnaeus Munatius). Avram]. 1) Γναίου; 2) Μουνγ(ίου)

653: 27 (ph.). **Graffiti on lamps, undated.** Graffiti on two terracotta lamps from the agora [owner's inscriptions rather than signatures?]. Chaniotis]. Μόδικου

654. **Philippopolis. Signatures on lamps.** In a study of lamp production in Roman Philippopolis, ed.pr. M. Bospachieva, *Godishnik na Departament Arheologija - NBU 4/5* (2000) 248-263 (in Bulgarian; English summary), presents a catalogue of lamps (mainly imported) found in Philippopolis and its vicinity (251-255 nos. 1-40; ph.). Three lamps are signed: 1) 'Ελπιδοφόρου (7 and 9); 2) Εὐτυχ. (13); 3) Πιρεΐθου (19).

654 bis. **Plotinopolis. Amphoras.** For stamped amphoras from Ainos found at Plotinopolis see our lemma no. 627.

655. **Stryme. Epitaphs.** *SEG LIII 695/696* The discovery of these epitaphs is mentioned by D. Terzopoulou, *AD 54 B2* (1999) [2006] 715 (ph.)

MOESIA

656. **Moesia. Grave monuments.** S. Conrad, *Die Grabstelen aus Moesia inferior. Untersuchungen zu Chronologie, Typologie und Ikonographie* (Leipzig 2004), is a systematic study of the grave stelai of Moesia Inferior (primarily Odessos, Dionysopolis, Kallatis, Tomis, Histria, Halmyris, and Nikopolis). After a general introduction to the history and geography of this province (1-15), C. gives an overview of the funerary practices and the types of funerary monuments (16-24) and discusses the dating criteria (24-33; service of Roman military units, onomastics, letterforms) and the typology of the Greek and Roman grave stelai (35-57). The main part of the book is dedicated to the iconography of the stelai (57-98; funerary banquets, riders and horses, standing and seated individuals and groups, portraits, soldiers, gladiators, professionals, funerary symbols), technical aspects (99-100), and the social status of the occupants of the grave monuments (citizens, soldiers, colonists, slaves, freedmen; 101-109). A catalogue (127-266) presents 526 stelae, many of them inscribed (ph.). Almost all the Greek inscriptions have been included in corpora. For a few inedita and texts that have not been included in corpora or in *SEG* see our lemmata nos. 660, 661 bis, 670/670 bis. We do not present separate lemmata for two fragments with insignificant remains of letters: 279 (Abrut; territory of Tropaeum Traianum) and 522 (Sinja bardo). We provide a comparatio numerorum with corpora and *SEG* for the Greek texts [providing a few missing references: 100 = *IGBulg V 5067*; 310 = *SEG XLVI 901*; 313 = *SEG XLVI 902*; 335 = *SEG XLIV 640*, Chaniotis].

<i>SEG XXIV</i>	Conrad	<i>SEG XLVI</i>	Conrad	<i>IGBulg I¹</i>	Conrad
961	314	901	310	27 bis	110
1046	240			28	109
<i>SEG XLIV</i>		<i>IGBulg I¹</i>		28 bis	108
640	335	12 ter	114	34	113

<i>IGBulg I¹</i>	Conrad	<i>IGBulg I²</i>	Conrad	<i>IGBulg I³</i>	Conrad
106 bis	84	175	62	292	106
107 bis	92	175 bis	35	<i>IGBulg II</i>	
108	94	176	54	502	518
109	81	176 ter	40	506	519
110	83	177	18	690	326
110 bis	86	177 bis	15	693	325
111	82	177 ter	37	694	338
115	96	178	19	716	340
116	85	178 bis	39	741	400
127	98	180	52	744	361
128	88	181	9	814	315
133	89	183	61	<i>IGBulg V</i>	
134	91	184	58	5061	28
141	97	185 bis	46	5062	32
142	95	186	27	5067	100
143	93	186 bis	10	5180	516
145	178	186 ter	17	5262	398
146	77	187	60	5265	357
147	75	187 bis	59	5330	323
147 bis	72	188	30	5352	314
149	73	189	16		
150	79	192	4	<i>I.Histriae</i>	
159	65	193	55	283	192
160	66	194	57	286	205
161	70	196	8	290	191
161 bis	67	206 bis	6	303	201
162	71	206 ter	2	310	206
163	69	206 quater	5		
163 bis	51	207	14	<i>I.Kallatis</i>	
164	42	209	80	177	119
165	50	220	68	180	116
166	41	221	22	181	120
167	43	222	90	183	117
168	21	227	87	187	121
169	20	228 bis	99	188	118
170	38	254	36	194	122
171	11	255	63		
171 bis	31	256	48	<i>I.Tomis</i>	
172	34	271	102	165	125
173	24	272	101	173	160
174	26	273	103	186	147
174 bis	29	274	104	187	135

<i>I.Tomis</i>	Conrad	<i>I.Tomis</i>	Conrad	<i>I.Tomis</i>	Conrad
189	187	288	153	377	140
195	127	292	190	384	165
207	148	294	136	459	131
243	170	307	186	461	162
252	173	313	171	466	295
254	179	327	167	<i>ISM V</i>	
256	138	340	161	78	256
257	166	343	152	128	240
274	141	344	151	288	218
276	182	347	172	<i>GV</i>	
278	159	362	117	1304	176
282	158	372	144	2057	218

657. **Moesia. History and religion.** M.Oppermann, *Die westpontischen Poleis* (Langenweißbach 2004), summarizes the results of the archaeological research on the history of the Greek colonies on the west shore of the Black Sea from the Archaic to the end of the Hellenistic period (Apollonia Pontica, Bizone, Dionysopolis, Histria, Kallatis, Mesambria, Odessos, Tirizis, Tomis). We single out the discussions of the topography, dedicatory and grave reliefs (37/38, 97/98, 186-190, 263-274), and cults (40/41, 102/103, 197-201, 278-282). We cannot list here all the inscriptions adduced by O.; brief discussion inter alia of the following texts (ph.): *IGBulg I¹* 105 (189), 330 bis (188), 335 quater (188), 337 (189); *V* 5102-5104 (266/267), 5108 (188), 5110 (189), 5111 (266/267); *I.Histriae* 113 (154), 114 (186/187), 116 (187); *I.Kallatis* 167 (189); *IGDOP* 4 (104).

On the office of the pontarches see our lemma no. 666. On rural settlements in Moesia and on the terms τόπος (locus), κώμη, vicus, canabae, and villa see A.Băltăc, *Ephemeris Dacoromana* 12 (2004.1) 37-49.

658. **Moesia. Jewish inscriptions.** *IJO* 1 30-36 nos. Moes1-2 (ph.) presents two Jewish inscriptions from Oescus, one of them in Greek: *IGBulg II* 597 ter (Moes2). An epitaph from Tomis (*I.Tomis* 463 = *CII I²* 681b) is not considered as Jewish (331-333 no. App8).

659. **Moesia. Religion.** D.Boteva, *Ephemeris Dacoromana* 12 (2004.1) 206-225, analyzes the iconography of the Thracian Rider God and the use of Greek by dedicants carrying Latin names; non vidimus; see C.Petolescu, *An.Ēp.* (2004) [2007] 451 no. 1291.

660. **Abritus. Epitaph of Louki(o)s, ca. 250 A.D.** Joining fragments of a stele broken on all sides except at right; moulding decorated with vine tendrils; built into the Later Roman fortifications; above the inscription busts of a couple; now in the museum in Rozgrad.

T. Ivanov, *Abrinus* (Sofia 1965) 49 (ph.). Ed. pr. S. Conrad, *op.cit.* (cf. our lemma no. 656) 222 no. 355 (ph.). Cf. R. Frei-Stolba, *An. Ép.* (2004) [2007] 440/441 no. 1260.

Λούκις Διόνουθενος ἀνέθηκε ἡ τὴν στήλῃν ζών? καὶ ἡ φρονῶν? ...[...]

5 ZMN, lapis, = ζών? Conrad II 6, or φρ[ενών] (cf. I. Kallatis 182, I. Tomis 294), Avram].

661. Beroe (Piatra Fecăței). Christian invocation, 5th/6th cent. A.D. Clay base with three registers decorated with vine tendrils (top, bottom) and an inscription (middle). R. Florescu - I. Miclea, *Strămoșii românilor. Vestigii milenare de cultură și artă Daco-romanii* II (Bucharest 1980) no. 643. Republished by I. C. Oprea, *Ephemeris Dacoromana* 12 (2004) 1 263/264 (ph.); non vidimus; see M.-Y. Perrin, *An. Ép.* (2004) [2007] 447 no. 1280: Κύριε βοήθῃ

'Un support de bénitiers'. P.

661 bis. Dionysopolis (area of). Epitaph of the Aurelii Glaucos, Phaneros, and Theodoros, ca. 250-300 A.D. Limestone stele with three busts (two men and a child) in relief; found at Rogădevo. Ed. pr. S. Conrad, *op.cit.* (cf. our lemma no. 656) 155 no. 115 (ph.): Αὐρήλιος Γλαύκος Φάνερος Ἰ Αὐρήλιος Θεόδωρος Πολλυξένου

3 POMYΞENOY lapis: Πολλυξένου?, ed. pr. [the ph. is not clear, Chaniotis].

662. Histria. History, institutions, and cults. A. Avram, in *Ancient Greek Colonies* I 279-340, summarizes the history, institutions, and cults of Histria, making ample use of the inscriptions in *I. Histriae*. We single out the discussion of the structure and organization of the territory (290-294), the civic organization (tribes, assembly, council, magistrates; 297-299), the cults (299-305), the political history (305-319), and the public architecture (319-324). On 339 a photo of SEG L1 940. Cf. our lemma no. 43.

663. Histria. Dedication to Apollo Pholeuterios, 3rd cent. B.C. *I. Histriae* 105. The epithet of Ἀπόλλων Φωλευτήριος has been interpreted in various ways: the killer of lizards which that in holes (cf. φωλεῖν), the patron of a group of physicians (cf. φάλαρχος in Elea), or a protecting deity (cf. φωλεῖω = 'to hide'). After a study of the words φωλεός, φωλεῖω and their derivatives, which are often used in connection with caves and cavities, Y. Ustinova, *PP* 59 (2004) 25-44, suggests a more plausible interpretation: this epithet alludes to subterranean oracular caves. Ἀπόλλων Φωλευτήριος ('Apollo of the den') was an oracular god worshipped in a subterranean cavity. Descending into a cave in search of the truth is a common motif in religious narratives. Although there is no direct link between this Histrian cult and the medical

association headed by a φάλαρχος in Elea (SEG XXXVIII 1020), the interpretation of Apollo's epithet may contribute to a better understanding of the term φάλαρχος. This association had its seat in a building that included a subterranean cryptoporticus. U. suggests that the φάλαρχος in Elea adopted the Pythagorean tradition of philosophers' descent into a 'cave' (φωλεός) and that the underground chamber was the φωλεός, where the fraternity of the Οὔλιάδαι held its meetings.

664. Histria. List of priests and contestants in games, ca. 140 A.D. *I. Histriae* 207. L. Ruscu in L. Ruscu et al. (edd.), *Orbis antiquus. Studia in honorem Ioannis Pisonis* (Cluj-Napoca 2004) 907-910, suggests that [T.] Κορίνιος Εὐξενίδης (L. 7) was a relative of T. Κορίνιος Κλαυδιανός Ἐρμάφιλος in *I. Tomis* 69. Cf. A. Avram, *BE* (2006) no. 288(1).

665. Histria. Dedication to Poseidon Helikonios, 3rd cent. A.D. *I. Histriae* 143. L. Ruscu, *art.cit.* (cf. our lemma no. 664) 910/911, restores T. Αἴλιος Μιν[ίκιος] (Μιν[ουικιανός], *I. Histriae*) [independently, the same restoration in our lemma no. 665]. This man was related to the Minicii of Kallatis (*I. Kallatis* 70, 74?, 99/100). The same restoration is suggested, independently, by A. Avram - M. Bărbulescu - M. Ionescu, *art.cit.* (our lemma no. 666) 359.

666. Kallatis. Building inscription of the towers and part of the city wall, 172 A.D. *I. Kallatis* 99; SEG XLIX 1016. A. Avram - M. Bărbulescu - M. Ionescu, *Ancient West and East* 3 (2004.2) 354-364, reprint the text of this inscription [same text as in *I. Kallatis* 99] and offer a detailed commentary (French translation; ph.) [an expanded version of the comments in *I. Kallatis* 90]. *I. Kallatis* 100 (JGR I 651) has exactly the same text [probably because it was set up in a different location of the city wall (cf. *I. Kallatis*), but it may also concern a different building funded by the same persons, Chaniotis]. The work was carried out under the governor Οὐαλέριος Βραδούας, who is also known from *I. Kallatis* 97/98; Bradua is the father of Marcus Valerius Braduanus Mauricus, consul in 191 A.D. (*An. Ép.* [1975] no. 404). The ποντάρχαι Τίτος Αἴλιος Μινίκιος Ἀθανάσιος and his son Τίτος Αἴλιος Μινίκιος Μοσχίων, who provided the funds for the construction of seven towers and the wall between them, belong to a family that received Roman citizenship during the governorship of L. Minicius Natalis Quadrionius Verus (140-144 A.D.). Athannion is probably also mentioned in *I. Kallatis* 70 (Τίτον Αἴλιον Μινίχιον [Μινίχιον ...]). One of his descendants, Τίτος Αἴλιος Μινίκιος, is known as pontarches from *I. Histriae* 143 (our lemma no. 665). The reconstruction of the city wall under Valerius Bradua is also mentioned in *I. Kallatis* 97/98, which refer to the levying of taxes for this purpose. Similar measures are attested in Philippopolis (*IGBulg* III 878 = *CIL* III 7409) and Tomis (*I. Tomis* 21) after the devastating attacks of the Kostobokoi in 170 A.D. Athannion is designated as πρῶτος ποντάρχης. Since there is another man designated as πρῶτος ποντάρχης in Histria (*I. Histriae* 207; ca. 140 A.D.), Athenaios cannot have been the first ποντάρχης ever, but the first ποντάρχης from his city. Similarly, C. Curtius Proclus of Megara is designated as πρῶτος Πανέλλην (*JG* VII 106), i.e., the first citizen of Megara to have become a member of the

Panhellion. The late attestations of πρώτοι παντάρχει in Histria (ca. 140 A.D.) and Kallatis (ca. 170 A.D.) suggests that the Pontic Koinon was a relatively recent institution, probably established during Hadrian's reign.

667. Odessos. History, institutions, and cults. A. Minchev, in *Ancient Greek Colonies I* 209-278, presents an overview of the history of Odessos (6th cent. B.C. - 1st cent. A.D.), making ample use of the relevant epigraphic sources [cf. *SEG* I.III 728]. We single out the discussion of the civic organization (230-235), foreign residents and economic activities (235-240, 248-254), fortifications (240-242), and cults (243-245, 254-260). On 229 translation of *IGBulg* I² 43.

668. Odessos (area of: Galata). Inscription of a baptistery, 5th/6th cent. A.D. Terracotta baptistery found in a basilica at Galata; an openwork inscription around the neck of the vessel; part of the inscription (B) had been destroyed and was reconstructed on the basis of a preliminary reading. J. Lafontaine-Dosogne, *CArch* 17 (1967) 46 (ph.); R. Pillinger, *RAC* 61 (1985, 3/4) 306/307 (ph.). Discussed by I. Achini, *CArch* 51 (2003/2004) [2006] 7, in a study of early Christian baptisteria in Thrace, Moesia, and Scythia Minor. [A. speaks to two inscriptions. Lafontaine-Dosogne and Pillinger of two parts of one inscription (a preserved and a restored one), Chaniotis.] The texts have never been presented in *SEG*.

A: [τοῦ ἁγίου μάρτυρος ---] καὶ τῆς συνοδῆ[ς αὐτοῦ] B: ἐνδύει ἐν θ[ερμῷ]

D. The damaged inscription was reconstructed as ΕΓΕΗΕΗΧVHEIEΘ. L.-D. [we add the Θ, visible on P's photo]; P. recognized here a reference to the Apostolic *Didache* (7.2: εἰ δ' οὐ δύνασαι ἐν ψυχῇ, ἐν θερμῷ); S. Olteanu (supra A.) reads in fine ἐνδύει ἐν θ[ερμῷ], recognizing a reference to the baptizing of children in hot water.

669. Orgame. Thasian amphora stamps, ca. 360-345 B.C. 32 stamped handles of Thasian amphoras and two amphora sherds with dipinti; found in a pottery deposit (of a sanctuary?) in Orgame. Ed.pr. V. I. Ūnū, in *Transport Amphorae and Trade* 217-227 (ph.; dr.). The stamps are inscribed with the ethnic Θάσιον and the names of Thasian eponyms and potters. The following combinations of eponyms and potters are attested (on 226/227, a catalogue): Φιλοκράτης (eponym) with Αἰσχυρίων (1), Γλαύκων (2-5), Θεόδοτος (6), Καλλιφών (7-15), and Αυσικλῆς (16/17); Μεσιόκλης (eponym) with Γλαύκων (18) and Πυλάδης (19-31); Δαμάστις (eponym) with Κλεοφάνης (32). Cf. Y. Garlan, *REG* 120 (2007) 222 no. 218. The dipinti on two amphora sherds of unknown origin (220; dr.) consist of traces of letters 1) ~ 2) A

670. Tomis. Epitaph of Kestios and Moschion, early 3rd cent. A.D. *SEG* XXXIII 586. S. Conrad, *op.cit.* (cf. our lemma no. 656) 162 no. 137 (ph.), publishes this text regarding it as

an ineditum. Republished by M. Dana, *Dacia N.S.* 51 (2007) 207-209, with detailed commentary. D. points out that the woman who is represented in the relief (in a scene of a funerary banquet) holds a papyrus roll in her hand. D. mentions several other examples of educated women (*SEG* IV 634; *I.Byzantion* 128, 368; *I.Tomis* 375 and 461).

Ἐρμογένης τῷ πατρὶ Κεστι-
α[ν]ῷ ζήσαντι κοσμίως ἔτ-

η ἔ' καὶ τῇ μητρὶ Μοσχίῳ
μνήμης χάριν

1-2 Κεστιῳ, *SEG*. C.; ΚΕΣΤΙΑ. | Ω lapis, hence Κεστιῳ[αν]ῷ, D. || 3. ζ'; C., ε', *SEG*. D.

670 bis. Tomis (area of: Piatra). Epitaph of Apollonios and Zoune, late 2nd cent. A.D. Two fragments of the upper part of a limestone stele with pediment; in the pediment representation of a rider, a seated woman, and a female slave. M. Munteanu, *Pontica* 8 (1975) 391 no. 2 (ph.). Republished by S. Conrad, *op.cit.* (cf. our lemma no. 656) 174 no. 184 (ph.).

Ἀπολ[λ]ώνιος
Ἀδά[δ]α[ς] ἁ[ν]έστη-
σε τὴν [σ]τή[λη]ν
4 ἑαυτ[ῶ] καὶ

[τ]ῇ ἰδ[ι]ᾷ σ[υ]μβίῳ
Ζου[ν]ῃ? Ἀτ[τ]ικῷ
ΘΙΑΤ[---] θυγ[α]τρὶ
8 [-----]

[2. or Ἀδάδα v], Chaniotis || 7. Θιατ[ου?] θυγ[άτρ], M., C.

670 ter. Tomis (?). Silver plate, ca. 491-518 A.D. See our lemma no. 710.

671. Unknown provenance (Histria?). Lead weight, ca. 430-400 B.C. Lead market weight (plinth) allegedly from Histria; on the obverse an owl (imitating the owl on Athenian coins), a tunny (as the one on coins of Kyzikos), and an inscription between them, the reverse is blank; acquired by the Ashmolean Museum [for weights from this collection see H. C. Meyer, *II Mar Nero* 5 (2001/02) 41-76]; since it was part of a group of weights of various provenances (Histria, Tomis, Kallatis, Dionysopolis?), the Histrian provenance is not certain. Edd.pr. H.-C. Meyer, A. Moreno, *Oxford Journal of Archaeology* 23 (2004) 209-216 (ph.). The weight is unique in its combination of the official symbols of Athenian and Kyzikene coinage. Its weight corresponds to an Athenian quarter-mina (120.7 g). This object suggests the existence of a market weight system used in Athens and Kyzikos, which may have developed in the course of the commercial integration of the Aegean and the Black Sea and is not necessarily a result of the Athenian Standards Decree (edd.pr.). M. Sève, *BE* (2005) no. 104, points out that the uncertainty concerning the provenance casts doubts on the authenticity of the object: No.

Πό[λεως] or Πο[ντικῆς] (the Athenian administrative label for the cities of the Black Sea), edd.pr.

DACIA

672. **Dacia. Religion: Gods from Asia Minor.** A.Schäfer, in W.S.Hanson - I.P.Haynes (edd.), *Roman Dacia. The Making of a Provincial Society* (JRA Supp. 56; Portsmouth, RI 2004) 179-190, surveys the diffusion of cults from Asia Minor in Roman Dacia, primarily attested in Latin inscriptions. Greek texts mention Ζεύς Σαρπενδηνός (SEG XXV 830 = CIGD 5) and Ζεύς Σιτακωμικός (SEG XXV 831 = CIGD 7) [cf. our lemma no. 673]. He also considers portable images of gods made from marble from eastern quarries (Prokonnesos, Naxos, Paros, Thasos, etc.; e.g., SEG XLVII 1162; LII 728 = I.Apulum 370).

673. **Alburnus Maior. Illyrians.** In a study of the presence of Illyrians at Alburnus Maior, I.Piso, in *Dall'Adriatico al Danubio* 271-318, briefly adduces dedications to deities of Asia Minor (273, 280/281, 290, and 299; Ζεύς Ναρηνός; SEG XXV 828/829 = CIGD 3/4; Ζεύς Σιτακωμικός; SEG XXV 831 = CIGD 7; Ζεύς Σαρπενδηνός; SEG XXV 830 = CIGD 5) [cf. our lemma no. 672]. [The name Parthenius in *CHL* III 1260 is not to be associated with the Illyrian tribe of the Παρθίνιοι (277 note 41); it is the very common Greek name Παρθένιος, Chaniotis.]

NORTH SHORE OF THE BLACK SEA

674. **North Shore of the Black Sea. Jews.** IJO I 254-324 nos. BS1-28, collects the Jewish inscriptions and inscriptions concerning Jews from the cities of the Black Sea (critical edition, commentary, translation): Olbia (BS1), Chersonesos Taurica (BS2/3), Pantikapaion (BS4-16; ph.), Phanagoreia (BS17/18; ph.), Hermonassa (BS19), Gorgippia (BS20-27; ph.), and Tanais (BS28). The texts include manumission records (BS5-9, 17/18, 20-25); a list of names (BS26); dedications to Θεός Ὑψίστος (BS4 and 27; cf. BS20); a building inscription (BS1); epitaphs (BS10-12, 14-16, 19); a bilingual Greek/Hebrew epitaph (BS13); a dipinto (owner's inscription) on an amphora (BS28: Ἰουδα; ca. 300-250 B.C.); a graffito (BS3); and a Hebrew graffito (BS2). See the remarks of P.W.van der Horst, *JSJ* 36 (2005) 72/73. [For *CIRB* 71 = BS7, see now G.W.Bowersock in *Une koiné pontique* (cf. our lemma no. 695) 251-254, Avram]. We provide a comparatio numerorum with SEG and corpora.

SEG	IJO I	CIRB	IJO I	CIRB	IJO I
XIX 504	BS22	64	BS4	724	BS15
XXIII 790	BS27	69	BS8	735	BS10
XLIII 510	BS18	70	BS5	736	BS13
XLVIII 1171	BS3	71	BS7	743	BS14
		72	BS9	746	BS11
		73	BS6	777	BS12

<i>CIRB</i>	<i>IJO I</i>	<i>IOSPE II</i>	<i>IJO I</i>	<i>CII IA'</i>
985	BS17	364	BS17	78
1076	BS19	402	BS26	682
1124	BS23	<i>IOSPE IV</i>		683
1125	BS21	204	BS8	683a
1126	BS22	400	BS20	683b
1127	BS24	401	BS21	684
1128	BS25	404	BS13	685
1179	BS26	405	BS15	686
1225	BS16	426	BS16	687
				689
				689a
				690
				690a
				690b
				691
				691a
				691b
				BS21
				BS12
				BS11
				BS15
				BS14
				BS20
				BS22
				BS23
				BS17
				BS16
				BS19

675. North Shore of the Black Sea. Prosopography and onomastics. V. Cojocaru, *Populația zonei nordice și nord-vestice a Pontului Euxin în secolele VI-I a. Chr. pe baza izvoarelor epigrafice* [The population of the North and Northwest Regions of the Euxelinas Pontos in the 6th-1st cent. B.C. on the Basis of the Epigraphic Evidence] (Iasi 2004), has compiled a prosopography of the North Shore of the Black Sea and Scythia Minor (from Gorgippeia to Kallatis) with a detailed onomastic analysis. The names are classified according to their origin: Greek (1378), Iranian (83), Thracian (34), Anatolian (19), Lallnamen (16), Semitic (3), Egyptian (2), and Roman (3). C. also provides lists of place names and ethnics used as names and of names without etymology, a list of Greeks from other areas, and a prosopography of 210 Greeks from the Pontic region known from inscriptions found in other regions. Non vidimus; see L. Dubois, *BE* (2004) no. 16.

676. Bosphoran kingdom. Corpus. A. Gavrilov - N. Pavlichenko - D. Keyer - A. Karlin, *Corpus Inscriptionum Regni Bosporani. Album Imaginum* (St. Petersburg 2004), present a volume with photographs of the inscriptions contained in *CIRB* (except for *CIRB* 25, 103, 106/107, 118, 120, 146, 148, 161, 167, 171, 212, 234, 256, 350, 387, 420, 463, 473, 507, 531, 566, 600, 730, 734/735, 748, 757-759, 764/765, 77, 770, 776, 778, 780, 783-786, 790, 792, 794, 796, 799-802, 804/805, 807/808, 810-813, 815, 850, 854, 864, 866-868, 895, 904, 938, 944, 952, 954, 956, 968, 977, 1011, 1017, 1059, 1092-1094, 1110, 1126, 1146, 1181, 1188, 1191, 1206, 1213, 1217, 1219, 1233, 1237, 1239/1240, 1253, 1273, 1299). On 343-393, the

add present descriptions of the stones and information concerning the finding place and the current location of the inscriptions (in Latin).

A. Ivantchik, *BMCR* 2005.11.20 (<http://ccat.sas.upenn.edu/bmcr/2005/2005-11-20.html>), criticizes mistakes in the Latin text, the lack of autopsy, and mistakes in the lemmata, which are abridged versions of the lemmata of *CIRB* not incorporating the results of later research. In criticism, I. Levinskaya - S. Tokhtas'ev, who are preparing a new edition of *CIRB*, address both ethical issues and mistakes; see *VDI* (2005.4) 179-198 (with a list of errata concerning the origin, description, date, and present location of many monuments) and *BMCR* 2000.10.16 (<http://ccat.sas.upenn.edu/bmcr/2000/2000-10-16.html>). For a response, see A. Gavrilov - N. Pavlichenko - D. Keyer, *BMCR* 2006.02.15 (<http://ccat.sas.upenn.edu/bmcr/2006/2006-02-15.html>) and *BMCR* 2007.04.30 (<http://ccat.sas.upenn.edu/bmcr/2007/2007-04-30.html>). See also the review by E. Dickie, *BMCR* 2005.10.41 (<http://ccat.sas.upenn.edu/bmcr/2005/2005-10-41.html>).

677. Bosphoran Kingdom. Graffiti on amphoras. I. A. Emets, *Arheologija* (Sofia) (2004.1) 43-59 (in Bulgarian; English summary), collects graffiti and dipinti with abbreviated words or names on amphoras found in the Kimmerian Bosphoros. The texts were usually written on the neck of amphoras. He argues that they represent abbreviated words indicating the content of the amphoras [most of these abbreviations can be explained as abbreviated personal names, and some of the explanations (e.g., AB = ἀβαφός (οἶνος) and ΠΙΙ = βομαλός (οἶνος), are not plausible. We give some of the more plausible examples, Chantolis]: e.g., ΑΓΑ = ἀγλευκός (οἶνος), ΑΛΦ = ἄλφιτα, ΑΛΜ = ἄλματα, ΑΛΟ = ἄλοιφι, ΓΑ = γάρος, ΓΑΥ = γλυκός (οἶνος), ΕΑ = ἔλαιον, ΚΕ = κέγχρος, ΚΡΙΘ = κριθίνος (οἶνος), ΝΑΦΑ = νάφι(θ)ια, ΠΥΡ = πυρός, ΤΑΡ = τάριχος, etc.

678. Chersonesos in Tauris. History, institutions, and territory. M. I. Zolotarev, in *Ancient Greek Colonies* I 603-644, gives an overview of the history, the institutions, and the territory of Chersonesos. We single out the brief discussion of the ostraka (*SEG* XL 612; XLIX 1031; ph.), the oath of Chersonesos (*IOSPE* I² 401; ph.), the honorary decree for Agasikles (*IOSPE* I² 418; ph.), and decrees concerning exiles (*SEG* XXXIV 750; ph.) and the selling of land (*IOSPE* I² 403; ph.).

For a similar overview see L. V. Marchenko, in *Ancient Greek Cities in the Crimea* 149-190, with color photos of *SEG* LIII 767(3-6) (162/163, 165) and *IOSPE* I² 482 (164).

As regards the honorary decree for Agasikles (*IOSPE* I² 418), V. M. Zubar, *VDI* (2004.3) 89-99, argues that the νε[δ]ιον mentioned in it should be located in the peninsula of Herakleia.

On the oath of Chersonesos (*IOSPE* I² 401) see S. D. Kryzhitsky, in *Ancient Greek Cities in the Crimea* 18 (ph.).

For a possibly early decree of Chersonesos see our lemma no. 690.

679. Chersonesos in Tauris. Funerary epigram for a woman, 1st cent. A.D. *CIG* 2101; *IOSPE* I² 527. Republished by W. Appel, *Nikephoros* 17 (2004) [2006] 100-102 (ph.; dr. translation). The stone is in the Museum of Odessa. A. presents the following text:

Τὴν πάσαισι γυναιξὶ πο[θή]σιμον. ἀ[μ]φ[ι] δὲ πα[ι]σίν
[ἡ]στουχο[ν] ..η || χαλ[κ]ο[ν] ας [-----]

Above the relief, which represents a standing woman and a girl, the patronymic of the deceased woman Μετ[έ]στον (IOSPE); no longer legible today. A.

680. Gorgippeia. History, institutions, and cults. Y.M.Alekseeva, in *Ancient Greek Colonies II* 957-1005, presents an overview of the history, urban development, civic institutions, and cults of Gorgippeia adducing the relevant epigraphic material in *CIRB*. We note the discussion of the agonistic inscription *CIRB* 1137 (972/973) and of the cult of Θεός "Υψιστος (*SEG* XXXII 790; *CIRB* 1116, 1123, 1125/1126, 1231; 985/986).

681. Hermonassa. History, institutions, and cults. S.I.Finogenova, in *Ancient Greek Colonies II* 1007-1045, presents an overview of the history of Hermonassa. F. exploits the epigraphic material for the cults of the city (1020-1022; *SEG* LIII 773; *CIRB* 1037/1038, 1040-1043). On 1019 (ph.) she mentions a rolled lead tablet found in 2001; only the word γυνή could be read. [This reading is wrong. For the text (a letter) see now M.Dana, *REA* 109 (2007.1) 86/87 no. 11, to be presented in *SEG* LVII, Avram.]

682. Kerkinitis. Letter of Apatourios, ca. 400 B.C. *SEG* XXXVII 665. This text is adduced by V.A.Kutaisov in *Ancient Greek Colonies I* 566 (text in majuscules; dr.) and id. in *Ancient Greek Cities in the Crimea* 226 (color ph.), in overviews of archaeological research in Kerkinitis. [For a new edition see M.Dana, *REA* 109 (2007.1) 83-85 no. 8, to be presented in *SEG* LVII, Avram.]

683. Kerkinitis. Dedications to Artemis Ephesie, 5th cent. B.C. Two fragments of Attic vases with graffiti on their bottom. Mentioned by V.A.Kutaisov in *Ancient Greek Colonies I* 566 (text in majuscules; dr.); cf. *SEG* LIII 795 bis: 1) Ἀρτεμὶ Ἐφεσῆν sic Ἡδῆα (kylix; ca. 480-460 B.C.); 2) Ἀρτεμὶ Ἐφεσῆν (skyphos; 5th cent. B.C.)

[1] To be read as Ἐφεσῆν = Ἐφεσῆν (for these forms cf. *SEG* XL 721 and LIII 795 bis); Ἡδῆα seems to be the name of the dedicant # 2, Ἐφεσῆν = Ἐφεσῆν, Chaniotis; on Artemis Ephesie see now S.R.Tokhais'ev, *ACSS* 11 (2005.1-2) 7-12 no. 2 (to be presented in *SEG* LV), Avram.]

684. Koshary. Amphora stamps and dipinti, 4th-3rd cent. B.C. E.Papuci-Wladyka, T.N.Kokorzhitskaia, in *Transport Amphorae and Trade* 313-324, summarize the results of Polish-Ukrainian excavations in the necropolis of Koshary (40 km east of Odessa west of Berezan, Odessa District), which have yielded many amphoras. The stamped amphoras (66)

come from Herakleia Pontica (20 stamps), Sinope (20), Chersonesos (11), Thasos (12), Chios (1), Akanthos (1), and Rhodes (1). The authors provide information on some of the inscriptions. Herakleia (stamps on the neck): 1) Διονύσιος (ca. 400-380 B.C.; 317); 2) M or ΣΙΝΑΠΙΑΥ (ca. 370-350 B.C.; 318); 3) Εὐρύδαμος, Λυσ. (ca. 370-350 B.C.; 318); 4) Ἀρίστων ἐπὶ [Κ]αρκύ[δε]ος (ca. 360-350 B.C.; 318/319) 5) Ἀπολλο. caduceus Ἐπὶ θάρους (ca. 350-325 B.C.; 319); 6) [---] ἐπὶ [---] (ca. 350 B.C.; 319); 7) Φιλίσκος (ca. 340-310 B.C.; 319). Sinope (stamps on handles): 8) Ἰστιάο ἰ ἀστυνόμου, ἰ Ὀρθου eagle on dolphin (ca. 370-340 B.C.; dr.; 321); 9) Βόρυος ἰ ἀστυνομόντος, ἰ Πυθέω σαρ (ca. 300-260 B.C.; dr.; 321). Chersonesos (stamps on handles): 10) Ἀπολλ. ἰ Χορ[ΟΡ]εῖου ἰ ἀστυνόμου (sic) (on one handle), HP (on the other handle) (ca. 380-370 B.C.; dr.; 321); 11) Βα[θύ]λλου ἰ ἀστυνόμου (ca. 325-315 B.C.; 322); 12) Π[α]σίανος ἰ ἀστυνόμου (ca. 300-285 B.C.; 322). Thasos: 13) A (dipinto on the neck; ca. 375-350 B.C.; dr.; 322); 14) ΘΣ (dipinto on the neck; ca. 400-350 B.C.; 323); 15) Δεινός[ας] ἰ hand ἰ Θάσιον (stamped handle; ca. 316-295 B.C.; ph.; 323). Cf. Y.Garlan, *REG* 120 (2007) 223 no. 226.

[14. Perhaps Θιάσιον, Chaniotis.]

685-686. Kyta (Kitej). Epigraphic finds. In a survey of archaeological research in Kitej (ancient Kyta; 40 km south of Kerch), Y.A.Molev, in *Ancient Greek Colonies II* 841-893, mentions a few epigraphic finds. Three graffiti have already been presented in *SEG* XL 629 (ph.); the following texts seem to be inedita.

685: 860. Inscribed roof tile, 3rd cent. B.C. Clay tile found in a house: βασιλική

686: 864 (ph.). Stamped measuring vessel, 3rd cent. B.C. Found in a house: Σαυτίριονος Πολυξενίδου

The stamp of a magistrate, M [The engraver of the stamp engraved the rho in Σαυτίριονος and the lambda in Πολυξενίδου upside-down, Chaniotis.]

687. Malaja Perepščina. Inscribed silver ladle, ca. 582-602 A.D. Silver ladle from Malaja Perepščina, now in the Hermitage; inscribed and stamped during the reign of Maurikios (ca. 582-602 A.D.). B.Pharmakowsky, *AA* (1913) 230/231; R.Zahn, *art.cit.* (cf. our lemma no. 709) 286/287; L.Matzulewitsch, *op.cit.* (cf. our lemma no. 710) 7 no. 12; E.C.Dodd, *Byzantine Silver Stamps* (Washington 1961) 119 (ph.); A.Banck, *Byzantine Art in the Collections of the USSR* (Leningrad-Moscow 1977) no. 70 (ph.); A.Effenberg et al., *op.cit.* (cf. our lemma no. 710) 107-110. H.Cuvigny, *ZPE* 147 (2004) 198 (ph.), republishes the Greek inscription.

ΕΥΤ.Π. τὸ χερνιβόξει(στον) σὺν τοῦ ὠ(τός) ἰ λι(τρών) ἡ', ὀγι(κίας) α', γρα(μμάτων) κ'

'Le service à laver les mains a été pesé (?) au complet (?) avec l'anse: 8 livres, 1 once, 20 scrupules', C II 1. $\epsilon\iota\delta\iota\alpha$ $\delta\sigma\tau\iota$, P.; $\epsilon\sigma\tau\iota\delta\eta$ $\pi\epsilon\sigma\iota$?, C.; in fine, $\sigma\upsilon\lambda$ $\tau\acute{o}\upsilon\tau\omega$, P.; $\sigma\upsilon\lambda$ $\tau\acute{o}\upsilon$ $\acute{\omega}\tau\acute{\epsilon}\varsigma$, C.; $\chi\epsilon\rho\nu\beta\acute{o}\xi\epsilon\sigma\tau\omicron\nu$ = 'un basin pour se laver les mains ($\chi\epsilon\rho\nu\beta\acute{\epsilon}\iota\omicron\nu$) assorti d'une auguère ($\xi\acute{\epsilon}\sigma\tau\eta\varsigma$)', C.

688. Migulinskaia Stanitsa. Inscribed gold cup with signature, 2nd/3rd cent. A.D. Gold cup found at Migulinskaia Stanitsa; now lost. I.I.Smironov, *op.cit.* (cf. our lemma no. 709) pl. X no. 27 (dr.); E.H.Minns, *Scythians and Greeks* (Cambridge 1913) 235/236; R.Zahn, *art.cit.* (cf. our lemma no. 709) 291 note 7; M.Rostovtsev, *Iranians and Greeks in South Russia* (Oxford 1922) 135; G.Mihailov, *Epigraphica* 50 (1988) 25. H.Cuvigny, *ZPE* 147 (2004), 191/192 (dr.), republishes the text and discusses the standard of weight: $\Xi\eta\beta\acute{\alpha}\nu\omicron\kappa\omicron\upsilon$ $\tau\alpha\rho\acute{\omicron}\upsilon\lambda\alpha\varsigma$ $\acute{\epsilon}\rho\omicron\iota\epsilon\iota$ $\chi\rho\upsilon\sigma\acute{\omega}\nu$ $\mu\eta$

'Property of Xebanokos; Taroulas made it; 48 chrysol' (413.76 g according to the Attic standard). C., correcting M, who regarded 48 chrysol as the price of the object; she points out that Xebanokos is unattested but has the suffix -okos common in Thracian names. A pair of identical objects weighed 66 chrysol and 2 oboloi (570.35 g). C. [Xebanokos seems to be an Iranian name. Avram.]

689. Myrmekion. Inscriptions. In a general survey of archaeological research in Myrmekion and Porthmaion, J.A.Vinogradov - A.M.Butyagin - M.Y.Vakhtina, in *Ancient Greek Colonies* II 707-758, briefly adduce *SEG* XLV 993 (ph.) and XLVIII 1005/1006 (ph.).

690. Nikonion. Fragment, early 4th cent. B.C. Three marble fragments. Ed.pr. V.Alekseyev, *VDI* 250 (2004.3) 68-70 (ph.; in Russian); the letterforms support a date in the 5th cent. B.C. [rather early 4th cent. B.C., Avram]. Cf. id., *Issledovaniia po antičnoi arkheologii Severnogo Pričernomor'ja* [Researches on the Archaeology of the North Shore of the Black Sea] (Odessa 2007) 86 no. IX.

a b
[-----]
Παρθένω· ἥ[μεν δὲ αὐτῶι καὶ]
εἰσπ[λο]ν κ[αὶ] ἐκπ[λο]ν

c [---] $\Lambda\omicron$ [---] $\Delta\alpha\Upsilon$ [---] $\Upsilon\alpha\iota$ [---]

a ΠΑΡΘ[---] ΓΕΩ[---]; b ΕΝΩΗ[---] ΥΝΚ[---], ed.pr. [frs. a+b almost join; the text can be restored as fragment of a proxeny decree, probably a *pierre errante* from Chersonesos (because of the mention of Parthenos) a+b 1. into a reference to the sanctuary of Parthenos or to her priest as proposer of the decree (cf. e.g. *IOSPE* 1 410). Avram, possibly reference to the publication of the decree in the sanctuary of Parthenos, followed by an addendum with additional privileges, Chaniotis II 1-2, this formulation was hitherto unattested in Chersonesos.

but this may be the earliest known decree of this city. Avram II c. 1 if $\Lambda\omicron$ belongs to the words εἰσπλοῦς or ἐκπλοῦς (a+b L. 2), then fr. c also joins these fragments. Chaniotis]

691. Nikonion. Graffiti, 5th-2nd cent. B.C. The recent finds at Nikonion include several graffiti. Ed.pr. V.Alekseyev, *VDI* 250 (2004.3) 70-73 (in Russian). Nos. 1-7 are on black-glazed vases of the Classical period, no. 8 is on a bone handle: 1) Ἀφροδίτης (foot); 2) ΕΡΤΥΧΗΣ sic (rim); 3) Ἰππ[---] (foot); 4) ἡγερεκλείδας : τ[---] | ΠΕΡΙΧΟΡΟΠΟΤ[---] (wall; late 5th/early 4th cent. B.C.); 5) Ηγο. (rim); 6) ΕΙΡΗΝΑΦ. [---] (foot); 7) [---] $\Theta\omicron\Upsilon\Upsilon$ [---] (wall); 8) ΔΙΟΝΥΙ (3rd/2nd cent. B.C.)

1. The cult of Aphrodite is attested in Nikonion, ed.pr. [2 scribal error for Εὐτύχης?, Chaniotis] II 4. L. 1 τ[άχος], τ[έρπω], τ[ῶτοι], τ[ίς]; L. 2, an abbreviated form of περὶχορεῖω or περὶζέω [or περὶ χορῶ, Chaniotis], then a form of πότος, ποτόν or ποτήριον; L. 3 perhaps a form of ἡγερεκός and νικητής, ed.pr., who plausibly suspects a contest during a symposium II 6. 'freedom of Aphrodite', ed.pr. [it is not certain whether the last letter is an omikron; perhaps a female name (Εἰρήνη) or an abbreviated name (Εἰρήνη) followed by the name of Aphrodite II 8, perhaps an abbreviated theophoric name (e.g., Διον. ΨΙ), Chaniotis.]

692. Nymphaion. Dedication of a propylon to Dionysos, ca. 389-349 B.C. *SEG* LI 961; LII 741. S.R.Tokhtas'ev, *VDI* 250 (2004.3) 157-180 (in Russian; English summary), republishes this text and discusses its historical context and the relations between Leukon, the ruler of Bosphoros, and the barbarian tribes (cf. *CIRB* 6, 6a, 8, 1037/1038). Although Leukon is called ἄρχων Σινδικῆς πάσης, he probably controlled only the part of Sindike that belonged to Hekataios (*SEG* XLIII 515 = LII 740). On this text see also O.Y.Sokolova, in *Ancient Greek Cities in the Crimea* 96 and 103 (color ph.) and ead. in *Ancient Greek Colonies* II 771.

693. Olbia. History, institutions, religion, and territory. S.D.Kryzhytskyy - V.V.Krapivina - N.A.Lejpuskaja - V.V.Nazarov, in *Ancient Greek Colonies* I 389-561, present an overview of the history, institutions, and cults of Olbia, Berezan, and the Olbian chora, making ample use of the abundant epigraphic material (esp. 397-416).

On 535 S.D.Kryzhytskyy and V.V.Krapivina mention an ostrakon found at Siversov Majak (cf. V.V.Ruban, *VDI* 172 [1985.1] 42), which is interpreted as evidence for a unique numerical system (E = 100, ρ = 50, Δ = 10, C = 5, 1 = 1).

694. Olbia. Letter of Apatorios, late 6th cent. B.C. Rectangular lead tablet originally folded three times; found in the agora of Olbia. Mentioned in *SEG* XLVIII 1012 (no text; translation by J.-P.Wilson); cf. *LSAG* 2 479 no. 480. An edition, based on J.Vinogradov's transcriptions (given to W.Burkert and A.Johnston) is presented by M.Dana, *ZPE* 148 (2004) 1-14 (dr.). Her detailed commentary concerns onomastics and the language of the document. According to D.'s interpretation, Apatorios, probably an agent of Leanax, had a private legal

conflict with Herakleides, who proceeded in the seizure of Apatorios' goods (for a similar case of σὺλᾱν, see *IGDOP* 23); however, these goods, with a value of 27 staters (B L. 8), seem to have been merchandise belonging to Leanax (B L. 1-3). Menon, probably another agent of Leanax, intervened in this dispute, confirming that the goods belonged to Leanax, whose instructions he was following (B L. 3-5). With this letter Apatorios asks Leanax to send to Herakleides and Thathine (his wife?) [but see app. cr.] a register of the goods (B L. 6: διφθέριον), thus confirming his claim (B L. 5-8). Then, Apatorios drew a line (B L. 8/9) and added a further message concerning another matter, apparently two slaves (B L. 9/10). Since the letter was found in Olbia, it must have been sent by Apatorios from an emporion. D. comments briefly on this letter as evidence for advanced literacy among traders.

R.-A. Santiago Álvarez, M. Gardeñes Santiago, *ZPE* 157 (2006) 57-69 (Spanish translation), suggest several different readings and restorations, discuss linguistic phenomena, and comment on the seizure of goods, the involvement of women in business, slavery (L. 9), and the high level of trade activities.

A: Ἀπατόριος
Λεάνακτι
B: Λήνακτι Ἀπατόριος; τὰ χρήματα σισύλημαι ὑπ' Ἑρακ-
λείδῳ τῷ Ε[ὐ]θήριος; κατὰ δύναμιν τὴν σὴν· μὴ ἀπολέ-
σω τὰ χρήματα; τὰ γὰρ χρήματα σὰ ἐράμην ἔναι· καὶ Μένω-
ν· ἔφατο· σὲ ἐπ[ι]θῆναι ἐωγῶν· καὶ τ[ῆ] λ[α] ὅσα σὺ αὐτῷ ἐπέ-
θηκας καὶ π[ρὸ]ς ἔφατο [σ'] ἐμοὶ σὰ τὰ χρήματα ἐνὶν· ἰάν ἐπιθε-
ίης διφθέριον π[ρὸ]ς Ἑρακλείδην καὶ Θαθαίνην· τὰ χρήματα σ-
8 ἴου ὕς ὀπόσ[ο], ὀπόδ[ο]σ[ε]· κένοι γάρ φασιν· ὅ τι σὸν ἔχουσιν ἀποδώ-
[σεν] τὸ· σὺλη[θ]ῆν ὅλον ἐπ[ὶ] καὶ εἰκόσιν στατήρες· vacat
[τ]ῇ θ[ε]λ[ί]σας; περὶ τῶν οἰκητέων Θυμώλεω
[-- ca. 10-11 -- Εὐ]θυμίοι· αὐτῷ μοι οὐκ οἶδα ἦν [Ε] γένηται εὖ

vacat

We do not reproduce the app. cr., which contains all the different readings proposed by Ju. Vinogradov on various occasions. The letter's structure resembles that of *IGDOP* 23. D. proposes the following translation: 'Apatorios à Léanax. A Léanax, de la part d'Apatorios. Je me suis fait saisir les biens par Hérakleïdès, fils d'Euthérès. Il est en ton pouvoir que je ne perde pas les biens. Car j'ai dit que les biens sont à toi et Ménon a dit ce que tu lui as confié et les autres choses que tu lui as confiées, et en outre il a dit que les biens qui sont dans ma possession sont les tiens. Si tu présentais les registres à Hérakleïdès et à Thathine, tes biens [seraient recouvrés?] ... Car ces gens-là affirment qu'ils rendront ce qu'ils détiennent de toi, les biens saisis, en tout vingt-sept statères. Qu'est-ce que tu voudrais (faire)? En ce qui concerne les esclaves domestiques de Thymoleüs [... à Eu]thymios; pour moi-même, je ne sais pas si cela se passera bien.' We also present the translation proposed by S.A.-G.S.: 'A Léanax, Apaturio. Me sido despojado de la mercancía por Heraklides, hijo de Eutheris. En la medida de tus posibilidades, (te pido) que yo no pierda la mercancía. Pues yo he dicho que la mercancía era tuya. También Menón ha dicho que tú se la habías confiado precisamente a él, así como todo lo demás que tú le habías confiado, y ha añadido que era precisamente yo quien tenía tu mercancía. Si tu presentases registros a Heraklides y a Oatea referentes a la mercancía de tu propiedad, de a cuánto asciende su valor estimado, hará la devolución. Pues ellos dicen que, lo

que tengan tuyo, lo devolverán, lo apresado. El montante total (es) de 27 estateres. ¿Cuál será tu decisión? Respeto a los esclavos domésticos de Thymoleüs, ... [entregados a? Euthimio], a mí entender, no sé si resultará bien' || A. inscribed on the exterior of the tablet (cf. *IGDOP* 23, *Syll.* 1259). D. || B. 1. The name is presented with a contracted form (Λεα- - Λη-); σισύλημαι = σισύλημαι (cf. B L. 5: ἰάν); the form ὑπ' Ἑρακλείδῳ shows that the text uses psilosis. D. || 2 || 2 Ε[ὐ]θήριος = Εὐθήριος; Εὐθήριος was hitherto unattested (cf. Εὐθέρης, D.), or Ε[ὐ]θήριος. S.A.-G.S. (but εὖ = εὖ in L. 10 makes Dana's restoration more probable, Avram) || 4 εὐστῆν is a typical Ionic form. D.; τᾶλα, S.A.-G.S.; τ[ῆ] λ[α], D. || 5 γ' ἐμοὶ τὰ σὰ χρήματα ('cambiaríamos asimismo el orden inusual de posesivo + artículo ... por el esperado de artículo + posesivo'), S.A.-G.S. || 6 διφθέριον is the pl. of the neuter διφθέριον, which denotes a document written on leather ('registre'), D. (with references to similar words); Θαθαίνην (acc. of Θαθαίης or rather Θαθαίη) belongs to the category of the Lallamen ('Thatha; cf. Ταταίη in Cumae), D.; Θαθαίην, an Iranian female name, S.A.-G.S. (cf. O. Masson, *OGS* III 361: Οαριζας), Avram; a male associate, since Θαθαίην can be the acc. of a male name, more probably a male associate of the opponent rather than his wife, Chaniotis) || 7 ὀπό[σ]α? ca. 4[ος] ἐκένει, D.; ως ὀπό[σ]ο, ἄποδ[ο]σ[ε] κένοι, S.A.-G.S. (cf. *SEG* XXXVIII 838 L. 12: ὀκόσο; a genitive of value) [a verb in the future, 3rd person singular, followed by the Ionic κένοι is probable, but ὅς ὀπό[σ]ο] is problematic; the reading of an omega on Vinogradov's drawing is not certain, and one would expect ὀπ[ὸ]σ[ο], Avram) || 8-9 a line is engraved under the underlined letters || 9 Θυμώλεως = Θυμώλεως was hitherto unattested, D. || 10. or [Εὐ]θυμίοι, S.A.-G.S. (but see 1., 2., Avram).

695. Olbia. Dedication to Ma (?), ca. 100 B.C. *I. Olbia* 74. A. I. Ivantchik, *ACSS* 10 (2004.1/2) 1-14 (ph.; translation), identifies the dedicant as Στέφανος Αλεξάνδρου Ζυμρναίος, honored with *I. Olbiae* 27 = *SEG* XXXI 712 + a new fragment [see A. Ivantchik in A. Bresson - A. Ivantchik (edd.), *Une koiné pontique. Cités grecques, sociétés indigènes et empires mondiaux sur le littoral nord de la mer noire* (Ville s. a. C. IIIe s. (Narbonne 2007) 99-110 (to be presented in *SEG* LVII), Chaniotis], and dates this dedication to ca. 100 B.C. (similar letterforms as *IOSPE* 135). After a critical review of earlier implausible restorations, including restorations of J. Vinogradov found among the unpublished materials in his archive, I. presents a new edition based on autopsy.

[Στ]έφανος Ἀλεξάνδρου Ζυμρναίος
[εἰς] πλεῦσας τὸ ε[-----]
[θεῶ] Μᾶ ἐπ[ι]κόψ[ος] καὶ τ[-----]

1. Also suggested by V. || 2. εἰσπλέω is used in this period either without an indication of destination or with the preposition εἰς; consequently, τὸ ε[---] cannot be an indication of the destination, but a designation of the dedicated object (e.g., τὸ ἐπ[ι]χρυσον ἀγαλμα), L. || 2-3. τὸ εἰσπληθέν ἀνάβημα, V.; rightly rejected by I., who points out that the adjective εἰσπληθέν designates inaugural sacrifices of magistrates (e.g., *IG* II² 17 L. 23; *SEG* XVI 42 L. 23; *XXI* 526 L. 4) || 3. initio, I. restores the name of the goddess Ma, whose cult was popular in Asia Minor and was diffused in the North Pontic region under the influence of Mithridates VI (cf. the use of Μᾶ as a personal name); the attribute ἐπ[ι]κόψ[ος] is attested for Ma in Edessa (*SEG* XXXVI 616 and 619) [on the cult of Ma in Macedonia see also *SEG* XLV 745, Chaniotis]; in fine, καὶ τ[ῶ]ς θεῶς π[ρ]οσ[ε]χ[ε]ν[τ]ος rather than τ[ῶ]ς συννόου θεῶς, which is too long, I.; ἐπ[ι]κόψ[ος] καὶ τ[ρο]παιοφόρ[ος] Δι[ὸ]ς (or θεῶ or Ἡρώ), V.

696. Olbia. Grave epigram for Leoxos, ca. 500-475 B.C. *IOSPE* I² 270 (IV 36); *SEG* III 594; *XLI* 619*. After detailed study of the iconography of the stele, which represents a Greek warrior (front) and a Skythian archer (back), J. Fornasier - K. Fornasier, in J. Gebauer et al. (edd.), *Bildergeschichte. Festschrift für Klaus Stähler* (Möhnesee 2004) 151-167 (dr.; German translation), reject Ju. Vinogradov's interpretation of the stele as a public monument demonstrating the antagonism between Greeks and barbarians (see *SEG* *XLI* 619), interpreting it instead as evidence for acculturation and Skythian influence.

697-701. Olbia. Metrical inscriptions, 4th cent. B.C.-1st cent. A.D. W. Appel, *Nikephoros* 17 (2004) [2006] 93-100, republishes the following texts (ph.; dr.; translation); they are all in the Museum of Odessa.

697: 93/94. Honorary epigram for the archer Anaxagoras, 4th cent. B.C. *IOSPE* I² 195; *IAG* 32; *IGDOP* 47. No new readings. A. points out that Anaxagoras may well have managed to shoot his arrow 280 ὀργυιάς = ca. 502 m. The text consists of elegiac couplets ('nicht perfekt').

698: 94-96. Honorary epigram for the runner Dionysios, 3rd cent. B.C. *IOSPE* I² 186; *SEG* III 591. In L. 4, A. prefers Novossadsky's restoration ξυνὸν ἔχειν τεμένει (*SEG* III 591). *IOSPE* has ξυνὰ --- φέρει; in L. 7, A. suggests restoring κελεύθφ, which goes with κραν[αῶν] ('auf der harten oder steinigen Bahn?').

699: 96-98. Epitaph of Athenokles, 2nd cent. A.D. *IOSPE* I² 687; *GV* 510; *SEG* LI 977. A. repeats his article summarized in *SEG* LI.

700: 98/99. Fragment, 1st cent. A.D. *IOSPE* I² 274b. A. presents the following text:

4
[-----]εν Σκυ[-----]
[-----]πυρίπνευστον πέδον -----]
[-----]πλουτὸν στάχιν? -----]
[-----]στα καὶ οὐ κακ[?] -----]
[-----]ε[-----]

1. Intio, perhaps [---]μέν Σκυ[θίν]. A. II 2. πυρίπνευστον: only attested in Nonnos ('breathed on by fire', *LSD*); A. wonders whether it could be associated with πυρός: 'mit Feuer atmetend' or 'Weizen hervorbringend'; cf. L. 3: 'reich in Getreide' II 4. perhaps [πολεμ]στα καὶ οὐ κακ[?]?, A.

701: 100. Fragment, undated. *IOSPE* I² 275. Broken on all sides, except at right.

[-----]
[---]A[---]JOA[-----]
[---]ATAI vacat
[---]υ κλυτὸν ὄστυ τ-
4 [---]ατος νν εἰκὼν [---]
[---]ηνων νν σποργής

[-----]

The first two lines are probably in prose. A. II 1-2. [οἱ] A[π]ολ[λ]ων[ῶ]ν[α]ται?, A.

702. Olbia. Orphic graffiti. *IGDOP* 94a-c. Republished by A. Bernabé, *op.cit.* (cf. our lemma no. 1896) 388-392 nos. 463-467, with critical apparatus and commentary. See also F. Graf in G. Cerri (ed.), *La letteratura pseudoepigrafica nella cultura greca e romana. Atti di un Incontro di studi, Napoli, 15-17 gennaio 1998* (*AION* 22; Napoli 2000) 61/62. In *IGDOP* 94a, G. suggests reading Διον(ύ)σου Ὀρφικοῦ (rather than Διον(ύ)σωι Ὀρφικῷ or Διον(ύ)σου Ὀρφικοί). He interprets the text βίος θάνατος βίος ἰαλῆθεια on the same tablet as an emphatic confirmation: 'from life to death to life: this is the Truth.'

703. Olbia. Graffiti (dedications to Apollo Delphinios, the Dioskouroi, Hermes, and Meter), 5th cent. B.C. 15 graffiti on black-glazed vases; nos. 1-3 date to ca. 500-475 B.C., nos. 4-15 to the 5th cent. B.C. Ed.pr. V. Alekseyev, *VDI* 250 (2004.3) 76/77 (in Russian; English summary; ph.): 1) [Διοσ]κόρων; 2) Διοσκόρων; 3) [Διο]σκόρ[ων]; 4) [-]EME; 5) Αντι[-]; 7) Απολλ[-]; 8) Δελ[φιν-]; 9) [Απολλ]ωνι Δελφιν[ῶν]; 10) ΑΥΙΝΙΤΟΓ; 11) Μητρός; 12) ΙΟΜΙΡΠΙΚ; 13) [-]IΔΕΜΙ ΣΑ; 14) Τωπόλλωνι; 15) Έρμη

1-3. The cult of the Dioskouroi is attested in Olbia through graffiti from the 6th cent. B.C. on, ed.pr. II 4-5, personal names?, ed.pr. II 7-9, dedications to Apollo II [9 restored by K. Boshnakov (per ep.), Chaniotis] II 11 dedication in Meter, ed.pr. II 14. ΤΟΠΟΛΛΟΝC, ed.pr. [Τωπόλλωνι or Τωπόλλωνες?], Chaniotis.

704. Olbia (area of: Siversov Majak). Amphora stamps and stamped tiles. 41 stamped amphora handles and 26 stamped clay tiles found during excavations at Siversov Majak, 30 km north of Olbia. Edd.pr. SN. Jefremow - I. Snytko, *MBAH* 22 (2004.2) 1-47 (dr.). We present only the personal names. [We do not distinguish between the stamps on tiles and on amphoras, because this information is sometimes missing (e.g. nos. 21/22, 26-31, 36-41); on p. 12 ed.pr. refer to 17 amphoras and 25 tiles from Sinope, but they only list 41 pieces, Chaniotis]. Sinope (41 amphoras and tiles; ca. 360-220 B.C.): Magistrates (ἀστυνόμου, ἀστυνομεύντος): Αἰσχίνης, Απολλόδομος, Ἀρίστων, Γύριτος, Διονύσιος, Διόφαντος, Ἐπιέλπης, Ἡρακλείδης, Θεόγειτος, Ἰσοκρίτος, Ἰστιάιος, Μνησικλῆς, Μνήσις, Νικομήδης, Πασιχάρης, Πρωταγόρας τοῦ Κυνίσκου, Φίλων. Potters: Ἀρχεπτόλεμος, Ἀσπάσιος, Βᾶς, Γόλας, Δαΐσκος, Διονύσιος, Ἐκαταῖος, Ἡφαίστιος, Θεόδωρος, Μάνης, Μαντίθεος, Μενέκριτος, Νευμήνιος, Νικόστρατος, Ποσειδώνιος, Σινωπίων, Φιλοκράτης. Herakleia Pontike (10 amphoras, 1 tile; 4th-early 3rd cent. B.C.): Magistrates: Απολλώνιος, Ἀρίστων, Μολάκων, Σάτυρος. Potters: Ἀρίστιππος, Δαμόστρατος, Εὐρυφών, Εὐτυχος, Εὐφραῖος, Ἡρακλέδας, Σκυθας. Chersonesos in Tauris (3 amphoras; 4th/3rd cent. B.C.): Magistrates (ἀστυνομούντος): Απολλώνιος, Γνάθων, Ξάνθος. Potters: Ἀγάθων. Thasos (5 amphoras; 4th cent. B.C.): Βίων, Ἰαχύτης, Λαγέτας, Πυλάδης, Τηλεφάνης. Knidos (2 amphoras; late 4th cent./early 3rd B.C.): Φιλίνος, Φίλτατος. Rhodes (1

amphora; late 4th/early 3rd cent. B.C.): Τύροπος. There are also four stamps consisting of a few letters, on amphoras of Kos (1), Amphipolis (1), and unknown provenance (2).

705. Pantikapaion. History and inscriptions. In a general survey of archaeological research in Pantikapaion, V.P.Tolstikov, in *Ancient Greek Colonies II* 707-758, briefly adduces *SEG* XXXVII 674 (736; dr.) and *SEG* XLVII 1192(2) (717; ph.). See also id. in *Ancient Greek Cities in the Crimea* 35-86, with color photos of *SEG* XVIII 310 (72); *CIRB* 289 (84), 481 (81).

706. Tanais. History and economy. T.M.Arsenyeva, in *Ancient Greek Colonies II* 1047-1102, summarizes the history and urban development of Tanais. We note a brief discussion of a proxy decree (*SEG* XLV 1020).

Reviewing the evidence provided by stamped amphora handles from Rhodes, Sinope, Kos, Knidos, Chersonesos Taurica, Thasos, Herakleia, Chios, and undetermined provenance, G.Johrens, in *Transport Amphorae and Trade* 149-153, concludes that in the first decades of its existence (ca. 261-240 B.C.) the emporion at Tanais had stronger trade contacts with Sinope than with Rhodes. The import of Rhodian wine amphoras increased after Tanais had acquired the status of a polis.

707. Tyras. Epigram and honorary decree for Autokles, ca. 300-275 B.C. SEG XLIX 1051 L.Ruscu, in G.Németh - I.Piso (edd.), *Epigraphica II. Mensa rotunda epigraphiae Dacicae Panonicaeque* (Debrecen 2004) 33-41, discusses the historical context of this inscription. As regards the foundation of Νικώεον, it is not possible to determine whether it was founded by Miletos or Histria. Nikoneon was destroyed after ca. 350 B.C. either by barbarians or during a war between Pontic cities or during the campaign of Zopyrion (ca. 340-330 B.C.). The expression κατοικοῦντες τὸ Νικώεον is usually taken as an indication that Nikoneon lacked the status of a polis. According to R. this expression is connected with the temporary destruction of the settlement and not with lack of city status (cf. *SEG* XXXIX 1426); Nikoneon already possessed the status of a polis, and it is the temporary removal of its inhabitants that is being equated with loss of citizenship. [This is not convincing; the destruction of the settlement does not mean that its population lost citizenship (a good example: Polybios 4.54). If the Nikoneans had possessed citizenship before the destruction of their polis, they would have used their ethnic later as well. The formulation κατοικοῦντες τὸ Νικώεον suggests that Tyras did not regard Nikoneon as a polis - whether or not it was a polis is, of course, another matter. Chaniotis.]

707 bis. Tyras. Honorary inscription for the emperor Severus Alexander, ca. 222-235 A.D. SEG LII 748. Republished by A.Ivanchik - N.Son, *VDI* (2004.3) 80-88 (a Russian version of the article summarized in *SEG* LII 748).

708. Tyras. Inscribed bone amulet(?), 1st cent. A.D. Disc of white bone; Medusa head on the obverse, the letter Σ on the reverse. Ed.pr. V.Alekseyev, *VDI* 3 (2004) 66/67 (in Russian), who interprets this disc as an amulet and suspects that the letter Σ stands for σ(ωτήριος)/σ(ωτηρία) or rather the epithet σ(ωτήρι) (Zeus or Asklepios) or σ(ώτερρα) (Athena, whose cult is prominent in Tyras); alternatively, A. suggests that this may be the first letter of the name of a disease, from which the amulet was expected to protect its owner (or a game piece (cf. *SEG* XXXVII 1264). Chaniotis.]

708 bis. Ulyap. Panathenaic amphoras, ca. 440-400 B.C. SEG L 716 I.V.Ksenofontova, *VDI* 235 (2000) 181-185 (ph.), gives a more detailed publication of these two Panathenaic amphoras: 1) τ[ὸν] Ἀθ[ην]ε[ν]ε[ν] ἄθ[ην]α[ν] (inv.no. 7Kp-IV); 2) τ[ὸν] Ἀθ[ην]ε[ν]ε[ν] [ἄθ]λ[ον] (inv. no. 6Kp-IV). [The restoration presented in *SEG* (in both cases, initio ex) should be corrected. Papazarkadas.]

709. Unknown provenance (western Siberia?). Inscribed gold plate, Imperial period. Gold plate of unknown provenance (western Siberia?), now in the Ermitage. I.I.Smirnov, *Argenterie antique et vaisselle d'or d'origine orientale. Atlas* (St. Petersburg 1909) pl. VIII no. 22 (dr.). R.Zahn, *Ämtliche Berichte aus den königlichen Kunstsammlungen* 38 (1917) 291 note 7; P.Bernard - H.Inagaki, *CRAI* (2000) 1472 note 146. H.Cuvigny, *ZPE* 147 (2004), 190/191 (dr.), republishes the text and discusses the standard of weight used for its measurement: ζεύς(ος) χρυσ(ὸν) ἕξ =

A pair of identical objects weighed 66 chrysoi and 2 oboloi (570.35 g), C.

710. Unknown provenance. Inscribed silver plate, ca. 491-518 A.D. Silver plate of unknown provenance in the Hermitage (Tomis?; see below); B.Pharmakowsky, *AA* (1913) 230; L.Matzulewitsch, *Byzantinische Antike. Studien auf Grund der Silbergefässe der Ermitage* (Berlin-Leipzig 1929) S no. 6; A.Effenberg et al., *Spätantike und frühbyzantinische Silbergefässe aus der Staatlichen Ermitage Leningrad* (Berlin 1978) 138-141 no. 6 (ph). H.Cuvigny, *ZPE* 147 (2004) 198 (dr.), republishes the Greek inscription. The object, made in Constantinople, is dated on the basis of a stamp to the reign of Anastasius (491-518 A.D.). According to a Latin inscription, the object was restored for the bishop Paternus, who may be a homonymous bishop in Tomis (519/520 A.D.; C.): ἔχει καθαροῦ(ν) vac. λί(τρας) κ', ὄγ(κίας) η', γρ(άμματα) ις' vac. καὶ χρυσ(ὸν) ὄγ(κίας) β', γρ(άμματα) κ' vac. καὶ μι(κροῦ) χρυσ(ὸν) νο(μισματα) β' (ἥμισυ)

The sign for ἥμισυ (L.) has not been recorded in earlier editions: 'il contient, d'argent fin: 20 livres, 9 onces, 16 grammes; d'or: 2 onces, 20 grammes; d'or palqué (?): 2 solidi et demi', C.

DELOS

11043 (commentary)

11043 (commentary)

711. *Delos. Inventories: ζωῖδιον*. E. Kosmetatou, *Mnemosyne* 57 (2004) 481-483, argues that the term ζωῖδιον in the Delian inventories does not designate a 'figurine in the likeness of an animal' (C. Prêtre, cf. *SEG* XLVII (198), but primarily statuettes of human figures. Two silver statuettes of Apollo and Artemis, dedicated by Kleino, are designated as ζωῖδια until the late 3rd cent. B.C. (*IG* XI.2.161 B LL 11/12; 162 B LL 8/9; 199 B L. 42; *I.Delos* 338 Ba L. 5) and as ἀνδριάντια from 195 B.C. onward (*I.Delos* 396 B L. 81; 399 B LL 129/130; 442 B LL 192/193; 443 B L. 117; 444 B LL 35/36; 461 Bb L. 25; 1444 Aa L. 13; 1449 c L. 15); cf. the use of the terms ζωῖδια and ζωιδάρια for small-size figurines dedicated by Apollodoros (*IG* XI.2.205 Abc L. 14; *I.Delos* 298 A LL 31/32) and of ζωῖα for the frieze of the Erechtheion (*IG* I² 474 Col. I LL 41/42). A. Chaniotis, *EBGR* 2004 [2007] 248 no. 26, adduces as parallels the expression καταλύφους ζωῖς Βακχικοῖς in our lemma no. 1104 and the term ζωιολάστης = 'sculptor' in Poseidippus, *epigr.* 62 (ed. Austin-Bastianini).

R. von den Hoff, in *Das hellenistische Gymnasium* 375-382, discusses the sculptural decoration of the gymnasium at Delos on the basis of the information provided by the following inventories: *I.Delos* 1412 a I LL 13-24; 1417 A I LL 118-154; 1423 Ba II LL 1-8; 1426 B I LL 43-51. On the Delian inventories, see also our lemmata nos. 1887 and 1917 bis.

712. *Delos. Jews. IJO* I 210-242 nos. Ach60-71, collects the evidence for Jews and Samaritans on Delos (texts, commentary, translation) and discusses the archaeological evidence concerning the synagogue. The following texts are presented: dedications to Θεός Ὑψιστος (Ach60-63; cf. Ach64/65) [P. W. van der Horst, *JSJ* 36 (2005) 71, rightly points out that these texts are probably not related to Judaism]; honorary inscriptions set up by the Samaritans (Ach66/67); an honorary inscription for Herodes Antipas (Ach69); a list of dedicants (Ach68); and epitaphs with curses (Ach70/71; dr.; ph.). We provide concordances with *SEG* and corpora.

<i>SEG</i> XXXII	<i>IJO</i> I	<i>I.Delos</i>	<i>IJO</i> I	<i>OGIS</i>	
809	Ach67	2333	Ach64	417	Ach69
810	Ach66	2532	Ach70/71		
		2616	Ach68	<i>CIJ</i> III ²	
<i>I.Delos</i>				725	Ach70/71
1586	Ach69	<i>EAD</i> XXX		726	Ach65
2328	Ach63	485	Ach70/71	727	Ach60
2329	Ach65			728	Ach62
2330	Ach62	<i>Syll.</i> ³		729	Ach63
2331	Ach60	1181	Ach70/71	730	Ach61
2332	Ach61			731	Ach64

M. Trümper, *Hesperia* 73 (2004) 513-598, discusses in detail the history and architecture of the building *GD* 80. She argues that this building was erected in the 2nd cent. B.C. and

functioned as a synagogue from the very beginning, used either by Jews or by Samaritans (cf. *SEG* XXXII 809/810). T. associates the dedications to Theos Hypsistos (*I.Delos* 2328, 2330-2333) with the Diaspora Jews [but see above].

713. *Delos. Account, 377-373 B.C. I.Delos* 98; Tod, *GHI* 125. I. Rutherford, *art. cit.* (cf. our lemma no. 530) 86-89, reprints A LL 32-39 (translation) and discusses the nature of the choral agon (A L. 33: νικητήρια τοῖς χοροῖς) that took place during the Athenian theoria to Delos. It is more likely that it was a competition among choruses from different poleis of the Delian Amphiktyony, rather than among Athenian choruses. But even if only one Athenian chorus participated in the contest, the Athenians may have sent several choruses for ritual performances. The very ambitious program of this theoria (with several ἀρχιθεωροί) may be related to the fact that it took place after the foundation of the Second Athenian League in 378 B.C.

714. *Delos. Account of the hieropoioi, 274 B.C. IG* XI.2.199. J.-C. Moretti, *Mediterranean Archaeology* 17 (2004) 173-181, presents a critical edition of the passages concerning the purchase of material for constructions in the theater (A LL 57-59, 62-64, 89-99; French translation). We list the most important differences from the text in *IG*: L. 57: e.g. παρὰ Μένωνος [ἄ]λ[α] ξύ[λ]α μετὰ τῶν ἐπιμελητῶν Ἀρισμηβρότε[σ]ου, Φίλτου, Ἀ[νδ]ρομέδου (cf. A L. 90); L. 58: τὴν παλαιστραν (τὴν, *IG*); L. 59: σφηκίσκοι (σφηνίσκοι, *IG*); L. 89: τὸν πῆχυ[ν] κ[α]ὶ τὸν πόδα χαλκῶν ὀκτώ ἀπε[με]τρη[σά]μεθα (τὸν πῆχυ[ν] ----]δα χαλκῶν [ὀκτώ] ἀπε[λο]γισα[με]θα, *IG*); L. 96/97: Ἀσ[σ]κληπι[σά]δην (Ἀσκληπι[σά]δην, *IG*) [Ἀσκληπι[σά]δην with gemination of the sigma, Chaniotis]. After detailed study of the technical aspects, M. suggests that the material (timber) was purchased for the renovation of movable theatrical equipment; it consisted of wooden panels arranged in two levels (σκηναὶ in the center, παρασκήνια on the sides, which included painted πίνακες); he comments on the term σκηνοθήκη and Hellenistic σκηνογραφία.

715. *Delos. Honorary inscription for C. Ofellius Ferus and sculptors' signatures, ca. 130-110 B.C. I.Delos* 1688. The statue of C. Ofellius Ferus, found in the 'Agora of the Italians', is traditionally interpreted as the statue of a merchant. R. Étienne, in *L'hellénisme* 215-223, observes that the man is represented with attributes of military authority (sword and spear) and argues that he was a Roman magistrate [that the office of a Roman magistrate would not be mentioned is a problem; nevertheless, Ofellius was honored διπλασιούσης ἔνεκα, and this offers some indirect support to E.'s interpretation, Chaniotis]. One of the sculptors, Διονύσιος Τωμαρχίδου, also worked in the sculptural decoration of the porticus Metelli in Rome, with which the 'Agora of the Italians' shares a common feature: both building complexes used halls for the presentation of statues. For the 'Agora of the Italians' E. suggests the term porticus Italcorum.

716. Delos. Dedication to Apollo, ca. 600 B.C. (and late 4th cent. B.C.). 1) *I.Delos* 4; *LSAG*² p. 304 no. 10. 2) *I.Delos* 49. R.Di Cesare, *Eidola* 1 (2004) 23-60, discusses the style of the colossal statue of Apollo (23-38) and its inscriptions. An inscription of the late 4th cent. B.C. (2; dr.) characterizes the statue as a dedication of the Naxians. D. argues that with this late re-dedication of the statue the Naxians appropriated an Archaic monument after the liberation of their island from Athenian domination. He does not exclude the possibility that, originally, the statue was the private dedication of an important Naxian (38-41). After summarizing the various interpretations of the Archaic inscription (1), D. suspects that the metrical text [τῷ] ἀφ' αὐτοῦ λίθο ἐπὶ ἀνδριάς καὶ τὸ σφῆλας is the second line of a boustrophedon inscription (cf. *I.Delos* 1-3); the first line is lost. A comparison with contemporary monuments (cf. *I.Delos* 1; *SEG* XVI 477) leads him to the conclusion that the inscription underlines the identity of material (statue and base are both of marble), thus giving the base an equal significance as that of the statue (41-60).

717. Delos. Dedication to Hestia and the Demos, 2nd cent. B.C. *GIBM* 1154. Several pieces of sculpture in the British Museum have been identified by D. Williams, *RA* (2004) 51-68, as belonging to a group brought by Lord Elgin on board HMS Narcissus (under the command of Ross Donnelly) in 1802, during a journey in the Aegean islands, and finally donated by Earl Spencer to the British Museum. They include this altar (62-68), which was taken from Delos on July 11, 1802. W. associates this altar with the πρυτανεῖον (mentioned in *I.Delos* 199 B L. 90; 1416 A I L. 83; 1417 B I L. 89), which housed a cult of Hestia (cf. *IG* XI.2.117). He argues that it commemorated either a repair to the οἶκος of 'Εστία and the δῆμος or, more likely, the re-dedication of the building (οἶκος) after the addition of the cult of Demos. The altar may have stood in Room D, which has a hearth in its middle. The Doric form (τῶν δάμων) suggests that the dedicant, Ζῶπυρος Ζωπύρου, was a metic, possibly the son of the choregos μέτοικος Ζῶπυρος (*IG* XI.2.133 LL. 10 and 13; ca. 170 B.C.) W. identifies Zopyros I with Ζῶπυρος Ἐρξίνου, one of the dedicators of the Sarapeion A (*IG* XI.4.1216 III L. 4), proxenos (*IG* XI.4.788), and brother of Μητρόδωρος Ἐρξίνου Λαμψακηνός (*IG* XI.4.708). [A connection with the men from Lampasakos can be ruled out; Lampasakos is not a Doric city and δῆμος is found in none of its inscriptions, Chaniotis.]

718. Rhenaia. Epitaphs. In a study of inscriptions in the collection of Scipione Maffei (Verona; cf. our lemma no. 573), S. Struffolino, *Acme* 57 (2004) 264-270, discusses the iconography of the funerary relief in the epitaph of Ἀρχάγαθος (*EAD* XXX 341; cf. *IG* IX.4.1216, *EAD* XXX 337, 342/343) and gives a brief account of antiquarian research in Rhenaia (16th-19th cent.).

RHODES

719. Rhodes. Amphora production, trade, and chronology. G Finkielsztejn, in *Transport Amphorae and Trade* 117-121, sketches the perspectives for further work on determining the chronology of Rhodian amphoras.

720. Kamiros. Topography. The ἱεροθυτεῖον and an adjacent στοά are known from *Tit.Cam.* 112 = *LSCG Suppl.* 105. L.M. Calò, *PP* 59 (2004) 436-459, identifies the στοά as the porticus excavated in the sanctuary of Athena (cf. *Tit.Cam.* 158). The ἱεροθυτεῖον served as the place where sacrifices and banquets (σῆτησις ἐν ἱεροθυτείῳ) took place, fulfilling the function that the πρυτανεῖον had in other cities (cf. the function of buildings designated as ἀνδρῶν and ἐστιατόρειον). The banquets (cf. *Tit.Cam.* 159) probably took place in the στοά (cf. *Tit.Cam.* 109, which mentions a gathering of the μαστοροὶ in the sanctuary of Athena; for similar rituals in the territory of Kamiros, see *LSCG Suppl.* 111 = *I.Rhod.Per.* 201 from Tynnos). C. collects evidence for σῆτησις ἐν ἱεροθυτείῳ in Kamiros, Lindos, Ialysos, and Antiphellos (e.g. *Tit.Cam.* 86; cf. *IG* XII.1.847-849, 1033; *I.Lindos* 281, 297, etc.; *Syll.*¹ 570 L. 20) and comments on κτοῖναι, ἱεροποιοί, and the civic subdivisions in Rhodes.

721. Lindos. Honorary inscription for T. Flavius Aglochartos, ca. 80-90 A.D. *I.Lindos* 384 b; *SEG* XL 668. A. Bresson, in *L'hellénisme* 225-228, republishes this text (French translation), with several new restorations and commentary. In L. 1 he adds a new fragment (*I.Lindos* 384 f), which confirms the restoration proposed by C. Habicht (*SEG* XL 668): Ἐπὶ Ἀθάνας Αινδίας καὶ Διὸς Πολιεύς. In L. 8/9 B. restores Χερσ[ον]σσι[ί]ων (Χερσ[ον]σσι[ί]ων, Habicht). In L. 17 he restores ν[αυκλ]αρεῖντες (cf. P.M. Fraser - G.E. Bean, *The Rhodian Peraea and Islands* [Oxford 1954] 2 no. 1: ν[αυκλ]αρεῖντες, Habicht). B. also comments on the following phrases: ἐπίτροποι τῶν Σεβαστῶν designate Imperial procurators (LL. 11/12); the expression κάλλιστα ἀποκρίματα designates the responses of Roman authorities to Rhodian requests (L. 13; cf. *IG* XII.1.58 L. 10: κάλλιστα γράμματα; G. Jacopi, *Nuove epigrafi dalle Sporadi meridionali* [Rhodes 1932] 34: μεγαλοκρετέεις ἀποκρίσεις; cf. *Syll.*¹ 804 L. 5; *OGIS* 494 L. 18); the ἀγόμενος ἀγὼν ἐν Νεαπόλει (L. 14) is the agon in Naples, not a contest in a deme of Ialysos (*I.Lindos*). For another honorary inscription for Aglochartos see our lemma no. 723.

722. Lindos. The Lindian anagraphe. *I.Lindos* 2; *Syll.*³ 725; *SEG* LIII 821*. On the orator Hegesias, whose ἐγκώμιον Ῥόδου is mentioned as one of the sources of the anagraphe see G. Staab, *art.cit.* (cf. our lemma no. 726) 130. See also our lemma no. 1917 bis.

ἀσφαλτέ que nous ne pouvons admettre" II 32-33 ἱεροκάρυκα τῆς πόλεως καὶ δι' αὐτῶνος. E. S. wonders whether TA and [-]ανος belong to the name (and perhaps the patronymic) of the honorand; ἀ[ξιολογώτατον], B.; 'qui est possible', S.

725. Rhodes. Altar of Zeus Meilichios, 3rd cent. B.C. Poros cover tile of a pyre found outside the south wall. Edd.pr. M.Filimonos-Tsopotou, *Ἡ ἐλληνιστικὴ ἀχύρωσις τῆς Ρόδου* (Athens 2004) 159-163 (dr., ph.). The tile did not cover a funerary pyre, but a place where burned offerings to Zeus M(e)ilichios were made. He was worshipped as a chthonic deity (ed.pr.): Διὸς Μελιχίου

726. Rhodes. List of books, late 2nd cent. B.C. Maiuri, *NS* 11; M.Segre, *RFIC* 13 (1935) 214-222. In a discussion of the work of the historian and orator Hegesias of Magnesia, G. Staab, *ZPE* 148 (2004) 127-150, adduces the list of books of a Rhodian library (of the gymnasium?), which mentions his works *Οἱ Φιλαθήναιοι*, *Ἀσπασία*, and *Ἀλκιβιάδης* (LL 8-10). *Aspasia* and *Alkibiades* must have been philosophical dialogues. It cannot be excluded that they were composed by Hegesias of Kyrene and erroneously attributed to Hegesias of Magnesia. The work *Οἱ Φιλαθήναιοι* can certainly be attributed to the orator of Magnesia. Its title derives from the attribute φιλαθήναιος, which was used with negative connotations in Athenian comedy and oratory, often in connection with the relations between Athens and Macedonia. The word designates a person who demonstrates exaggerated or inappropriate friendship toward Athens (129-138).

727. Rhodes. Epitaphs, ca. 300-250 B.C. E.Karantzali, *AD* 54 B2 (1999) [2006] 933, reports the discovery of five urns in the western cemetery. Four of them are inscribed with the names of the deceased persons. K. gives two names: Ἀριστοβούλου and Πρωτόρχου.

LESBOS

727 bis. Lesbos. Epigraphic research (P.Pappageorgiou). See our lemma no. 1846.

727 ter. Lesbos. History: Eresos and Mytilene during the reign of Alexander the Great. See our lemma no. 1818.



728. Mytilene. Theophanes of Mytilene. G.Grimm, *AW* 35.1 (2004) 63-70, presents an overview of the career of Theophanes of Mytilene (on 65, ph. of the statue base for Pompeius, Theophanes, and Potamon: *IG* XII.2.163).

729. Mytilene. Boundary stone, Hellenistic period. Irregular stone found reused in the foundation of an ancient road in the area of the north cemetery. Ed.pr. L.Acheilara, *AD* 54 B2 (1999) [2006] 759 (ph.): Ὀρος

730. Mytilene. Epitaph, Imperial period. Stele found reused in the foundation of an ancient road in the area of the north cemetery. Ed.pr. L.Acheilara, *AD* 54 B2 (1999) [2006] 759: CAMATPOY, χαίρε

731. Mytilene (area of). Weight (?), undated. Lead weight found in the area of an ancient fort at Παναγιούδα Σκάλας Λουτρών. Mentioned by L.Acheilara, *AD* 54 B2 (1999) [2006] 772: Μυτ(ιληναίων)

MYT, A. [Μυτ(ιληναίων); lead weight or sling bullet, Chaniotis]

NISYROS

732. Nisyros. Honorary decree for King Demetrios Poliorketes, ca. 301-286 B.C. Right part of a marble stele found in 1995 in the church of Agioi Anargyroi in Mandraki. Ed.pr. I.C.Papachristodoulou, in *Χάρης Χαίρε* 435-449 (ph.; English summary), who identifies the honored king as Demetrios Poliorketes (cf. *Syll.*³ 953 = *I.Knidos* 221, for his activities in this area), without excluding an identification with Demetrios II (239-229 B.C.; cf. *IG* XII.3.91, a letter of his son, Philip V, to Nisyros). On 444 a list of the known decrees of Nisyros (*IG* XII.3.88-91; *SEG* XLVIII 1101; M.Chavriaras, *AE* [1913] 7/8 nos. 1/2; *I.Dor.Ins.* no. 63); on 445 a list of the known eponymous δαμουργοί and of the Nisyrian months (Ἀρταμίτιος, Δάλιος, Καρνεῖος, Σμίνθιος). P.Gauthier, *BE* (2005) no. 378, confirms the identification of the honorand with Demetrios Poliorketes, since there is no information concerning activities of Demetrios II in the eastern Aegean; a probable date is the period ca. 290-286 B.C.

[-----]
[23]ροτέλεος, τετράδι Ἀρταμιτ[ι]-
λου· ἔδοξε τῷ δάμω[ι, β]ουλᾷ γνώ-
μα· ἐπειδὴ βασιλεὺς Δημήτριος]
4 [ἐ]θνους ὧν διατελεῖ ἐς τὰ πόλιν

καὶ τὸν δάμον τὸν Νισυρίων, δεδó-
χ[θ]αι τῷ δάμωι στεφανώσαι βασι-
λῆν Δημήτριον χρυσῷ στεφάνω·
8 [ἀ]νταγορεύσαι δὲ τὸν στέφανον το[---]
[-----]

1 [ἡ]ροτέλεος, [Ἀνδ]ροτέλεος, or [Ἀν]ροτέλεος; the end of the name of the eponymous *damiourgos* or of the patronymic of the president of the *προσάται* ([καὶ προσάται τῶν ἀνδρῶν --- τῶν ---]ροτέλεος, cf. *IG XII 3 89/90*). *Ἀνδριανίτης* is attested for the first time in Nisyros, whose calendar is close to those of Rhodes and Kos/Kalymina, ed.pr. #8. In fine, mention of the magistrates (τοῖς) or τῶν) responsible for the proclamation of the crown, G.

ASTYPALAIA

733. Astypalaia. Honorary inscription (?), late Hellenistic period. Fragment of a round base. Mentioned by A.Drefiosi-Irakleidou, *AD 54 B2* (1999) [2006] 962, who reports that a text (decree?) of ten lines is preserved (no text).

734. Astypalaia. Kalos-inscription, undated. Marble base of a stele found in Astypalaia; inscribed with a text in two lines (a graffito? Chaniotis). Mentioned by A.Drefiosi-Irakleidou, *AD 54 B2* (1999) [2006] 962 (no division of lines): Παῖς ὁ καλός

KIMOLOS

734 bis. Kimolos? (found at Izmir, now lost?). Argive decree of arbitration between Kimolos and Melos, ca. 336 B.C.? IG XII.3.1259; SEG XII 367; XLVI 2340; Rhodes-Osborne, *GHI* 82. On the basis of the new information provided by the archive of bronze tablets from Argos (see our lemma no. 427), C.B.Kritzas, *CRAI* (2006) 421/2 note 86, is able to resolve the long-standing problem of interpreting ἀρίτευνε Λέων βωλάς ΣΕΥΤΕΡΑΣ Ποσιδάων (LL 14/15). The word in capitals is not a dialectical variant of δευτέρως (second, so. βωλά) or an error, but the name of Leon's phratry Σευτέραι of the tribe Hyllis, attested several times in these texts. He came from the κόμη Ποσιδάων. It is true, Kritzas points out, that Argos had two six-months' βωλαί each year but not on the evidence of the nomenclature of Leon in this text. Kritzas presents the same argument in his paper "Ετυμολογικὴ Παρατηρήσις" (see our lemma no. 427) 157-159.

KOS

735. Kos. Asyilia of the sanctuary of Asklepios. K.Buraselis, in *The Hellenistic Polis of Kos* 15-20, studies the campaign of the Koans to achieve the recognition of the asyilia of the

Asklepieion (242 B.C.) against its political background. He argues that the primary motives of this campaign were not religious (contra K.J.Rigsby) but political. Because of the Third Syrian War (246-241 B.C.) the political situation in the Eastern Mediterranean was unstable (cf. *SEG XLII 994; Labraunda* 3). Following the example of the Aitolians (reorganization of the Soteria) and Smyrna (asyilia of the sanctuary of Aphrodite Stratonikis), the Koans, no longer exclusively relying on the Ptolemies for protection, exploited the asyilia of the Asklepieion in order to achieve protection for the entire island. The international character of the campaign corresponds to contemporary Hellenistic trends.

B. comments on two recognition decrees. The decree of Aigeira (*SEG XII 371 LL. 41-51 = Rigsby, Asyilia no. 18*) reveals the intention to propagate the particular Achaean policy toward asyilia ([κα]θώς καὶ [δὸς]μα ἐστὶ τῇ τε πόλει καὶ τοῖς [Ἀ]χαιοῖς ἁ[σ]υ[λ]α εἶμεν τὰ ἱερὰ). The decree of Pella (*SEG XII 374 = Rigsby, Asyilia no. 23*) differs from the other Macedonian decrees as it uses the phrase πρὸς τὸν βασιλέα Ἀντίγονον καὶ πρὸς Πελλαίους καὶ τὴν λοιπὴν χώραν τὴν Μακεδόνων and lacks a reference to the wish of King Antigonos. This can be explained by the special status of Pella as a royal residence.

736. Kos. Chronology. C.Crowther, in *The Hellenistic Polis of Kos* 21-60, provides a palaeographical framework for the dating of Koan inscriptions, gives an overview of the development of Koan lettering styles (4th-2nd cent. B.C.), and tentatively identifies 16 stonecutters: 1) Cutter of R.Herzog, *Heilige Gesetze von Kos* (Berlin 1928) no. 3 (cf. *ibid.* nos. 1/2 and 4); mid-4th cent. B.C.; 2) Cutter of Herzog, *ibid.* no. 12 (cf. *Iscr.Cos* ED 92 and 108); late 4th/early 3rd cent. B.C.; 3) Cutter of *OGIS* 43 = *SEG XLIX 1106* (cf. *SEG LI 1054; Iscr.Cos* ED 36, 39, 48, 63, 70, 190, 226); ca. 280 B.C.; 4) Cutter of *RC* 28 (cf. *SEG XXVIII 700; Iscr.Cos* ED 35, 145; *Syll.*³ 398; *RC* 26/27); ca. 278-242 B.C.; 5) Cutter of Rigsby, *Asyilia* no. 25 (cf. *SEG XLVIII 1093; Rigsby, Asyilia nos. 14-22, 26/27*; ca. 242 B.C.); 6) Cutter of Rigsby, *Asyilia* no. 28 (cf. *SEG XLIX 1108?; Iscr.Cos* ED 38 and 134?; *RC* 25; Rigsby, *Asyilia* nos. 12 and 49); ca. 242 B.C.; 7) Cutter of *I.Cret.* I viii.7 (cf. *SEG XLVIII 1097; Tir.Cal. Test. XIII; I.Cret.* IV 168); ca. 220 B.C.; 8) Cutter of *Iscr.Cos* ED 49 (cf. *PH 7; Iscr.Cos* ED 17, 26, 110, 130, 194; Rigsby, *Asyilia* no. 13); late 3rd cent. B.C.; 9) Cutter of *PH* 10 (cf. *Iscr.Cos* ED 42? 206, 227); late 3rd cent. B.C.; 10) Cutter of *SEG XLVIII 1094* (cf. *SEG LI 1050*); ca. 250-200 B.C.; 11) Cutter of *SEG XLIX 1113 = I.Erythrai* 112 (cf. *SEG XXVII 518*); late 3rd/early 2nd cent. B.C.; 12) Cutter of *PH* 367 (cf. *Iscr.Cos* ED 37, 60 + 112, 166, 182); ca. 180-175 B.C.; 13) Cutter of *Tir.Cal.* 78 (cf. *SEG XLVIII 1095? and 1114?; Iscr.Cos* ED 212; *Tir.Cal. Test. XXIV*); early 2nd cent. B.C.; 14) Cutter of *SEG XLIX 1115* (cf. four unpublished fragments); ca. 150 B.C.; 15) Cutter of *SEG XLIX 1116 = I.Erythrai* 112 (cf. *SEG XXVII 518*); ca. 150 B.C.; 16) Cutter of *Syll.*³ 1000 (cf. *SEG L 766; PH* 34?; *Iscr.Cos* ED 144, 189, 195); late 2nd cent. B.C.

This study results in the identification of the following fragments as parts of the same inscription: a) *Iscr.Cos* ED 36 should be inserted between ED 48 B3 and B2. b) *Iscr.Cos* ED 226 may have been the heading of ED 39. c) The following fragments may be part of the same stele: *PH* 7; *Iscr.Cos* ED 17, 26, 49, 110, 130, 194; an unpublished fragment ('Kos Sylloge 0885').

Restored by edd.pr. on the basis of Herzog's copy (text in majuscules, no restorations) || 1-2. cf. *PH* 10 d LL 19 30 Ἀριστοφάνους Ἀριστοφ[?] τοῦ Νόστου[?], edd.pr. || 3. for [γ]ενόμενος ἐπι[μ]ήνος cf. a decree of a cult association from Antinachia (*PH* 382 = *Syll* 1107), edd.pr. || 4. perhaps [ἀ]ρχι[τ]έκτων τοῦ Ἐργου], edd.pr.

742. Halasarna. Inscriptions. G.Kokkorou-Alewra, *Ἀλάσαρνα I: Οἱ Ἐπιγραφές* (Athens 2004), presents 21 new inscriptions found in the sanctuary of Apollo (27-82; ph.). She also offers a history of epigraphic research in Halasarna (14-18), a report of the excavation in the sanctuary (19-25), and a general discussion of the content of all the inscriptions found at Halasarna (83-102: decrees, cult regulations, dedications, honorary inscriptions, epitaphs, boundary stones; English summary on 139-159). For the new texts see our lemmata nos. 743, 750, 757, 760, 762-765, 769, 771-774; we do not reproduce two small fragments (82 nos. 20/21).

In Appendix II, *ibid.* 125-138, edd.pr. L.Hallof - K.Hallof present a catalogue of 27 inscriptions found by R.Herzog during his excavation at Halasarna in 1902. These texts are only known from Herzog's copies in his notebook and from his squeezes, preserved in the *IG* archive in Berlin; six of the inscriptions have been published; for the inedita see our lemmata nos. 751-756, 758/759, 761, 766-768, 770, and 775-781.

A complete catalogue of all the inscriptions of Halasarna is presented by G.Kokkorou-Alewra, S.Aneziri in Appendix I, *ibid.* 109-122 nos. 1-69a; it consists of the 21 new texts (NE), the 27 texts found by Herzog, and texts that have been published earlier (for nos. 12/13, then inedita, see *SEG* LI 1050 A/B). The same authors, *ibid.* 123/124, provide a list of 8 inscriptions that concern Halasarna or Halasarnitai: *SEG* XXVII 519 (no. 5); XLIV 691 (no. 7), 695 (no. 6); XLVIII 1096 (no. 1); *PH* 7 (no. 3), 10 (no. 2); *Iscr.Cos* ED 154 (no. 7), EV 200 (no. 8), 212 (no. 4), 226 (no. 6); Maiuri, *NS* 460 (no. 6).

We give a comparatio numerorum for the published texts mentioned in the catalogue (AK) and in Appendix II (W).

<i>SEG</i> XXX	<i>Halasarna</i>	<i>SEG</i> XLVIII	<i>Halasarna</i>	<i>PH</i>	<i>Halasarna</i>
1051	AK10	1094	AK1, W54	370 371	AK23 AK50
<i>SEG</i> XLI				373	AK49
680	AK6	1104	AK3, W51	374 375	AK62 AK53
<i>SEG</i> XLVI				376	AK57
1089	AK47	<i>SEG</i> LI		377	AK58
1118	AK57	1050	AK13	378	AK56
		1051	AK20	379	AK51
<i>SEG</i> XLVIII				380	AK63
1089	W43	<i>PH</i>		381	AK60
1089 bis	AK7, W43	367/368 369	AK16 AK19	388	AK24

<i>Iscr.Cos</i>	<i>Halasarna</i>	<i>IGR</i> IV	<i>Halasarna</i>	<i>Syll.</i> ²	<i>Halasarna</i>
ED 42	AK15	1094	AK44	569	AK4, W60
ED 114	p. 121	1095	AK42		
		1096	AK45	621	AK19
<i>Maiuri, NS</i>		1097	AK49	793	AK17
674	AK10	1098	AK48	1023	AK16
677	AK66	1099	AK46		
678	AK65	1100	AK37		
679	AK64			<i>LSCG</i>	
				172	AK19
				174	AK17

743. Halasarna. Decree concerning the pledging of sacred vessels, ca. 250 B.C. Marble stele found in the sanctuary of Apollo. Ed.pr. G.Kokkorou-Alewra in *The Hellenistic Polis of Kos* 119-121 (ph.; translation); republished by ead., *op.cit.* (cf. our lemma no. 742) 41-44 no. 5 (ph.). The decree regulates the pledging of sacred vessels; it forbids the priest and the timachoi to borrow money with the sacred vessels of the sanctuary of Apollo as surety. It also forbids anyone to receive these items as surety for a loan. An exception was made under certain circumstances (cf. L. 17: κατὰ ψάφισμα) for those members of the demos of Halasarna who had the right to participate in the sanctuary (for a list of these demotai see our lemma no. 748).

Ἔδοξε τῷ δάμῳ· Σύμμαχος καὶ
 Ἀριστοφάνης ναποῖται εἶπαν· μὴ
 ἐξέστω τῷ ἱερῷ μὴδὲ τοῖς
 4 τιμάχοις δανείσασθαι ἐπὶ τοῖς
 ποτηρίοις μὴδὲ τοῖς ἄλλοις σκεύεσι
 τοῖς ὑπάρχουσι ἐν τῷ ἱερῷ τοῦ
 Ἀπόλλωνος· μὴδὲ δανείζειν μηθὲν
 8 ἐπὶ τούτοις παρενῑρῶσι μηδεμίαν·
 εἰ δὲ τίς καὶ δανείσῃται ἢ δανείσῃ
 παρὰ τὰ γεγραμμένα, ἀποτεισάτω
 ἕκαστος τῶν αἰτίων δραχμὰς πεντα-
 12 κισχιλίας ἱερὰς τοῦ Ἀπόλλωνος καὶ
 ἃ ὑποθήκα ἄκυρος ἔστω καὶ ἐνθύμιον
 ἔστω τῷ δανείσαντι καὶ τῷ δανείσασ-
 μένῳ ὥς ἀδικεῖν τὸν θεόν, εἰ καὶ μὴ
 16 δανείζωνται τοὶ δαμόται οἱς μέτεστι
 τοῦ ἱεροῦ κατὰ ψάφισμα·
 vacat
 τὸ δὲ ψάφισμα τόδε ἀναγραφάντων εἰς
 στάλαν λιθίναν καὶ ἀναθέντων
 20 ἐς τὸ ἱερόν

1-2 The two *nupoi* probably belonged to the two tribes (Dymanes and Hylleis?) that had access to the sanctuary, ed.pr. || 3. *ιερεῖς* is written in a *rasura* || 13. *ἐνθόμιον* = remorse for a sacrifice; cf. *Iscr.Cos* ED 112 L 5, *LSG* 154 L 14, ed.pr.

744. Halasarna. Sacrificial calendar, ca. 225-200 B.C. Upper part of a marble pedimental stele found in 1991 in the sanctuary of Apollo. Mentioned in *SEG* XLV 1120. Ed.pr. G.Kokkorou-Alewra in *The Hellenistic Polis of Kos* 121-126 (ph.; translation), with thorough commentary, republished by ead., *op.cit.* (cf. our lemma no. 742) 44-53 no. 6 (ph.). This document is a sacrificial calendar listing the annual sacrifices to be performed by the priest of Apollo (LL 5-7) in the months of Hyakinthios, Karneios, and Theudaisios; he also performed sacrifices for *Ἀφροδίτη* (PH 369 LL 2/3 and 9) and presumably offered sacrifices to Apollo, Asklepios, and Herakles. Cf. the comments of A.Chaniotis, *EBGR* 2004 [2007] 285/286 no. 140.

- Τάδε ἀνέγραψαν τοὶ ἄνδρες
τοὶ αἰρεθέντες, Νικόμαχος
Τιμαινέτος, Ἀρισταίχιμος
4 Ἀρισταρχίδα, Χαϊρέδαμος
δαμοφώντος, ὃ θύει ὁ ἱερεὺς
τοῦ Ἀπόλλωνος κατ' ἕκαστον
ἐνιαυτὸν· μηνὸς Ὑακινθίου
8 δυωδεκάται, Ἰστίαι Φαμίαι οἶν
ἔρσεναι, τούτου ἀποφορά
ἐς τιμαχεῖον· γυναιξὶν οὐχ ὅ(υ)-
σια· Ἀπόλλωνι ἱερεῖον τέλειον,
12 Ἰστίαι Τιμαχεῖαι ἱερεῖον· ἐνάται
πρὸ ἱκάδος, Ἀπόλλωνι τέλειον
καὶ τελεῖον· ταῦτα διαιρεῖται
τοῖς θαμνινοῖς πᾶσιν· Διοσκόροις
16 οἶν ἔρσεναι· διτὶ Σωτήρι οἶν ἔρσεναι·
Καρνεῖον ἐνάται ἱσταμένον,
Ἀφροδίτῃ αἶγα· διχομηναί, Ἀρτά-
μιτι Ἀγροτέρῃ ἱερεῖον· ἑκάται
20 Στρατιάι αἶγα τελεῖαν· ἑκκαδε-
κάται διτὶ Πολιεῖ ἐν Ἀγοπόλει οἶν
τέλειον· Ἀθάναι Πολιάδι οἶν
τελεῖαν, παρ' ἐνιαυτὸν ἑκατέρω
24 τῶν θεῶν· τούτων οὐκ ἀποφορά
ἱκάδι, ἑκάται Μελιτεῖναι ἱερεῖον·
Θευδαισίῳ ἑκκαδεκάται, Ἀπόλλω-
νι τέλειον καὶ τελεῖαν· Ἀσπίδι ἱερε-

- 28 [ἴον, Ἀρτά?]μι Πυθηίδι οἶν τελεῖαν· δι-
[τὶ Σωτήρι, Ἀθά]ναι Σωτρίαι]
[-----]ΦΕ[-----]

4-5 Chaireamos, son of Damophon, may be the father of δαμοφών and θεόδωρος Χαϊρεδάμου in G.Pugliese Carratelli, *ASAA* 25/26 (1963/64) 165-175 no. IX a LL 54 and 93 (ca. 200-175 B.C.), ed.pr. || 8, for Ἰστίαι Φαμίαι, a goddess of divination, cf. *SEG* XLIX 1102/1103, ed.pr. || 10, τιμαχεῖον is the seat of the τιμαχοί (cf. *SEG* IX 18, 33, 1944, cf. τιμαχίων in *I.Priene* 12 L 4), ed.pr. || 10-11, women were not allowed to go to the seat of the timachoi, ed.pr.; women were not allowed to attend the sacrifice, C.; in fine, probably a mistake of the scribe, not a dialectic form (οὔσια), ed.pr. || 12 the sacrifice to Hestia Timacheia was not brought to the timacheion, possibly because she was a chthonic deity; her cult is attested only here, but cf. the cult of Hestia as Πρωταίεια, Πρωταίη, and Βουλαίη and that of Ἀφροδίτη Τιμαχέως in Delos (*IG* XL.4.1146) and Paros (*IG* XII.5.222), ed.pr.; C. rejects the interpretation of Hestia Timacheia as a chthonic deity [on the cult of Hestia Boulaia in Kos see P.Hamon, *Chiron* 33 (2006) 151-168, Chaniotis] || 15 for the cult of the Dioskouroi cf. *Iscr.Cos* EV 18 a L 4, ed.pr. || 18-19 this is the first attestation of Ariemēs Agrotērō in Kos, ed.pr. || 19 ἱεπεον, lapis || 19-20, the cult of Hekate Stratia may have been introduced to Kos from Karia; the popularity of her cult in the late 3rd cent. B.C. may be connected with the Cretan War, ed.pr. || 21-22 on the cults of Zeus Polieus and Athena Polias in Kos cf. PH 37, *Iscr.Cos* ED 55 A and EV 226; the ἀκρόπολις of Halasarna is the hill Tholos; cf. PH 369 L 13, ed.pr. || 24 no punctuation between θεῶν and τούτων ('these sacrificial victims for each of the gods are not to be carried away from the sanctuary every other year'), ed.pr.; παρ' ἐνιαυτὸν refers to the sacrifice, not to the apophora prohibition, and it is connected with ἑκατέρω τῶν θεῶν: one should punctuate before τούτων ('on the 16th a sacrifice of a full-grown sheep to Zeus Polieus in the Akropolis, a full grown ewe to Athena Polias, alternately every other year to each of these gods; the meat of these sacrificial animals cannot be carried away/is to be consumed at the site'); a sacrifice was offered every year to both Zeus and Athena; the alternating sacrifice (one year to Zeus, the other to Athena) refers only to the obligation of Apollo's priest, C. || 25 this is the first attestation of the epithet Μελιτεῖνα for Hekate (cf. other euphemistic epithets such as Μελινόη, Καλλίστη, and Εὐκόλινη), ed.pr. || 27 on the cult of Lato cf. *Iscr.Cos* ED 55 B L 4, ed.pr. || 28 the cult of Ἀρτεμῖς Πυθίης is attested for the first time (cf. Ἀρτεμῖς Πυθία in Miletos, *Miletos* 1.7.302), ed.pr. [author ἴσθι Πυθηίδι (during the Pythais), Hallos] || 28-29 for the cults of Zeus Soter and Athena Soteira in Kos cf. *Iscr.Cos* ED 45 B L 11, ED 82 LL 4/5, 17-19; EV 248 A LL 2/3 and B LL 2/3, ed.pr.

745. Halasarna. Honorary decree for Diokles, late 3rd cent. B.C. Two joining fragments of a marble stele with moulding; found in 1985 reused in a Late Antique house. Mentioned in *SEG* XL 683 and XLV 1120. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 27-32 no. 1 (ph.), with commentary on the prosopography, the honors, and the offices (ἀρχεῦον, προστάται ναοῖται).

- Ἔδοξε τῇ δῆμῳ τῷ Ἀλασαρνι-
τῶν· ἐπειδὴ Διοκλῆς Ἀλεξανδρου
αἰρεθεὶς ἀρχεῦον παρ' Ἡρακλῆ τὰ τε
4 ἱερὰ ἐξέθυσεν τῷ θεῷ καλῶς
καὶ ἐνδόξως, καταξίως καὶ αὐτο[ῦ]

- καὶ τῶν προγόνων, οὐδεμίαν ὑπο-
 στελλόμενος διαπάναν ἀλλὰ δι-
 8 (λ)όμενος ἀπόδειξιν ποιῆσθαι τὰς
 αὐτοῦ προθυμίας, ὅπως οὖν καὶ ὁ
 δᾶμος [φ]αίνεται τοὺς ἀγαθοὺς ἀ[ν]-
 12 δ[ι]ρας τιμῶν καὶ καταξίας χάριτας
 ἀποδίδουσι τὸν εὐεργετημάτων,
 ἐπαινεῖσαι τε Διοκλῆ ἐπὶ τῇ αἰρέ-
 σει ἣν ἔχον διατελεῖ καὶ στεφα-
 νῶσαι αὐτὸν χρυσῶν στεφάνῳ
 16 ἀπὸ χρυσῶν τριάκοντα ἀρετὰς ἔ-
 νεκεν καὶ εὐνοίας τὰς εἰς αὐτόν·
 ὅπως δὲ καὶ ἡ ἀναγγελία γένηται[ι]
 καλῶς καὶ ἐνδόξως τοῦ στεφά-
 20 νου, ἄνδρας ἐλέσθαι τρεῖς ἐκ πά[ν]-
 των τῶν δαμοτῶν ἡδὴ, οἵτινε[ς]
 ἐπελθόντες ἐπὶ τὰς προστάτας[ς]
 καὶ τὰμ βουλὰν καὶ τὴν ἐκκλησίαν[ν]
 24 τό τε ψάφισμα ἀποδωσέυν[ι] καὶ
 παρακαλεύντω τὸς πολίτας, ὅπως[ς]
 ἡ ἀναγγελία δοθῇ ἐν τῷ ἀγῶνι τῶν
 Διανυσίων καθ' ἃ αἰτεῖται ὁ δ[ι]α[μ]ος·
 28 τοὶ δὲ ναποῖται τοὶ ἐν ἀρχαῖς εὐντες
 ἀναγράψαντες τὸδε τὸ ψάφισμα
 ἐς στάλαν λιθίναν ἀναθέντω ἐς
 τὸ ἱερὸν τοῦ Ἀπόλλωνος παρὰ τὰ[ν]
 32 παραστάδα τοῦ ναοῦ ἐν δεξιᾷ[ι]
 ἐσπορευομένων· τὸ δὲ ἀνάλω-
 μα τὸ γενόμενον ἐς τε τὸν στέ-
 φανον καὶ τὴν ἀναγραφὴν τὰς νν
 36 στάλας τελεσάντω τοὶ ναποῖται
 τοὶ ἐν ἀρχαῖς ὄντες ἀπὸ τῶν τοῦ
 θεοῦ νν χρημάτων· vacat
 ἄνδρες αἰρεθέντες· Τιμόλυκος
 40 Διοκλεῦς, Φιλόφρων Εὐφιλήτου,
 Λαμπρίας Θαρσύνωντος

vacat

Euphiletos, = known from an epidosios list (*Iscr.Cos* ED 42 L. 15, ca. 200 B.C.), ed.pr. 11 41 Lampias, son of Tharsynon, is mentioned in the epidosios list *PH* 10 a L. 71 (ca. 201 B.C.), ed.pr.

746. Halasarna. Honorary inscription for Diokles, ca. 200 B.C. Marble columnar base of a bronze statue; an earlier inscription was erased; found reused in an early Byzantine building. Mentioned in *SEG* XL 683 and XLV 1120. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 66/67 no. 12 (ph.). Diokles is known as one of the most prominent citizens of Kos during the First Cretan War in the late 3rd cent. B.C.; see *SEG* XLVIII 1104 (honorary decree); *PH* 10 (initiator of the subscription list) and 45 L. 3 (priest of Dionysos; 206 B.C.); *Iscr.Cos* EV 231 (honorary inscription of the Aitolian Koinon); T.Klee, *Zur Geschichte der gymnischen Agone an griechischen Festen* (Leipzig 1918) 7 ID LL. 7/8 (winner at the Asklepieia in 217 B.C.).

Ὁ δ[ι]α[μ]ος ὁ Ἀ)λασαρνιτῶν ἐτίμασε
 Διοκλῆ Λεωδάμαντος ἀρετὰς ἔνεκα
 [κ]αὶ εὐνοίας τὰς εἰς αὐτόν

747. Halasarna. List of persons who were to receive an honorary crown, early 2nd cent. B.C. Marble stele with moulding found reused in a wall south of the sanctuary of Apollo. Mentioned by C.Kantzia, *AD* 39 A (1994) [1990] 157 (ph.); cf. *SEG* XL 683. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 36-41 no. 4 (ph.), with comments on the prosopography. The inscription contains a list of nine men, whose crowning by the board of former priests (ἐπατευκότες) was to be announced at the Pythaia on the 17th (LL. 2-11) and 18th of a month (LL. 12-36); from another inscription (our lemma no. 748 A L. 55), ed.pr. infers that this month was Dalios. A.Chaniotis, *EBGR* 2004 [2007] 287 no. 141, points out that this text shows that the former priests constituted a board (as in Lindos), i.e., retained a certain corporate identity (see *SEG* LIII 817); taking into consideration the fact that the announcement of honors could be postponed for years (e.g., *SEG* XXXVIII 143) [see now A.Chaniotis in P. Wilson (ed.), *The Greek Theatre and Festivals. Documentary Studies* (Oxford 2007) 55/56] and that an early announcement or an announcement during one of the major public events was reserved to selected benefactors, C. argues that this list aimed at securing for important benefactors an announcement during the most important festival.

Οὓς δεῖ ἀναγορεύεσθαι ἐν τοῖς
 Πυθαίοις· τὰι 12 τοὶ ἱερατευ-
 κότες στεφανοῦντι vacat

- 4 Πολύμναστον Ζωπύρου
 στεφάνῳ χρυσῷ ἀρετὰς ἔ-
 νεκα καὶ εὐνοίας τὰς εἰς αὐ-
 τόν· τὸι ἐπατευκότες
 8 στεφανοῦντι Τειμόθε-

2. K.Hallföf and C.Habicht identified Diokles, son of Alexandros, with the Diokles honored in *SEG* XLVIII 1094 (Kos, ca. 250 B.C.); but this date is too early; he should be identified with Diokles, son of Alexandros, who served as priest of Dionysos (*SEG* XLV 1126; ca. 190-180 B.C.), ed.pr. 11 3, for ἀρχεῖται, i.e. 'to supervise rituals', cf. *PH* 44 L. 1, 384 L. 3 and 10; *Iscr.Cos* ED 81 L. 1, 138 L. 2, ed.pr. [Ἡρακλῆ, Hallföf] 11 7-8 ΔΗΛΟΜΕΝΟΣ, lapis, δηλομεν = βούλομαι; cf. *SEG* XLVIII 1094 L. 9, ed.pr. 11 40. Philopheon, son of

- ον Αλεξιμάχου στεφάνῳ
 χρυσῶν ἀρετῶν ἔνεκα
 καὶ εὐνοίας τῆς ἐς αὐτόν·
 12 III τοὶ ἱερατευκότες στεφ-
 ανοῦντι ἄγροισιν Δαμοφάν-
 τος στεφάνῳ χρυσῶν ἀρετῶν
 ἔνεκα καὶ εὐνοίας τῆς ἐς αὐ-
 τόν· τοὶ ἱερατευκότες στεφα-
 νοῦντι Πλάτωνι Λύκωνος στε-
 φάνῳ χρυσῶν ἀρετῶν ἔνεκα
 καὶ εὐνοίας τῆς ἐς αὐτόν·
 20 ἱερατευκότες στεφανοῦντι Ἐκα-
 τσίῳ Σιμῖα στεφάνῳ χρυσῶν ἀρε-
 τῶν ἔνεκα καὶ εὐνοίας τῆς ἐς αὐτόν·
 τοὶ ἱερατευκότες στεφανοῦντι Χάρ-
 μιππον Χαριμίππου τοῦ Δαμοκράτους
 24 στεφάνῳ χρυσῶν ἀρετῶν ἔνεκα καὶ
 εὐνοίας τῆς ἐς αὐτόν· τοὶ ἱερα-
 τευκότες στεφανοῦντι Λεύκιον
 28 Λευκίου στεφάνῳ χρυσῶν ἀρετῶν
 ἔνεκα καὶ εὐνοίας τῆς ἐς αὐτόν·
 τοὶ ἱερατευκότες στεφανοῦντι
 Καλλίστρατον Ἐκατοδόρου στε-
 φάνῳ χρυσῶν ἀρετῶν ἔνεκα καὶ
 32 εὐνοίας τῆς ἐς αὐτόν· τοὶ ἱερα-
 τευκότες στεφανοῦντι Δαμ[ο]·
 [κλ]ῆν Νικάρχου στεφάνῳ χρυσῶν ἀρετῶν
 36 ἔνεκα καὶ εὐνοίας τῆς ἐς αὐτόν

13-14 Hekatas, son of Damophon, is mentioned in the subscription list *PH* 10 B.1. 25 (ca. 201 B.C.), ed.pr. II 20-21. Hekatas, son of Simas, contributed to an epistola for a library (L. Robert, *BCH* 59 [1935] 421-425 L. 6, early 2nd cent. B.C.), he may be the son of Simas, son of Hekatas, contributor in an epistola (*PH* 387 L. 20; ca. 225-200 B.C.) and priest of Apollo (see our lemma no. 764; ca. 200-175 B.C.). ed.pr. II 23-24, an earlier Charmippus, son of Charmippus, is mentioned in a subscription list (*SEG* XLVIII 1098 A.1. 111, ca. 240 B.C.), a contemporary Charmippus, son of Charmippus (the same individual?) is mentioned in *SEG* XLVIII 1111 A.1. 6 (ca. 180-175 B.C.), ed.pr. II 34-35. Damokles, son of Nikarchos, may be identified with Damokles, father of Nikarchos, in *PH* 867 (ca. 225-200 B.C.), cf. a Λυσιμάχου Δαμοκλέους in *SEG* XLVIII 1103 B.1. 6 (ca. 200 B.C.) and in Mauri, *NS* 676 (early 2nd cent. B.C.), ed.pr.

748. Halasarna. Decree of the *φυλαί* concerning participation in the sanctuaries of Apollo and Herakles and list of demotai, early 2nd cent. B.C. *PH* 367/368. *Syll.*³ 1023. G. Pugliese Carratelli, *ANAA* 41/42 (1964/65) 183-201 no. XXVI. C. Habicht, *art.cit.* (cf. our

lemma no. 736) 63/64, dates this text, during the term of Ηραξιμάχου as monarchos (A.L. 1) to ca. 175 B.C. (one generation after *PH* 10). K. Haghannar, *art.cit.* (cf. our lemma no. 738) 72-74, observes that names that appear in this list also appear in *PH* 10 (202/201 B.C.), 44 (late 4th cent. B.C.), and 387 (ca. 200 B.C.), *Th.Cat.* 85 (202/201 B.C.), *Iscr.Cos* 1-10 179 (ca. 200-190 B.C.), and *SEG* XLVIII 1111 = our lemma no. 784 (early 2nd cent. B.C.) and prefers a date shortly after the date of *Iscr.Cos* 1-10 234 (ca. 185-180 B.C.). On this text see also our lemmata nos. 762-764 and 771.

748 bis. Halasarna. Honorary inscription, early 2nd cent. B.C. *SEG* XLIII 563 (on the basis of a preliminary report). Marble block, part of a base of a statue; the inscription began on another block. Ed.pr. G. Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 68/69 no. 14 (ph.): [-----] στεφάνῳ I [-----] καὶ εἰκόνη χαλκῇ I ἀρετῶν ἔνεκα καὶ εὐνοίας I τῆς εἰς αὐτόν

749. Halasarna. Honorary decree for the doctor Antipatros, ca. 200-150 B.C. Two joining fragments of a marble stele; one of them was found during the excavation in the sanctuary of Apollo, the other was reused in an early Byzantine wall. Mentioned by C. Kantzin, *AD* 39 A (1984) [1990] 147/148. Ed.pr. G. Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 33-36 no. 2 (ph.), who provides a list of honorary decrees for doctors in Kos (34 note 57) (cf. *SEG* LIII 2191) and discusses the prosopography: Antipatros is mentioned as the teacher of the doctor Ουάσανδρος Ονησίμου in *SEG* XLI 680. His son (not his father; *SEG* XLI 680 app. cr.), Διοσκουρίδας Αντιπάτρου, a κιθαριστής, won the Asklepieia in 174/3 B.C. (T. Klee, *Zur Geschichte der gymnastischen Agone an griechischen Festen* [Leipzig 1918] 14 H.C.I.L. 13-14). Antipatros was also honored in Kalymina (R. Herzog, *RFIC* 70 [1942] 9 no. 4a/b; *TiC* Cal 78).

- [-----] [ΙΩΕΝ
 [-----] [ΣΩΝ πασι
 [-----] ὅπως οὖν ὁ δῆμος ὁ Ἀλασαρνι-
 4 [τῶν φ]αίνηται καταξί[ας χάριτας] ἀποδιδούς Αντι-
 πάτρωι τῆς τι κατὰ τὴν [τέχ]ην ἐμ(ε)ρίας καὶ
 τῆς κατὰ τὸν βίον ἀναστ[ο]φῆς, πολλοὶ τε καὶ
 ἄλλοι προτρέπωνται ποτὶ τὰ [κ]άλλιστα θεωρεῖν·
 8 τες μνάμας ἐνδόξου καὶ χάριτας τυγχάνοντας
 τὸς ἄξιους τῶν ἱατρῶν· ὡς ἀγαθὰ τόχει· δεδῶχθαι Ἀ-
 λασαρνίταις ἐπαινεῖσαι Αντιπα[τ]ρὸν Διοσκουρίδα
 ἀρετῶν ἔνεκα τῆς κατὰ τὴν τέχ[ν]ην καὶ εὐνοίας
 12 τῆς εἰς αὐτόν· στεφανῶσαι τε αὐ[τ]ὸν χρυσῶν
 στεφάνῳ ἀπὸ χρυσῶν πεντήκον[τ]ι· ὡς ἵνα δὲ καὶ ἀνα-
 γορευθῇ ὁ στέφανος Διονυσί[ων] τε τῶι πρ[ο]β[ο]λῶι
 [ἰσ]τῶνι καὶ τοῖς μεγάλαις Ἀσκληπείαις ἐν τῶι γυμνακ[ο]ί
 16 [ἁγ]ῶνι [-----]

5 ΕΜΠΡΙΑΣ. Iapis II 6. the phrase τὰς κατὰ τὸ νέον ἀναστ[ρ]οφῆς refers to Antipatros' teaching activities; see SEG XLI 680 LL. 4-5 (μαθὼν παρὰ Ἀντιπάτρου τῷ Διοσκουρίδῃ τὸν τέχνην), ed.pr. [τὸν βίον, corrected by K.Rigsby, Hallof] II 7-8. ΘΕΩΡΕΥΤΕΣ, Iapis II 13-15, cf. SEG XLVIII 1097 LL. 25-27, ed.pr.

750. Halasarna. Honorary inscription, ca. 150 B.C. Small fragment of a marble stele. Ed.pr. G.Kokkorou-Alewa, *op.cit.* (cf. our lemma no. 742) 36 no. 3 (ph.).

[---]Σ[-----]	4 [----]ου παν[----]
[---]Τ[-----]	[----]τος ὑπο[----]
[---]ΤΟ[-----]	[---]στ[εφανος] [---]

6. A reference to crowning or a personal name, ed.pr.

751. Halasarna. Honorary inscription for Theogenes, 1st cent. B.C. Marble statue base reused in a Byzantine church. Ed.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 126 W44, on the basis of a copy and a squeeze by R.Herzog.

[ὁ] δᾶμος ὁ Ἀλασα[ρνιτῶν]	4 [νωί χρυ]σέωι [κ]αὶ εἰκόνι
[ἐ]τίμασεν Θεογένην	[-----]
[Α]ριστοκλέους στεφά-	

752. Halasarna. Honorary inscription for Augustus, ca. 25-23 B.C. Round marble base of a bust found in situ in a round building in 1902 (cf. our lemma no. 756). R.Herzog, *HZ* 125 (1922) 217 note 1. Cf. K.Höghammar, *Sculpture and Society* -- (cf. SEG XLIII 550) 190 no. 80. Included in the catalogue of L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 129 W48 (ph.). We give the text, which has never been presented in SEG (H. does not indicate the line division): ὁ δᾶμος ὁ Ἀλασαρνιτῶν ἀνέθηκεν Αὐτοκράτορα Καίσαρα Θεοῦ υἱὸν θεόν | Ἀπόλλωνα Σιωτήρα, | τὸν αὐτοῦ κτίσαν καὶ | εὐεργέταν

753. Halasarna. Honorary inscription for Iulia, 12-2 B.C. Two joining fragments of a marble statue base, reused in a Byzantine church. Ed.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 126/127 W45, on the basis of a copy and a squeeze by R.Herzog.

ὁ δᾶμος ὁ Ἀλασαρνιτῶν | καθιέρωσεν Ἰουλίαν Σεβαστ[αν] | Λαοτὶν καλλίτεκνον

The inscription postdates the death of Agrippa (12 B.C.), who is mentioned in another honorary inscription for Iulia from Halasarna (R.Herzog, *Kouche Forschungen und Funde* [Berlin 1899] 229/230 no. 223); Iulia is also honored at Istismos on Kos (G.Pugliese Carratelli), *PP* 24 [1969] 129 no. 4), ed.pr. II 3. for the honorary attribute

καλλίτεκνος, attributed to Iulia after the birth of Caius and Lucius Caesar, see SEG XLIII 711, ed.pr. (see also our lemma no. 1837, Chaniotis).

754. Halasarna. Subscription list for a statue of an emperor, 1st cent. A.D. Marble block found reused in a vineyard. Ed.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 129/130 W49 (ph.), on the basis of a copy and a squeeze by R.Herzog.

[ἐ]π[ι] μ[ον]άρχου Φιλοτίμου τοῦ Ἑκα[---]
τοῖδε ἐκανγείλαντο ἐς τὰν ἄρην
ρέαν εἰκόνα τοῦ Σεβαστοῦ vacat

1. This monarchos is otherwise unattested, ed.pr. II 2-3. 'Die Aufforderung, für ein Kaiserstandbild aus Silber zu spenden, scheint keine große Resonanz gefunden zu haben: jedenfalls steht kein einziger Name auf dem Stein', ed.pr. (for the names of the sponsors were painted, Chaniotis) II 3. probably a statue of Augustus, ed.pr.

755. Halasarna. Honorary inscription for the emperor Vespasian, 1st cent. A.D. and ca. 69-79 A.D. Marble base found near the Byzantine church in 1902 and then reused in another church. Ed.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 137/138 W69, on the basis of a copy and a squeeze by R.Herzog.

I	ὁ δᾶμος ὁ Ἀλασαρ-	vacat
	vacat	[-----]
II	νειτᾶν καθιέρωσεν	18
	Αὐτοκράτορα Καίσαρα Οὐεσ-	καὶ Κοιλίῳ Μάρκου υἱοῖ
4	πασιανὸν Σεβαστὸν	Ῥούφωι
	διὰ ναοῶν τῶν σὺν	καὶ Ζωπύρῳ Πλου-
	Ἀλεξάνδρῳ Θέωνος	12
		ὁς Μάρκου) Κοιλίου νε(ωτέρου)

The inscription for Vespasian was written on the mura of an earlier inscription (for Nero?); LL. I and 7-12 belong to the earlier text, LL. 2-6 to the later, ed.pr. II 6. Ἀλεξάνδρος Θέωνος was priest of Apollo in 62 A.D. (R.Herzog, *Sitzungsberichte Akademie Berlin* [Berlin 1901] 485 no. 4 no. 92), ed.pr. II 8-10. Μάρκος Κοιλίος Ῥούφος was priest of Apollo in 23 A.D. (*ibid.* 483 no. 4 no. 53), ed.pr. II 11-12. Πλούσιος Νυμφόφωρος was priest of Apollo in 30 B.C. (*ibid.* 483 no. 4 no. 60), ed.pr.

756. Halasarna. Honorary inscription for the emperor Titus, ca. 79-81 A.D. Marble base of a bust found in a round building near a Byzantine church. Ed.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 128/129 W47, on the basis of a copy by R.Herzog. The round building where this base was found is also the finding place of honorary inscriptions for Vespasian (our lemma no. 755) and Augustus (our lemma no. 752); it must have had a function

in the Impenat cult (edd.pr.). Edd.pr. provide a list of inscriptions for emperors in Halasarna: SEG XLVI 1089 (Claudius); IGR IV 1094 (Caesar), 1095 (Julia), 1096 (Tiberius), 1097 (Nero), 1098 (Drasilla), 1099 (Claudius); our lemma no. 753.

Αὐτοκράτορα Τίτον
Καίσαρα Σεβαστὸν
Οὐεσπασιανόν
4 ὁ δ᾽ ἄμωρ ὁ Ἀλασαρ-
νιτάν καθιέρωσεν
διὰ ναποῶν Ἑλένω

ταῦ β' τοῦ Διονυσίου-
8 ου καὶ Λευκίου Ἀν-
τωνίου Λευκίου υἱ-
οῦ Βάσσου καὶ Γαίου
Οὐεττίου Γαίου υἱοῦ
12 Ῥούφου νεώτερου

6-8. Helenos' father, Ἑλένος Διονυσίου, was priest of Apollo in Halasarna in 38 A.D. (R.Herzog, *Sitzungsberichte Akademie Berlin* [Berlin 1901] 484 no. 4 no. 68), ed.pr. II 8-10. Bassos served as priest of Apollo in 73 A.D. (Herzog, *ibid.* 485 no. 4 no. 103), ed.pr.

757. Halasarna. Cult regulation, 1st cent. A.D. Fragment of a marble stele. Ed.pr. G.Kokkorou Alewra, *op.cit.* (cf. our lemma no. 742) 53/54 no. 7 (ph.), who identifies the text as a cult regulation (sacrificial calendar?; cf. L. 6).

[-----]ΕΤΑΝ δια[-----]
[-----]ου Πανάμου [-----]
[-----]ΩΞΩΝ ΤΑΣ[-----]
4 [-----]σύνπαντος [-----]

[-----] λαχὼν ἱερε[-----]
[--- τὰ] κρέα τοῦ βοῦ[---]
[-----]ντων [-----]

5. A form of ἱερεὺς or ἱερεῖον. ed.pr.

758. Halasarna. Honorary inscription for a man, 1st cent. A.D. Six fragments of a marble base found near the Byzantine church in 1902. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 136/137 W68 (ph.), on the basis of a copy and a squeeze by R.Herzog.

ΜΩ c
NIM
KAI

a KA[-----] κ[αὶ] ἐὺν[-----]
c οἶα[ς] τᾶς εἰς] αὐ[τ]-
vacat

b+d Φίλιππος | Μ|σοχ[ί]ωνος τὸν
8 συνγεν[ῆ] ἐπεσκεύασε

4 AI f
The exact position of tr. c is not known II 2. [εἰκό]νι μ[α]ρμαρίνῳ]. ed.pr. II 5-6 restored by ed.pr. II 7-8 written with smaller letters, restored by Herzog II 7. Φίλιππος Μουσχιώνος, who restored the statue of a relative, was priest of Apollo in 84 A.D. (R. Herzog, *Sitzungsberichte Akad. Berlin* [1901] 211-485 no. 4 no. 114), ed.pr.

759. Halasarna. Honorary inscription for the Kitharodos Helenos, 1st cent. A.D. Marble block found in a church in 1902. Mentioned by L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 133/134 W61; an edition is in preparation. The text mentions the victorious κιθαροδὸς Ἑλένος Ἰάσωνος.

760. Halasarna. Honorary inscription for γερηφόροι, 3rd cent. A.D. Fragment of a travertine block of the left pilaster of building Γ; a mason's mark (Δ) on the top shows that this was the fourth block; two rows of two laurel wreaths in relief; a tainia between the two rows. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 71-76 no. 15 (ph.), who observes that the persons are otherwise unattested, although the family of the Σεμπρώνιοι is attested in Kos (*Iscr.Cos* ED 126, EF 437; *PH* 102 LL. 10/11, cf. *SEG* XXXIX 851 and XLV 1133). A γεραφόρος βασιλέων is mentioned in *PH* 37 L. 21 (cf. R.Herzog, *Heilige Gesetze von Kos* [Berlin 1928] 45/46); cf. also *Tit.Cal.* 250 L. 3). The nature of this office (sacrificial official?, one of the monarchoi?) or honorary title is not known; it is also not clear whether the four persons, three of which were members of the same family, were γερηφόροι at the same time or in different years, but it seems more probable that in the Imperial period γερηφόρος was an honorary title. Epaphrodeitos (I) and Rufina (II) probably were the parents of Iulianus (III) and Faustus (IV). This family may have contributed to the reconstruction of building Γ (Apollo's temple?) after the earthquake of 139 A.D. (ed.pr.). Cf. ead., in E.Papuci-Władyka, J.Śliwa (edd.), *Studia Archaeologica. Liber amicorum Iannusio A. Ostrowski ab amicis et discipulis oblatu* (Kraków 2001) 177-188.

I: M.
Σεμπρ(ω)-
νίου Ἐπα-
4 φροδεί-
του

II: Αὐρ.
Ῥουφι-
νης τῆς
Ῥούφου

Γερηφόρων

III: M.
8 Σεμπρ-
νίου
Ἰουλίου
νοῦ

IV: M.
Σεμπρ-
νίου
Φαύστου

The four names are inscribed within the wreaths, the word γερηφόρων on the tainia II II, cf. an Αὐρήλια Ῥουφία in *Iscr.Cos* EF 778; the names Rufina and Rufus are often attested in Kos. ed.pr. II III, for Ἰουλιανὸς cf. *Iscr.Cos* EV 114, ed.pr. II IV, for Φαύστος cf. *Iscr.Cos* EV 261 B L. 5, ed.pr.

761. Halasarna. Dedication to Hermes, late 3rd/early 2nd cent. B.C. Marble block reused in a house in 1902. Mentioned in *SEG* XL 683. Edd.pr. L.Hallof - K.Hallof, in *op.cit.*

(cf. our lemma no. 742) 135/136 W66 (ph.), on the basis of a copy and a squeeze by R. Herzog:
Γενουλῆς Ἀγησικλεὺς Ἰ. Ἐρμῆι

1. in fine, Ἀγορακλεῦ (sic). H.: a Γεωκλής Ἀγορακλεὺς is known as *agoronomos* in *Iscr. Cos* EV 212 (2nd cent. B.C.), for a relative see our lemma no. 777, *edd. pr.*

762-765. Halasarna. Dedications to Hekate Stratia by priests of Apollo and hieropoioi, late 3rd cent. B.C.-1st cent. A.D. Bases and pillars originally from the sanctuary of Apollo. Ed.pr. G.Kokkorou-Alewsa, *op.cit.* (cf. our lemma no. 742) 54-66 nos. 8-11 (ph.). Dedications to Hekate Stratia by the priest of Apollo and the six hieropoioi at the end of their term are very common in Halasarna (PH 370 and 388, and our lemma no. 766) [there are three more inscriptions in R.Herzog's papers, Hallof]. The dedicated object was usually a hekateion. The number of ieponoioi varies in the Koan inscriptions: four or five (*Iscr.Cos* EV 2 = PH 56; cult of Demeter), five (our lemma no. 766), six (our lemmata nos. 762-765), and eight (*Iscr.Cos* EV 2; cult of Aphrodite and Homonoia; PH 406; cult of Asklepios and Hygieia), possibly depending on the cult. It is not clear whether all the hieropoioi belonged to the same tribe (PH 370) or each tribe was represented by two men (PH 388?; ed.pr.). For another dedication to Hekate Stratia see our lemma no. 766.

762: 54-57 no. 8. Dedication to Hekate Stratia, ca. 200 B.C. Marble base (of a stele?) found in a modern house in 1982.

Χαιρέδαμος Δαμέα ἱερα-
τεύσας Ἀπόλλωνι καὶ τοῖ ἱεροπο-
4 Ἀγέας Δαμοκλεῦς, Ἄρισ-
τόβουλος Εὐδωρίδα, Εὐκλει-
τίδας Δράκοντος, Νικόστρα-
τος Αἰσχυλῖδα, Τιμοκλῆς (Φ)αι-
νίνους, Λυκάθιος (Λε)κύκπο[υ]
8 Ἐκάτι Στρατιάτι

2-3 (τοπος)(y)ai, ed.pr. [a correction is not necessary, Hallof] II 67, the name Phainon is attested only for a single Konn, in ca. 201 B.C. (*PH* 10 d L 47), ed.pr. II 7, Lykaithos, son of Leukippos, is known from the epistola of ca. 201 B.C. (*PH* 10 b L 2 = *Aer. Cos.* ED 227 L 15); he served as *επιψηφιστής* (*PH* 387 L 8); his sons Δεξιμαντος and Μοαχτιος are mentioned in a list of demoiata (G. Pugliese Caratelli, *ASAA* 25/26 = 1963/64) 183-201 in no. XXVI B viii L L 1718 and 25/26 = our lemma no. 748; ca. 180-175 B.C.) and possibly in an epistola (*PH* 387 L L 16 and 23); a Leukippos served as *monarchos* in ca. 210-180 B.C. (*Tai. Cal.* 88 L 49), ed.pr.

763: 58-61 no. 9. Dedication to Hekate Stratia, ca. 200 B.C. Marble pillar with moulding, found reused in an early Byzantine building in 1994.

Ἱερεὺς
Χαρμύλος
Μύρμακας
καὶ ἱεροποιοὶ
Θευγένης
Ἀγήτορας,
Χαρμύλος
Θευτιμίδα,
Φιλῖνος

Κρατίνου,
Νόσπων
12 Ἑκατοδώραν,
Ἀρισταγόρας
Ἑκατοδώραν,
Ἀριστομένης
16 Ἀριστωνύμου,
Ἑκάται Στρατιάται

3. The name Μύρμας is rare; Καρυμάς Μύρμακος is perhaps the brother of Μενεΐο Μύρμακος in G. Pugliese Carratelli, *ASAA* 25/26 (1963/64) 183-201 no. XXCVI b v LL 11/12 = our lemma no. 748 (ca. 180-175 B.C.); their children were Απολλοδώρος Απολλοδώρου (*ibid.* b v LL 1-9) and perhaps Μύρμας Απολλοδώρου (our lemma no. 764) b 5-6. Θευμένης Ἀγχιτοῦρ is mentioned in Pugliese Carratelli, *ibid.* b ii LL 47 and *Iscr.Cos* ED 42 L 20 (ca. 200 B.C.), ed.pr. II 7-8. Ἡ Καρυμάδος Θευτιμίδου τοῦ Δαμοκρίτου is mentioned in *PH* 10 b L 31 (ca. 201 B.C.), ed.pr. II 1-12 mentioned as hieropoios in *Iscr.Cos* ED 42 L 14 (ca. 200 B.C.), possibly the brother of Aristagoras (LL 13/14), ed.pr. II 13-14. Ἀρισταγόρας ἑκατοδώρου served as hieropoios a second time (see our lemma no. 764); his son may be ἑκατοδώρος Ἀρισταγόρα in G. Pugliese Carratelli, *art.cit.* no. IX a L 65 (ca. 200-175 B.C.), ed.pr. II 15-16. Ἀριστομένης Ἀριστανόων is mentioned in *PH* 10 b L 31 (ca. 201 B.C.), ed.pr.

764: 61-64 no. 10. **Dedication to Hekate Stratia**, ca. 200-175 B.C. Marble pillar with moulding, found reused in an early Byzantine building in 1992.

Ἰερεὺς
Ἀπόλλωνος
Σιμίας
4 Ἑκαταίου
καὶ ἱεροποιοὶ
Νικίας Ἀγέα.
Ἀρισταγόρας
8 Ἑκατοδώρου.
Εὐκλ(ε)ητίδας

12 Ἀριστάρχου.
 Τιμαχίδας
 Πανσανία.
 Ἀρίσταιμος
 Ἀρισταίχμου.
 Μύρμαξ
 16 Ἀπολλοδώρου
 νικαί
 Ἑκάται Στρατιά

3-4. For Σμίας Ἐκαταίου and Ἐκαταῖος Σμίου see our lemma no. 747 and *ibid.* 20/21 17-8; see our lemma no. 763 and LL 13/14 18-9. cf. Εὐδεικτίδας [...]χον in SEG XLVIII 1114 14 9/10; he may be the son of Κλεναῖος Ἀρισταρχῶν and Ζωτηρὶς Εὐδεικτίδης in G.Pugliese Carratelli, *ASAA* 25/26 (1963/64) 183-201 no. XXVI B vii LL 46-49 = our lemma no. 748 (ca. 180-175 B.C.), ed.pr. II 9. ΕΥΚΑΙΤΙΔΑΣ, lapis II 11-14, these two hieropoioi are also mentioned in Pugliese Carratelli, *ibid.* B vii LL 9 and i LL 31/32; for Timachidas see also SEG XLV 1119; for Aristachmos see also our lemma no. 766, ed.pr. II 15/16. see our lemma no. 763.

765:

64-66 no. 11. Dedication, 10 A.D. Fragment of a base (?) of travertine stone.

- [Ιερεὺς] Ἀ[πόλλωνος]
[Ἀγ]αθήμερος Ἐπιγ[όνου]
καὶ ἱεροποιοὶ
- 4 [Ἀρ]εμιδωρος Σωστ[ρ]άτο[υ].
[Ν]ικαγόρας Θ τοῦ Νικαγόρα.
[Π]άνδαρος Ἐπαφροδείτο[υ].
[Ἀ]ντίσχος Ἀπολλωνί[δου].
- 8 [Δ]αμόφιλος Δαμοφί[λου].
Χαρεῖνος Ἐπαφροδείτου
καλλιερση[άντες]

The inscription is crudely carved; the letters of LL. 1 and 10 are larger || 2. Ἀγαθήμερος Ἐπιγόνου served as priest in 10 A.D. (correct 10 A.D., Hallof) (R.Herzog, *Sitzungsberichte Akademie Berlin* [1901] 483-492 no. 4 no. 40), ed.pr. || 5. the sign +Θ+ indicates homonymity of father and son; cf. Νικαγόρας Νικαγόρο in IG XII.8.260 L. 15 (ca. 82 B.C.), ed.pr. || 6. Pandaros was the brother of Chateinos (L. 9), ed.pr. || 8. a certain Δαμόφιλος β' is known as priest for the year 46 A.D. (see Herzog, *ibid.* 486 no. 4 no. 76), ed.pr.

766. Halasarna. Dedication (to Hekate Stratia?), ca. 200-150 B.C. Marble base of a dedication, broken on top right found, in a Byzantine church. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 127/128 W46, on the basis of a copy and a squeeze by R.Herzog. For the formulation cf. our lemma no. 762. The name of Hekate may have stood on a plaque that supported the dedication (edd.pr.). For similar dedications to Hekate Stratia see our lemmata nos. 762-765 The date is based on the prosopography (see app.cr.).

- Ἀρίσταιχος [Γόρ].
γο-υ> ἱερατεύσας Ἀ-
πόλλωνι καὶ ἱε-
πο-ι>οὶ Ἀναξίστρατος
Σίμου, Ἀρίστος Ἀρισ-
τοβούλου, Ἀρίσταιχος
Εὐκράτης, Ἀρίσται-
χος Ἀρισταίχμου,
Εὐκράτης Εὐκράτης
- 4
- 8
- vacat

1 Restored by Herzog; Ἀρίσταιχος Γόργου is attested as ἱεροποιός in PH 388 L. 8, ed.pr. || 2. ΓΟΓ, lapis || 4. ΠΟΛ lapis || 5-6 for Arisaios' father, Ἀριστοβούλος Ἀρίστου, see PH 387 L. 30, ed.pr. || 6-7. the ἱεροποιός [Εὐκράτης] Ἀρισταίχμου (R.Herzog, *Kosche Forschungen und Funde* [Berlin 1899] 220 LL. 9/10) seems to be Aristiakhmos' father, ed.pr. || 7-8. Ἀρίσταιχος Ἀρισταίχμου may be the same ἱεροποιός as the one mentioned in our lemma no. 764 L. 13/14, ed.pr. || 8. in fine, the scribe first wrote ΜΟΣ and corrected it later

767. Halasarna. Dedication of a priest of Apollo, 2nd cent. B.C. Left part of a marble block found in a Byzantine church. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 134/135 W64 (ph.), on the basis of a copy and a squeeze by R.Herzog.

Δάρδο[νος] --- ἱερατεύ-
σας Ἀπόλ[λωνι] ---

καὶ τῶν [-----]

vacat

3. Ἀ[ισ]λατιῶν[?] οἱ τῶν δ[ιά]μων. Herzog.

768. Halasarna. Dedication of a priest to Apollo, 2nd cent. B.C. Marble plaque found in a Byzantine church in 1902. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 136 W67, on the basis of a copy and a squeeze by R.Herzog: Εὐτηρίδας Ἀριστοκλείδα ἱερατεύσας ὑπὸ Ἀπόλλωνι

1. The name Εὐτηρίδας is attested in Kos || 1-2. for the formulation cf. *Ischr.Cos* EV 4. Πυθιάς Τεισιόνορος ἱερατεύσας Ἀδάματρί; Euteridas seems to have been Apollo's priest, but one cannot exclude the possibility that this is a dedication to Hekate Stratia (cf. our lemmata nos. 762-766) and that the names of the hieropoioi stood on the base of the dedication. ed.pr.

769. Halasarna. Dedication to Apollo on behalf of Theudamos, 1st cent. A.D. Marble base. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 69/70 no. 14 (ph.): Ὁ δῆμος ὁ Ἀλασαρνιτῶν ἱελαστήριον Ἀπόλλωνι ὑπὲρ Θεουδάμου τοῦ Ἀττάλου

2. ΝΑΠΟΛΛΩ written in a rasura; dedications are designated as ἱελαστήριον in Kos in the imperial period: PH 81 and 347; *An.Ép.* (1934) no. 89, ed.pr. || 3. ΕΥΔΑΜΟΥΤΟ written in a rasura || 3-4. Theudamos, son of Attalos, is otherwise unknown, but the names Theudamos and Attalos are attested in Kos, ed.pr.

770. Halasarna. Dedication of the ληνεῖται for the well-being of the emperors, 3rd cent. A.D. Marble block found in a church. Mentioned by R.Herzog, *Heilige Gesetze von Kos* (Berlin 1926) 45. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 130/131 W52 (ph.), on the basis of a copy and a squeeze by R.Herzog.

ὑπὲρ τῆς τῶν αὐτοκρατόρων τύχης οἱ ληνεῖται ἐπόησαν palm branch
crown

2 The ληνεῖται were either a demos or the professional association of those who treaded in the wine-vat, H.; a new word, probably a synonym of ληνοβάτης. ed.pr.

770 bis. Halasarna. Christian dedication, undated. Dedication in the bema of the Christian basilica at Kardamaina. M.Brouscari, *Mosaico* 7 (1999) 56/57; non vidimus. Mentioned by L.M.De Matteis, *op.cit.* (cf. our lemma no. 791) 217. Cf. M.Sève, *BE* (2006), no. 50. The text refers to a dedication made by the ψηφοῖται Δωρόθεος and Εὐτύχιος.

771-774. Halasarna. Epitaphs, late 3rd cent. B.C.-2nd cent. A.D. Four epitaphs found in Kardamaina. Ed.pr. G.Kokkorou-Alewra, *op.cit.* (cf. our lemma no. 742) 76-81 nos. 16-19 (ph.).

771: 76/77 no. 16. Cf. K.Hallof - L.Hallof, *ibid.* 132 W55. Epitaph of Phano, ca. 200 B.C. Marble block: Φανῶ Χαρμίππου ἱ Εὐκράτεως γυνά

1. A Χάρμιππος Χαρμίππου in SEG XLVIII 1098 L 111 (ca. 240 B.C.); Φανῶ Χαρμίππου is mentioned together with her son Δαμοκράτης Δαμοκράτεως in G.Pugliese Carratelli, *ASAA* 25/26 (1963/64) 183-201 no. XXVI B i L 81 = our lemma no. 748 (ca. 180-175 B.C.). ed.pr. [but her husband was Eukrates, not Damokrates; different persons or a case of remarriage. Chaniotis] || 2. the name Eukrates is attested in Kos, but an identification is not possible. ed.pr.

772: 77/78 no. 17. Epitaph of Damokles, ca. 200-150 B.C. Marble round funerary altar decorated with garlands and boukrania: Δαμοκλεὺς ἱ τοῦ ἱ Νικάρχου

1-3. This man is honored in our lemma no. 747 LL 34-36; a Δαμοκλῆς, probably the same person, was the father of Νικάρχος, Δαμοκρίτης, and Ἀριστοῦ mentioned in *PH* 387 LL 3-7 (late 3rd or early 2nd cent. B.C.), ed.pr.; K.Hoghammar, *art.cit.* (cf. our lemma no. 738) 71/72, points out that Damokles is more probably the son of Nikarchos in *PH* 387; this suggests a date in ca. 150 B.C.

773: 78/79 no. 18. Epitaph of Ainippi[---], ca. 2nd cent. B.C. Upper left part of a marble block: Αἰνίππ[---] ἱ Ἀγερ[όλιος]

1. The names Αἰνίππος/Αἰνίππη are not attested in Kos. ed.pr. || 2. the name Agopolis is common in Kos. Ἀγμωνίς Ἀγπολίας (*PH* 378) may be a sister of Ainippi[---]. ed.pr.

774: 79-81 no. 19. Epitaph of [---]ne and M.Coelius Leukios, ca. 2nd cent. A.D. Marble funerary altar; two earlier inscriptions on the front and one on the right side were erased (we do not reproduce the few remains of letters): [---]νης ἱ [Χρ]εμωνίδου, ἱ Μάρκου Κοιλίου Λευκίου. || ζωσιν

1. The genitive of a female name the wife of Leukios. ed.pr. || 2. the name Chremonidas was hitherto unattested in Kos. ed.pr. || 1-1. for the family of Coelii in Kos, see *PH* 381 and our lemma no. 755. ed.pr.

775-780. Halasarna. Epitaphs, 3rd cent. B.C.-3rd cent. A.D. Six epitaphs found during the excavations of R.Herzog in 1902. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 131-134 W53. W57-59, W62/63 (ph.), on the basis of copies and squeezes by R.Herzog.

775: 134 W63 (ph.). Epitaph of Ariston, 3rd/2nd cent. B.C. Marble block found in the Byzantine church: Ἀρίστων ἱ Πυθίωνος

776: 133 W59 (ph.). Epitaph of Epiberis, 2nd cent. B.C. Marble block found in the Byzantine church: Ἐπίβηρις ἱ Καλλικράτεως

1. Ἐπίβηρις is attested in Isthmos and Halasarna (*PH* 10 d LL 40/41, 387 L 14). ed.pr.

777: 132 W57. Epitaph of Hagesidamos, 2nd/1st cent. B.C. Marble block found near the church of Ἁγ. Ασώματος: Ἀγηςίδαμος ἱ Γενοκλεὺς

Probably a relative of the man in our lemma no. 761. ed.pr.

778: 134 W62 (ph.). Epitaph of Glykera, 2nd/1st cent. B.C. Marble block found in the Byzantine church:

Γλυκέρα ἱ Μένωνος, ἱ Φιλοκλεὺς δὲ ἱ γυνά

779: 131 W53 (ph.). Epitaph of Aristarchos and Polymnastos, 1st cent. B.C. Marble plaque reused in the Byzantine church.

Ἀρί[τ]σά[ρχου]	(Πολ)υμνάστου
τοῦ	ἱ τοῦ
Πολυ[μ]ν[ά]στ[ου]	ἱ Ἀ[ρ]ί[τ]σά[ρχου]

780: 132/133 W58 (ph.). Epitaph of Epameinon, 2nd/3rd cent. A.D. Fragment of a marble stele found in the Byzantine church: Ἐπαμεινῶ[ν] Ἀρ[ι]σ[τ]άρχου ἐπὶ τῷ ἱ. ἱ

1. initio, restored by ed.pr. || 1-2. restored by Herzog.

781. Halasarna. Boundary stone, 1st cent. B.C. Marble block found at Βασιλικαίς, north of Kardamaina, in 1902 and then held in a private house. Edd.pr. L.Hallof - K.Hallof, in *op.cit.* (cf. our lemma no. 742) 135 W65 (ph.), on the basis of a copy and a squeeze by R.Herzog: Ὅρος ἱ γῆς ἱ νέων

Edd.pr. consider but reject the reading ὅρος γῆς [but the gen. poss. makes it the most probable interpretation: boundary stone of the land belonging to the association of the neoi.] Chaniotis; they prefer the reading ὅρος ἱ

Tās, attributing the boundary stone to a sanctuary of Ge; cf. *Syll.*³ 1000 L. 14: ὁ πριάμενος τὰν ἄνάν κήλου
Tās, 'mit dem Heiligtum der Gastanden die véoi in irgendeiner Verbindung.'

782. Kos. Two decrees of unknown cities concerning the asyilia of Kos, 242 B.C. Right part of a stela; now lost, known from a squeeze preserved in the IG archive in Berlin. Ed.pr. B.Helly, *Chiron* 34 (2004) 103-105. According to K.Hallöf (apud ed.pr.), the letterforms resemble those of the decrees of cities in Asia Minor and the adjacent islands, which were visited by the theoroi Hippotas, Aischros, and Epikles; they are different from those of the decrees of Thessalian cities concerning the asyilia of Kos (*SEG* LIII 850/851). Yet, ed.pr. excludes on the grounds of the dialect of no. I (genitive pl. -ων, accusative pl. -ος, gemination excludes an attribution to a city of the Aiolis and attributes it to a Thessalian city (Mopseion?), pointing out that the sequence of the inscribed decrees in Kos does not necessarily follow the itinerary of the theoroi. It is not certain whether the second decree also comes from Thessaly. [A new fragment joins infra and changes the text of I.L. 12-14, Hallöf.]

I: [.....]ΣΤΟ
[.....]ΑΚΡΑΤΙ
[.....]παργονομένον
4 [θεουρουν παρ τὰς πόλεις τῶν Κουίων] ἐπαγγε[λλόντων
[τὰς τε θύσσας καὶ τὸν ἐκχειρῶν καὶ τὸν πανάγριν καὶ τὸς ἀγῶνας] τὸς τοῦ Λα-
[κλαπιδίου τὸς παρ' αὐτοῦ συντέλονσι, ἔδοξε τοῦ δάμου τοῦ] ΑΝ τὰς τε θύσσας
[καὶ τὸν ἐκχειρῶν ἀποδεξάσθην ποθύμους κατοῖα ἄξουν ἐκ πόλεως] τῶν Κουίων καὶ
8 [τὸ ἱερὸν ἄσυλον ἔμμεν· δόμεν μὲν τοῖς θεουροῖς δραχμὰς ἄλλεξαν] δρεῖας ἕκατι καὶ πά-
[ντας ἡμέρας ἅς καὶ ἐπιδόμεντι καλέσειν αὐτὸς ἐπὶ ξένια ἐς τὸ πρυτανεῖον] vacat
II: [Ταγεύονται?] χοντος, Ξενοφάντος τοῦ
[τοῦ] δόμου, Ἀντιπάτρου τοῦ Φε-
12 [ρενίου?] τοῦ] ἀνδρου, Τιμοθέου τοῦ Λε[...]
[.....] ἔδοξε τῇ πόλει, ἐπειδὴ παραγενομέ-
[ναν θεωρῶν παρὰ τῆς πόλεως τῆς Κωίων] καὶ ἐπαγγε[λλόν]-
[των]

6 Perhaps [Μωφειάτ]ων, ed.pr., after taking into consideration the limited number of Thessalian ethnics with a genitive plural in -ῶν and the possible provenance of the decree from Pelasgiotis.

783. Kos. Honorary epigram for the poetess Delphis, late 3rd cent. B.C. *PH* 137; *IGR* IV 1069; W.Peek, *Philologus* 87 (1932) 235 no. 13; Höghammar, *Sculpture and Society* — (cf. *SEG* XLIII 550) no. 60. D.Bosnakis, *art.cit.* (cf. our lemma no. 787) 105, republishes this text (German translation), identifying the honored person as the poetess Δελφίς Πραξαγόρα mentioned in our lemma no. 787 (contra *LGPN* I, s.v. Δελφίς, a man; Δελφίς Φιλίνου as in *PH* 10 c LL. 35/36, K.Höghammar [*SEG* XLVIII 1278]).

οὐ μόνον [ἀθλητήρας ἀμύμ]ονας, ὡ χρυσέα Κῶ,
ὕμν[ον] ο[ὐ]κ [Μέροπος φαίδι]μος οἶκος ἔχει,
ἀλλ' ἰδὲ καὶ Θ[ι]ο[ύ] αἰδοῖμος ἄδε ἀνέτειλε
4 Δελφίς, ἐπεὶ Μου[σ]ῶν [ἄψ]α[τ]ο Ὀλυμπιάδων
καὶ Ο[λ]υμπ[ι]ῶν [.....] σκρα τέτευχε
[.....]Ρ[.....]

1 *PH* II 2, restored by R.Herzog = his copy of *PH* II 3. Θ[αυμαστός], Peek (1932); Θ[αμίνου], Peek (schedule in the IG archive) II 4. *PH* II 5. [Α]σκρα, Herzog.

784. Kos. Subscription list, ca. 190-175 B.C. *SEG* XLVIII 1111 K.Höghammar, *art.cit.* (cf. our lemma no. 738) 72/73, rejects the date suggested by C.Habicht for this inscription (ca. 180-175 B.C.; see *SEG* L 752). Since the contributions were made for the defence of Kos, the island must have been threatened by a war, which Höghammar suggests identifying either with the war against Antiochos III (192-189 B.C.) or with the war of Eumenes I against the Gauls and Prusias I (186-183 B.C.).

785. Vacat.

786. Kos. Honorary inscription, mid-first cent. A.D. *Iscr.Cos* EV 134. A.Chaniotis, *art.cit.* (cf. our lemma no. 1837), 343/344, observes that one of the priesthoods held by the honorand was the priesthood of a member of the Julio-Claudian house with the title Παρθικός (LL. 4/5: [Κ]αίσαρος Σεβαστοῦ υἱοῦ Παρθ[η]κοῦ). Caius Caesar is the only Julio-Claudian, who had a connection with the Parthians. His meeting with King Phraates V (1 A.D.) was celebrated as a success. The Koans honored Caius Caesar with the Κανσάρηα (*Iscr.Cos* EV 218 A LL. 9-11). Kos may have been one of Caius' stops in his Eastern expedition. C. restores: [καὶ Γαίου Κ]αίσαρος Σεβαστοῦ υἱοῦ Παρθ[η]κοῦ].

787. Kos. Honorary inscription for a poetess, 1st cent. A.D. Marble block, broken on top right, probably part of an exedra that supported a statue; found near the ancient agora. Ed.pr. D.Bosnakis in *The Hellenistic Polis of Kos* 99-108 (ph.; German translation). Although the exact speciality of the honored poetess is not clear (see app.pr.), this inscription is a rare direct attestation of the participation of women in musical contests (cf. Plut., *quaest. conv.* 675; Johannes Malalas, *Chron.* 22.378/379) [also, *F.Delphes* III.3 249 and *Syll.*³ 689 presuppose the participation of female musicians at the Pythia in the Hellenistic period; see also our lemma no. 1919, Chaniotis].

Ὁ [δ]ᾶμος ἐτείμασε [.....]
Ἀπολλωνίου Ἀλεξαν[δ]ρίδα
καὶ Κώϊαν, ποιήτριαν κω[μ]ῳδίας]

- A: Πάρις, Ἐρι[?]ς, [Ἀφροδίτη], Πόθος, Ἥρα, Ἀθηνᾶ
 B: Κλειώ, Εὐτέρπη, Θάλια, Μελίπομένη, [Οὐρανία, Καλλιόπη
 C: Αἰ[?]μος, Αἰθέρις, Σταδιάρχη(α bull), Δωνάτος, Νε[?] (a bear), Εὐπλοία (a she bear), Φίλων
 D: Ταχινὴ (a she-bear), Μειδίας, Ἀρκοδάμις (a bull), Ἀδίαμακτος, Δρακόντις, Ἐρως (a deer),
 Ξανθία (a she-bear), Ἀλέξανδρος, [...]Ε[?]ΙΝ, Διόνυσος (a bear)
 E: Σόλων, Ἀνέμιν
 F: Εὐείδας, Εὐτύχη, Πάρδος (an animal), Δρακόντις, Ἀέρις (a bull), Ἀέρις (a second bull),
 Κοχλᾶς, Ρουφείνας, Γοργόνις, Ἀσβόλις, Νωρικὴ (a she-bear), Πικρίδις
 G: Ρουφείνας, Πολυνείκης (a bull), Ρουφείνας, [...]Γ[?], Ἀνδρομάχη (a she-bear), [ἄνδρ]ομάχη
 (a second she-bear), Πικρίδις
 H: Διόνυσις, Διονύσις, Μῶγνος, Πολυνείκης (a bull)
 2) 103-105 no. 34 (ph.): Mosaic inscription, ca. 200-250 A.D. Mosaic found in the 'Sacello di
 Eracle' in the harbor of Kos; representations of Orpheus, a banquet with Herakles, and a
 hunting scene; an inscription refers to the hunter. G. Karo, *AA* 51 (1936) 179 (ph.); L. Laurenzi,
BdA 3 (1936/37) 137 (ph.); L. Morricone, *BdA* 35 (1950) 63/64: Πρωτέας
 3) 97 no. 27 (ph.): Mosaic inscriptions, ca. 200-250 A.D. Mosaic found in the 'Casa di Sileno';
 representations of Silenus, hunting scenes, and gladiatorial combats. Mentioned by Robert,
Gladiateurs 191 no. 191 B (texts provided by M. Segre); the inscriptions refer to gladiators:
 Αἰγιαλός, [...]ς Ζέφυρος, Ὑλας
 4) 145-147 no. 70, Mosaic inscriptions, ca. 250-300 A.D. Mosaic found west of the stadium,
 now in the Archaeological Museum in Istanbul; representations of Orpheus and gladiatorial
 combats. R. Herzog, *AA* 16 (1901) 131-134; G. Mendel, *Catalogue des sculptures grecques,
 romaines et byzantines* (Constantinople 1914) 507-509 no. 1304; Robert, *Gladiateurs* 191 no.
 191 A; the inscriptions refer to gladiators: Τυδεύς, Λεύκασπις, νε[?]κ[?], Πακτωλός,
 Νυμφεύς, Ἐρως, Περσεύς, [...]εύς

1. Text in majuscules, D. [we correct some of the readings using Robert's list and the photos, Chaniotis] || C.
 ΑΙΘΗΡΙΑ, ΔΩΝΑΤΟΣ, D. ΑΙΘΕΡΙΣ, ΔΩΝΑΤΟΣ, R. [Αἰ[?]ος or perhaps Αἰ[?]ος; Νε[?]ική? (cf. F). Chaniotis ||
 F. ΕΥΡΥΔΑΛ, D. Εὐείδας, R. || G. ΑΝΔΡΟΜΑΧΗ, ΡΟΥΦΕΙΝΟΣ, D. || H. ΔΙΟΝΥΣΙΟ, D [probably
 ΔΙΟΝΥΣΙΟ, Chaniotis] || 4. Νε[?]κ[?], R. Νε[?]κ[?], D.; in fine, [Ἀχιλλ]εύς, Herzog (who omits Ἐρως), Mendel
 [this name is not mentioned by D., Chaniotis]

NAXOS

792. Naxos. Boundary stone of the sanctuary of Zeus Meliosios, 4th cent. B.C. Rock-cut
 inscription discovered in 1999 near the chapel of Agia Marina on Mt. Zas. Ed. pr. M.B. Savo, in
 E. Lanzillotta (ed.), *Ricerche di antichità e tradizione classica* (Tivoli 2004) 149-171 (ph.),
 with detailed commentary on the cult of Zeus Meliosios and related cults of fertility.

ὅρας Διὸς | Μηλωσιου

The cult of Zeus Meliosios on Mt. Zas was already known through a boundary stone (IG XII.5.48; ph.); his cult is
 attested in Korkyra (IG IX.702) [not in IG IX¹.1.4, because it is considered a forgery, Chaniotis]; this epithet ('the
 one dressed in sheepskin', μηλωτή) characterizes the god as patron of shepherds. ed. pr. Ed. pr. gives an overview
 of the cults of Zeus, listing (151 note 7) his Naxian cult epithets: Εὐβουλεύς (IG XII Suppl. 196, SEG XVI.478),
 Μαμάτης (IG XII.5.47), Ὀλύμπιος (IG XII.5.49), Στράτιος (IG XII.5.50), and Σωτήρ (IG XII.5.51)

PAROS

793. Paros. Boundary stone of the sanctuary of Athena Pontia, 4th cent. B.C. SEG
 XXVII.707. M.B. Savo, in E. Lanzillotta (ed.), *op. cit.* (cf. our lemma no. 792) 173-203 (ph.;
 dr.), attempts to interpret the function of Ἀθηνᾶ Ποντία. After a discussion of the cults of
 Athena on Paros (Ἀθηναίη Πολιοῦχος; IG XII.5.134 L. 17; Ἀθᾶνα Ὑπερδῆξια; SEG XV.517,
 Ἀθηναίη Κυθήνη; IG XII.5.210), the cults of other goddesses designated as Ποντία (Ἐκάτη,
 Ἀφροδίτη, Θέτις, Νηρηίδες, Ἀμφιτρίτη, Ἰνώ/Λευκοθέα), and various aspects of Athena's cult
 on Paros and elsewhere (on 193-197 discussion of the Athenian Πλουτήρια with reference to
 IG I¹.7), she argues that the epithet Ποντία characterizes goddesses connected with the sea, the
 protection of children, light, purification, and initiation. In the case of this Parian cult she does
 not exclude the possibility of an influence of the Athenian thalassocracy.

794. Paros. Boundary stone and deed of sale, late 3rd cent. B.C. Marble stele found at
 Paroikia. Edd. pr. Y. Kourayos - S. Dotoratou, *AD* 54 B2 (1999) [2006] 790/791 (ph.), on the
 basis of information provided by A. Matthaiou (date, content). [Ἀγνόθεος (L. 3), Ἀλεξίς (L. 13),
 Ἀριστεύς (L. 14), Εὐθέης (L. 13), Ἰοκλῆς (L. 3), Κλεῦμνηστος (L. 16, a Doric form), Κριναγόρης (L. 2),
 Νεωκλείδης (L. 5), Νικέας (LL. 14/15), and Πάτακος (L. 14) were hitherto unattested on Paros, but Ἀλεξίς,
 Ἰππύλλος, and Κριναγόρης are attested in the Parian colony of Thasos; the other names (Ἀριστεύς, Διόδωρος,
 Δόρκος, Τσηγορίδης, and Καλλιγνώτος) were already attested on Paros, Chaniotis.]

[Ὁ ρ]ος χωρί[ου]

[-- ca. 7 --] Κριναγόρου καὶ κοινὸν Σωτηριαστῶν
 [οὓς συν]ήγαγεν Ἀγνόθεος : ἐπὶ Ἰσηγορίδου Ἰοκλ[έου]ς?
 4 [- ca. 5 -] χωρίον ἐπρίαντο ἐν Ἑλπί τῷ κάτω οἷς γείτων
 [ca. 4.7] τῆς Νεωκλείδου : ἀπὸ τοῦ ὅρου τοῦ ἐπὶ τῇ ὁδοῦ π-
 [ρὸς τ]ῶν Λευκῶν, οὐ ἐν γέγραπται ἡ ἀνή, ἕως τῆς ὁδοῦ
 [ἐκ πό]λεως φερούσης ἐπὶ τὴν οἰκίαν καὶ τῶν τάφων τ-
 8 [ῶν] ὑπαρχόντων : μήκος δὲ ἀπὸ τοῦ ὅρου εὐθε[-----]
 [ἕως] τῆς ἐλαίας τῆς ἐπὶ τῆς ὁδοῦ τῆς δευτέρας : ἀ-
 [πὸ τοῦ] ὅρου τοῦ παρὰ τὴν ἐλαίαν : παρὰ Ἀριστείου
 [-----] σικλέους : περιήγητα δραχμῶν ΗΗΗ : τῇ

1. Written in larger letters for boundary stones in Paros cf. SEG XLIII 1138-1140. Chaniotis | 2 the estate was purchased by Krinagoras and the cult association of Soteriastai, edd.pr. | [Ἀργυρότις?] Κρινάγορος, the purchaser may be the founder of the association (L 3), this would explain the lack of patronymic. Chaniotis | 3 initio. ἦγεν, edd.pr. | [συν]ἦγεν, Chaniotis | 4. the place name "Ἐλς possibly survives in the modern name ἦγεν, edd.pr. n 5 initio. [---] τῆς Νεωκλείδου, edd.pr. | [---] τῆς Νεωκλείδου (the end of a male name). "Ἐλτις, edd.pr. n 6 initio. [---] τῆς Νεωκλείδου, edd.pr. | 6. the place name τὸ Ἀεύνικον possibly survives in Chaniotis, in fine. ἐπὶ τῷ Ἀεύνικῳ, edd.pr. | α τῷ Ἀεύνικῳ | 7. the place name τὸ Ἀεύνικον possibly survives in the name of the village Ἀεύνικ, edd.pr. | τὸ Ἀεύνικον alludes to a white rock or another similar topographical feature, e.g. poplar trees (Ἀεύνικ) | 8. punctuation after ὑπαρχόντων | 12. punctuation after κάσων, Chaniotis | 13. [Δι]ῳδορος, edd.pr.

795. Paros. Dedication by a victorious athlete, 4th/3rd cent. B.C. Marble pillar (stele, *edd. pr.*) supported by a low marble base; found at Paroikia. Edd. pr. Y. Kourayos - S. Detorato, *AD 54 B2* (1999) [2006] 791 (ph.; dr.).

[ca. 5 νικ]ήσας στάδιον
[en. 4-5] ἰδε ἐν ἀγῶνι

4 [Μνη]σίθεος μὲ ἀνέθηκεν ὁ
[Αὐ]τοκράτους

No restoration, *edd.pr.* [we tentatively restore the text, which may be metrical]; *Mnesitheos* (L. 3) is attested on *frags.*, Autokrates in its colony, Thasos; no date in the *edd.pr.*; the letterforms (*dr.*) suggest a date in the late Classical or early Hellenistic period. *Chaniotis* || 3. in fine, ἀνέθηκε νόο, *edd.pr.* [ἀνέθηκεν δ' ὁν the *ph.*, *Chaniotis*]

796. Paros. Epitaphs, Hellenistic period? Two marble urns found at Paroikia. Edd.pr. Y Kouravos - S.Detoradou, *AD* 54 B2 (1999) [2006] 791 (ph.; no date): 1) Τυμμησίλειω; 2) Ἀμβροσίαις

¹ Τηροσίλειον, edd.pr., who observe that he may have been a prominent citizen, since his name appears on amphora stamps [read: Τηροσίλειον II.2. hitherto unattested in Thasos, Chaniotis].

797. Paros. Amphora stamps, Hellenistic period. Y. Kourayos - S. Detoratoru, AD 54 B2 (1999) [2006] 797, mention the discovery of an undetermined number of stamped amphora handles (inter alia with Πειθάρκτος and Πανσενίας) during an excavation at Paroikia.

798-802. Prepesinthos (Despotiko). Inscriptions, Imperial period. In a report concerning the excavation of a sanctuary of Apollo on the island of Despotiko (near Antiparos; ancient Prepesinthos), Y. Kourayos, *Eulimene* 5 (2004) 27-89, mentions several inscriptions that will be published by A. Matthaïou. The identity of the god worshipped in this sanctuary is revealed by many graffiti on vases with the abbreviated name of Apollo (44: Ἀπολ., Ἀπ.). We give the texts as given by K. (and read by M.). Cf. Y. Kourayos - B. Burns, *BCH* 128/129 (2004/05) [2006] 140, 172 (ph.); Y. Kourayos, *AAA* 34-38 (2002-2005) 37-87 (Greek inscriptions on 64, 70, 72, 73, and 78) id. in M. Yeroulanou - M. Stamatopoulou (edd.), *Architecture and Archaeology in the Cyclades. Papers in Honour of J.J. Coulson* (Oxford 2005) 109 and 130 (dr.).

798: 30 (ph.). Dedication, Archaic period. Fragment of a marble perirrhanterion inscribed on the rim: Μάρδος ἀνέθηκεν

The name Mardis is of Eastern (Persian?) origin; cf. Μαρδόνιος (IG II¹ 10252; IG XII.8.309 L. 6) and Μάρδυλις (IG IX¹.1.332 L. 6), A. Matthaïou apud K.-B. (p. 140).

799: 31. **Dedication, undated.** Fragment of a marble perirrhanterion; [--- ἀνέθη]κεν

800: 45. Altar of Hestia Isthmia, 4th cent. B.C. Altar built of four plaques; on the top of one of them an inscription: 'Εστίας Ἰσθμίας

Hestia was worshipped as a patron of sailors; the epithet was hitherto unattested for this goddess; it derives from the name of the cape (Isthmos), where the sanctuary is located; in antiquity this isthmus connected Antiparos and Despotiko, K.

801: 44 (dr.). **Graffiti on vases, Archaic period.** Five fragments of vases inscribed after firing [we read the texts from the dr., Chaniotis: 1) Ἀλ. 2) Ἀνολ. 3) Ἀνω[---] 4) [---]πο[---] 5) ΑΡΘΗΜΕ[---]]

A form of the name Ἀρτεμῖς, K. [the third letter (which resembles a + rather than a T) may be a X, Chanjot[s]].

802: 49 (ph.). **Dipinto on a dinos, 7th cent. B.C.** Five sherds of a dinos of a Parian workshop with the painted representation of warriors; two of them are identified through labels: Μ[ε]νέ[λα]ος, Σφείλ[λας]

SYROS

803. Syros. Jewish inscriptions, 4th cent. A.D. (or later). *IJO* 1 242-247 nos. Ach72-74 (translation) presents three inscriptions related to Jews: a prayer (*IG* XII.5.720 no. 80 = Ach72, ph.); a dedication (*IG* XII.5.712 no. 99 = Ach73); a building inscription of Herod the Great (*IG* XII.5.713 = Ach74).

ANDROS

804. Andros. Inscription, Imperial period. C. Televantou, *AD* 54 B2 (1999) [2006] 817, mentions an inscribed plaque of the Imperial period found in the area of the ancient agora. The text refers to the sanctuary of Ζεῦς.

CHIOS

805. Phanai. Graffiti on amphoras, 5th-7th cent. A.D. Two sherds of amphoras inscribed after firing; found in the area of the sanctuary of Apollo Phanaios. Ed. pr. H. Beames, *ABSA* 99 (2004) 234 and 251 nos. 263/264 (dr.). 1) ΚΑΓ (no. 263); 2) Κυρί[---]ΑΕ € ΟΛ[---]ΩΝ (no. 264)

2. ΚΥΡΙ ΑΕΘΑΣΩΝ; the text 'might perhaps be translated as "Lord of the Contests". However, given that it occurs on a broken piece of pot and that what may be "ΑΕΘΑΣΩΝ" is split over two lines, plus the presence of a strange character between the epsilon and theta, caution is required.' B. [indeed; the letterforms suggest a date in Late Antiquity or the early Byzantine period and the Archaisic/poetic form ἀέθλων would be odd, Chaniotis].

SAMOS

806. Samos. History. On the basis of the public documents published in *IG* XII.6.1 (cf. *SEG* I.810), T. Gnoli, in E. Cavallini (ed.), *Samo. Storia, letteratura, scienza. Atti delle giornate di studio, Ravenna, 14-16 novembre 2002* (Rome 2004) 249-274, discusses several aspects of Samian history in the Hellenistic and Roman Imperial periods. After proposing a typology of public inscriptions (ca. 322 BC-3rd cent. A.D.; 250/251), he focuses on the formulae of honorary decrees of the early Hellenistic period (321-281 B.C.; *IG* XII.6.17-41, 65) and on documents of the late Republican and Augustan period (*IG* XII.6.351-353, 355-356, 390-391, 393-396, 399-401, 480; cf. *Aphrodisias and Rome* no. 13, Italian translation), placing them in

the historical context of this period (creation of the province of Asia, Mithridatic Wars, relations with Marc Antony and Octavian/Augustus). He argues that *IG* XII.6.65 (honorary decree for Νικομένης Μεγεσθέως Πόδιος) belongs to the group of texts that honor foreigners for their services during the Samian exile (cf. *IG* XII.6.17-41). See also our lemma no. 1021. For the cult of Antigonos Monophthalmos and Demetrios Poliorketes in Samos, see our lemma no. 1899.

807. Samos. Honorary decree of the Athenian cleruchy for Zeno[dot]os, ca. 350 B.C. *IG* XII.6.252; *SEG* XLV 1164; L 810. After reprinting the text, K. Halli, in *Symposium* 1999, 229-234, offers a useful textual and interpretative analysis justifying his reconstruction of the decree in *IG*. In L. 8 he ponders the supplement τὸν στρατηγὸν ἐ[ῖς Σάμον] as a viable alternative to τὸν στρατηγὸν Εὐδόδημον. In LL 12-14, the surprising reward of one talent to the denouncer Ζηνό[...]ος (most likely Ζηνό[dot]ος) finds its parallel in *TrGF* IV, text. 1. Because of the poor preservation of LL 17-20, the technicalities behind the bestowal of Athenian citizenship on Zeno[dot]os remain tantalizing, although the recent discovery of a new fragment of *IG* II² 735 [see now *SEG* LIII 133, Papazarkadas] shows the Athenian cleruchy at Hephaisteia seeking the approval of the Athenian assembly on a similar issue. The new decree appears to challenge the opinio communis that the Athenian cleruchies had very limited judicial authority. It also contradicts the assertion of Aristotle, fr. 611.35, that the Athenians expelled the whole Samian population after setting up their cleruchy in 365 B.C., for Zeno[dot]os must have been a Samian; cultic personnel were apparently allowed to stay on.

808. Samos. Dedicatory epigrams for Hera, 4th cent. A.D. *SEG* VI 405; *IG* XII.6.584. A.-V. Pont, *REG* 117 (2004) 553 with notes 21/22, supports a date under Julian for the epigram of Αἰδέσιος (*IG* XII.6.584 I; ca. 307-311 A.D., *IG* + *SEG* LI 1087 bis).

In a study of pilgrimage in Crete in Late Antiquity, M. Di Branco, in *Creta romana e protobizantina* I 12 note 46, adduces the epigram of Πλούταρχος (*IG* XII.6.584 II), governor of the provincia Insularum and λαμπρότατος (vir clarissimus). He expresses his doubts on the identification of the emperor (L. 8) with the Julian, because during his reign the provincia Insularum was governed by viri perfectissimi (W. Kuhof, *Studien zur zivilen senatorischen Laufbahn im 4. Jh. n. Chr.* (Frankfurt 1983) 241-331). He prefers to date the text to the reign of Constantine and to identify Plutarchos as the son of Plutarchos, an Athenian high priest (*IG* IV².1.436/437; 308 A.D.), and not the son of a homonymous proconsul of Achaia. [D. does not address any of the arguments in favour of a later date (summarized in *IG*): Julian addresses one of his letters to a certain Plutarch (ep. 153 ed. Bizet); the dedicant in Samos was a λαμπρότατος (vir clarissimus), whereas his alleged father, the Athenian high priest, was not. The early date rests on the claim of W. Kuhof that in the later part of the 4th cent. A.D. the provincia Insularum was administered by viri perfectissimi; but as the number of known governors of this province is very limited, this is a generalisation based on little evidence, Chaniotis].

809. Samos. Masons' inscriptions in the aqueduct of Eupalinos, ca. 550 B.C. (or ca. 530 B.C.). *IG XII.6.1002*; *SEG XLV 1171*. H.J.Kienast, *MDAI(A)* 119 (2004) 67-90, proposes a new interpretation of the inscription *παράδεγμα*, painted in the tunnel of Eupalinos. Rejecting the interpretation of this word as a reference to a 'standard section', K. argues that the text designates an additional section of the tunnel, which had to be constructed in order to overcome technical problems. The word refers to the solution given by Eupalinos to a difficult problem of measurement; it must have been written in his presence to commemorate this achievement.

810. Samos. Building inscription, 2nd cent. A.D. *IG XII.6.491*; *SEG XLIX 1156*. V.Giannouli, *AD 54 B2* (1999) [2006] 804, refers to this text without knowledge of its publication in *IG* and erroneously identifying the dedicant (Antipatros) with the general of Alexander the Great.

LEMNOS

811. Hephaistela (Kabeirion). Building instructions, late 3rd cent. B.C. *SEG L 827*. In a study of the architectural remains of a building, which may be the Telesterion of the sanctuary of the Kabeiroi, L.Beschi, *ASAA 82* (2004) [2006] 246, reprints this text and tentatively associates it with the construction of the Telesterion in the late 3rd cent. B.C. A letter of Philip V (*SEG XII 399*; cf. L 825) possibly refers to the king's interest in constructions in this sanctuary.

811 bis. Hephaistela. Honors for Philetairos, 175/4 B.C. G.Susini, *ASAA 14-16* (1952-54) 321/322. N.Dimitrova, *ZPE 148* (2004) 212, rejects Susini's date (not much later than ca. 250 B.C.), arguing that the letterforms better suit a date in the 2nd cent. B.C. Since the name Androkles is rare, *Ἀρχίας Ἀνδρουκλείδου Φηγατεύς* may be the homonymous proposer of an Athenian decree of 175/4 B.C. (*IG II² 905*; see our lemma no. 195)

811 ter. Kournos. Dedication for the tetrarchs, 309/310 A.D. Upper part of a plaque brought to the Museum of Lemnos from the village of Kournos in 1963. S.Charitonidis, *AD 17 B* (1961/62) 266 (ph.); J. and L.Robert, *BE* (1964) no. 353. Republished by A.Stefan, *art.crit.* (cf. our lemma no. 638) 283/284 no. 7 (dr.).

Τῶν δεσποτῶν ἡμῶν
Μαξιμιανού
καὶ Δικιννίου Σεβ(αστῶν)

4 καὶ Μαξιμίνου
καὶ Κωνσταντείνου
υἱῶν Σεβαστῶν

καὶ τῇ[ς δεσποίνης]
8 ἡμῶν [Γαλερίας]

[Οὐαλερίας Σεβαστῆς]
[μητρὸς καίστρων?]

1. Τῶν δεσποτῶν probably depends on an introductory formula (e.g. *ὑπὲρ σωτηρίας*). S. II 3. ICM *Iapia* II 7-10. (for the restoration cf. *IG VII 2503*; *IGR IV 1562*; *CIL III 13661*; our lemma nos. 638 and 1214, S.

812. Myrina. Honorary decree of the Athenian cleruchs, ca. 350-300 B.C. *IG XII.8.8* + 9. N.Dimitrova, *ZPE 148* (2004) 211/212 (ph.), observes that the two inscriptions are part of the same monument. Other decrees of Athenian cleruchs in Lemnos include *IG II² 1222*, 1224; XII.8, 3, 5-7, 15; S.Accame, *ASAA 3/4* (1941-43) 82/83 no. 5. D. presents a new edition.

	- - - - - ca. 19-25 - - - - -] ἀνθελ	
	- - - - - ca. 12-18 - - - - - τοῦ δ[?] ἡμῶν πρῶτ-	a
	ος? πεποιῖται τὴν αὐτοῦ ἐπιμέλειαν	
4	- - - - - ca. 8-14 - - - - - ἀκολουθῶ[?]ς τοῖς ἐν-	
	φισμένοις ὑπὸ τοῦ δήμου?]· τύχει ἀ-	
	γαθεῖ· δεδῶχθαι τῷ δήμῳ?]· ἐπαινέσ-	
	αι - - - - - ca. 15-21 - - - - -]· [ca. 3].	
8	- - - - - ca. 24-30 - - - - -]	b
	- - - - - ca. 19-25 - - - - -]· '...	
	- - - - - ca. 13-19 - - - - - τὸν δ[?] ἡμῶν τ[?]όν	
	[Ἀθηναίων τῶν ἐν Μυρίνῃ?], ἀναγρά-	
12	ψαι δὲ τότε τὸ ψήφισμα τὸν γραμμ-	
	ατέα - - - - - ca. 15-21 - - - - -]· γτάτφ	
	- - - - -]	

IG XII.8.8 = fr. a; *IG XII.8.9* = fr. b. II 1-3. Κριθέας | - - - - - ἡμῶν πρωτ[?]δοκῶσας or πρωτ[?]ος ὄρχων], *IG* (add.) II 23 [αἰρεθεῖς ὑπὸ τοῦ δ[?] ἡμῶν πρωτ[?]δοκῶσας πεποιῖται τὴν αὐτοῦ ἐπιμέλειαν], *IG*; [ἐ]πιμέλειαν, *IG* (add.) II 13-14. [καὶ στήσαι ἐν ἐπιφανείῳ] τάτφ τῆς πόλεως τόφφ], *IG*.

SAMOTHRAKE

813. Samothrake. List of mystai, Imperial period. *IG XII.8.223*; *I Alexandria Troas 224* T 117(2) (M.Riel). U.Laffi, in *Colonia Romana* 156-158, argues that in L. 7 'Ιουλ[?]ε[?]ς (*IG*) improbable. In the lists of mystai, the ethnic (plural) is followed by the names of the mystai in the nominative; therefore, he suggests restoring after Τρωαδεῖς· 'Ιούλ(ιος) [.]Ε[.]Σ[.]--- (Iulius + cognomen). Consequently, Alexandria Troas was never called Colonia Iulia.

THASOS

814. **Thasos. Amphoras.** Y. Garlan, *BCH* 128/129 (2004/05) [2006] 269-329, offers a very useful overview of research on Thasian amphora stamps, the emblems, and the workshops that produced amphoras, primarily in light of new discoveries in Thasos, and reviews their chronology (ca. 333-210 B.C.). Id. - F. Blondé, in *Transport Amphorae and Trade* 123-136, discuss the representation of vases as emblems on Thasian amphoras. E. Teleaga, *MBAH* 23 (2004.2) 71-83, discusses the development of the form of Thasian amphoras.

For stamped amphoras from Ainos found in Thasos see our lemma no. 637.

815. **Thasos. Decree, 412/1 B.C.** IG XII.8.264. J.E. Fischer, in *Gestures: Essays Boegehold* 244, discusses the three copies of this decree provided for in L.L. 14-19, especially the two copies on σαρνίδες to be placed in the harbor and in the agora. Such multiple copies on σαρνίδες are unusual and it is further specified that literal copies of the main text are to be exhibited on σαρνίδες that are as smooth as possible, [ὡς λ]ειστότας.

816. **Thasos. Decree concerning the testament of M. Varinius Rebilus and the letter of L. Vinuleius Pataecius, 1st cent. A.D. (or late 1st cent. B.C./early 1st cent. A.D. and ca. 75 A.D.)** Dunant-Pouilloux, *Recherches -- Thasos* II 185/186. D.-P. concluded that the decree concerning the testament of Rebilus, the letter of L. Vinuleius Pataecius, and an honorary inscription for Rebilus found in Serrai (our lemma no. 617) form a group of documents concerning the same affair: a donation of land by Rebilus to Thasos and Philippi, which resulted in a territorial dispute between Philippi and Thasos, finally resolved by Pataecius. F. Carmin, *ZPE* 146 (2004) 265-271, points out that this reconstruction is not supported by conclusive evidence and that it is not certain that the decree from Serrai is a decree of Philippi (and not of Serrai); consequently, there is no reason to assume that the dispute between Thasos and Philippi was related to Rebilus' donations; its origin may have been the obligations of the two cities concerning vehiculatio. C. rejects D.-P.'s identification of L. Antonius (A.L.L. 6/7) as L. Antonius Naso (*PIR* I² 854), since Naso was a member of the ordo equestris, while the L. Antonius mentioned in Pataecius' letter was a senator (A.L.L. 6/7: ἀνὴρ ἐκτισσημότατος). Antonius may have been a governor of Macedonia (L. Antonius Saturninus, governor of Macedonia: *PIR* I² 874) or a legatus. Camia also rejects the identification of Rebilus in the decree from Serrai with C. Caninius Rebilus, who died in 56 A.D. (*PIR* II² 393; D.-P.). If Rebilus is not C. Caninius Rebilus, then there is no reason to identify Σολπίκιος Γάλλβας (B.L.L. 37/38) with the homonymous consul and date the text to his second consulship (69 A.D.). If Sulpicius Galba is an earlier consul (5 B.C. or 22 A.D.), the date of Rebilus' donation moves to the late 1st cent. B.C./early 1st cent. A.D. Camia proposes the following reconstruction of the events: Sometime in the late 1st cent. B.C. or early 1st cent. A.D. (for the date see our lemma no. 617) M. Varinius Rebilus donated through his testament land to Thasos and Serrai (not Philippi). At some later time a conflict arose concerning cursus publicus, which L. Antonius,

perhaps proconsul of Macedonia (ca. 75 A.D.), decided in favor of Philippi. Still later, Thasos successfully appealed to the procurator of Thrace L. Vinuleius Pataecius. M. Sève, *An.Ép.* (2004) no. 1293, draws attention to the remarks of B. Holtzmann, *BCH* 95 (1971) 263/264, on this text.

816 bis. **Thasos. Dedication to Aphrodite by the gynaikonomoi, late 4th/early 3rd cent. A.D.** Marble base found reused as the cover of a sewer near the agora. Ed.pr. F. Salviat - F. Croissant, *BCH* 90 (1966) 461/462 no. 2 (ph.), with comments on the office of the γυναικονόμοι and the perception of Aphrodite as a patron of magistrates. Republished by J. Wallenstein, *op.cit.* (cf. our lemma no. 1858) 178/179 no. 31.

Τιμαρχίδα[ς Π]υθίωνος .[.]ΙΑΓΟΝ.Σ.ΙΕΤΟΙ.
γυναικονόμοι Ἀφροδίτῃ ἀνέθηκεσαν
στεφανωθέντες ὑπὸ δήμου

1. For Timarchidas, son of Pythion, see IG XII.8.364 and *Recherches -- Thasos* I no. 73, S.-C. [this inscription should be added to *LGPV* I, s.v. Timarchidas 9, Chaniotis].

817. **Thasos. Dedication to Hermes (?), ca. 2nd cent. A.D.** Upper part of a base with moulding, found near the city wall at Limenas. Ed.pr. M. Sgourou, *AD* 54 B2 (1999) [2006] 685 (ph.; text in majuscules).

Ἀττάλος
ὑ' Ἡροδότου

4 vv' Ἑρμεί ΘΕ[.]
vv' Μ[-----]

[We suggest the date on the basis of the letterforms] || 3. ΕΡΜΕΙΘΕ ., ed.pr. [possibly Ἑρμεί θε[ῶ] | μ[εγάλῳ] or μ[εγίστῳ], Chaniotis].

818. **Thasos. Fragment, Imperial period.** Fragment of an inscription (no description) found near the ancient harbor. Ed.pr. M. Sgourou, *AD* 54 B2 (1999) [2006] 699 (ph.; text in majuscules).

Αὐρ(ήλιος) Ζ[-----]
Αὐρ(ήλιος) Ποσ[-----]

Λάβιος Οὐαλιέριος Πει[-----]

[The abbreviation sign (·; cf. IG XII.8.387) and the two Aurelii suggest a late date (3rd or early 4th cent. A.D.) || a man with two gentilicia, Labius or Lavius and Valerius, and a theophoric name deriving from Poseidon (e.g., Ποσειδίας, Ποσειδῖππος, Ποσειδώνιος, Ποσῆς, all attested on Thasos; *LGPV* I, s.vv.) || 3, perhaps Πει[---], since there is no name beginning with Πει-, Chaniotis.]

EUBOIA

819. Chalkis. Agonistic inscription. IG XII.9.952. Presented in N. Kaltsas (ed.), *Agón* (Athens 2004) 333/334 no. 23 (ph.). D. Knoepfner, *BE* (2006) no. 217, points out that the correct reading of L. 1 is not ἐλάξευε μόνος Τιμαρχίδης Λυσιστράτου but ἐπὶ ἡγεμόνος Τιμαρχίδου τοῦ Λυσιστράτου (A. Wilhelm, *Kleine Schriften* III.2 p. 119/120).

820. Chalkis. Jewish epitaph of Euphranor, 5th/7th cent. A.D. SEG XXXIX 933. Republished in *IJO* 1201/202 no. Ach57 (translation).

821. Eretria. Contract between Eretria and Chairephanes concerning the draining of a marsh at Ptechai, late 4th cent. B.C. IG XII.9.191; SEG LI 1109. In a brief discussion of the economic significance of marshes in the Greek world, T. Châtelain, in C. Chandezon (ed.), *Les hommes et la terre* -- (cf. our lemma no. 520) 216/217, adduces this text [cf. his study summarized in SEG LI 1109] and underlines its exceptional character. He observes that, in general, the marshes were regarded as an integral part of the territory and were the object of transactions (cf. IG II² 426 L. 95; SEG XXXIV 664 = Philippi II no. 160a).

822. Eretria. Dedication of honorary statues to Artemis, Apollo, and Leto, late 2nd/early 1st cent. B.C. Marble statue base which supported two statues; found re-used in the Sebasteion, but originally from a sanctuary of Artemis in the city of Eretria. Edd. pr. C. Brélaz - S. Schmid, *RA* (2004) 227-258 (ph.; French translation). The two texts record the members of a family: Euainetos (I/II), his wife Agathokleia (I), and their two sons, Pythion (I) and Zopyros (I/II). All the names are attested in Eretria, but an identification with persons known from other inscriptions is not possible. The dedication of honorific statues to the Apollinic triad is attested in Amarnythos, in Eretrian territory (on 257/258 a list of these texts: IG XII.9.97-99, 140-142, 276-278; no. 278 was found re-used in Chalkis). But in this case, the statues must have been set up in an Artemision in Eretria, probably the one mentioned in proxeny decrees (cf. SEG LI 1112 app.). The cult of Artemis is attested in the city of Eretria (IG XII.9.260-261, 1262 = SEG XL 1608; IG XII Suppl. 561; SEG XL 762).

I	Εὐαῖνέτος Πυθίωνος καὶ Ἀγαθοκλεία Ζωπύρου τὸν υἱὸν καὶ Ζωπύρος Εὐαῖνέτου τὸν ἄ-	II	Ζωπύρος Εὐαῖνέτου τὸν πατέρα
4	δελφὸν Πυθίωνα Εὐαῖνέτου Ἀρτέμιδι, Ἀπόλλωνι, Ἀθητοῖ		Εὐαῖνέτου Πυθίωνος Ἀρτέμιδι, Ἀπόλλωνι, Ἀθητοῖ

823. Eretria. Thasian amphora stamps. Two stamped handles of Thasian amphoras found in a well in Eretria. Ed. pr. S. Schmid, in *E' Ἐπιστημονικὴ Συνάντηση* -- (cf. our lemma no. 858) 370 (ph.), who points out that the context allows a more precise date for Euagoras (277-261 BC): [Θ]ασιῶν palm branch Εὐαγόρας

CRETE

824. Crete. Agriculture. [With no reference whatsoever to the very abundant bibliography on the subject], M. Bile, *Cretan Studies* 8 (2003), 23-40, collects the terms related to agriculture and livestock breeding in Cretan inscriptions. She comments on the following words, which designate types of land and agricultural products: ἀνπελος, ἄλως (*I.Cret.* IV 43), ἀπαμία = ἀφαμία, γὰ, ἐλαία, ἔλαιον, ἐπικαρπὰ, κᾶπος, καρποδαῖστα, καρπός, κλεδικός = γλεῦκος, κριθαί, λάχανα, μέλι, ποῖνος, ὄσπρια, πυταλιά = φυταλιά, συκία (cf. gen. pl. διεροσύκων in *I.Cret.* IV 77), φρύγανα; terms related to livestock: αἶξ, ἄμννα, φαννα, φάρην, βόσκη, ἐκινωμά, ἔριον, ἔριφος, ἡμίονος, θήνιον, καρταῖποδα, κρίς, δῖς, ὄνος, πάματα, πρόβατα, σύνκρισις, σῦς, ταῦρος, τετράπος, τυρός, ὑός, χοῖρος.

825. Crete. Amphora. For a Cretan wine amphora in Alexandria, see our lemma no. 1728.

826. Crete. Christian inscriptions. D. Mazzoleni, in *Creta romana e protobizantina* I 131-138, surveys the Christian inscriptions of Crete, commenting on the following subjects: dating criteria; onomastics (Christian names: Ἀναστάσιος, Θεόδουλος, Θεόδωρος, Σωτήρις; persistence of pagan and mythological names: Δημητρία, Ἥλιος, Ἡράκλειος, the signum Ἀβαστακτος); formulaic expressions in epitaphs; professions and ecclesiastical offices; foreigners; Christian symbols (ΧΜΓ, ΙΧΘΥΣ, ΑΩ). See also our lemma no. 856.

827. Crete. Decrees. F. Ghinatti, *op.cit.* (cf. our lemma no. 1828) 95-277, presents a study of the Cretan decrees in the Hellenistic and Roman Imperial periods, their headings, invocations, preambles, dating and ratification formulae (cf. our lemma no. 1828). The discussion of the formulae is arranged according to cities. [A very serious problem is that G. discusses inscriptions found in sanctuaries (Amnisos, Diktaion, Diktynnaioi, Lebena; pp. 111-114, 134, 194/195) apart from their connection with the poleis that had issued them; e.g. the inscriptions of Amnisos (records of cultic activities and not decrees) are in fact Knossian texts (for a detailed discussion see SEG XLIII 604); those of Lebena are documents of Gortyn (there is no such thing as 'decreti di Lebena'); the inscription of Oleros (p. 205) is a Hierapyntian dedication (not a decree), etc., Chaniotis]. For some criticism see P. Gauthier, *BE* (2005) no. 131. For a summary of this study see id. in *Poleis e politeiai* 491-520. Here, G. plausibly argues that the ratification formulae does not support the interpretation of the constitution of

Cretan polis as democratic (494-497). Among the numerous inscriptions adduced and briefly discussed by G. we single out the following: SEG XXIII 530; *I.Cret.* I.vii.35; I.ix.1 (Chaniotis, *Verträge* no. 7); L.xvi.3/4 (Chaniotis, *Verträge* nos. 54-56); L.xviii.9 (SEG XXXIII 134; Chaniotis, *Verträge* no. 60); III.iii.4 (Chaniotis, *Verträge* no. 25); IV 181 (Chaniotis, *Verträge* no. 43); 182 (Chaniotis, *Verträge* no. 44 test. b); 184 (Chaniotis, *Verträge* no. 69); 197 (treaty between Gortyn and Knossos).

828. Crete. Epigraphic habit. After reflections on the parameters that need to be considered in studies of epigraphic habit (character of documents, spatial distribution, gender and social position, language, stereotypical expressions, comparison with contemporary trends in other areas, etc.), A. Chaniotis, in *Creta romana e protobizantina* I 75-87, compares the epigraphic habit in Hellenistic Crete with that in Roman Crete (3rd cent. B.C.-3rd cent. A.D.). The epigraphic habit in Hellenistic Crete is public, dominated by decrees, laws, treaties, public dedications, and building inscriptions; there are only a few epitaphs; inscriptions concerning benefactors are almost entirely absent. By contrast, the epigraphic habit of Roman Crete is predominantly an epigraphy of individuals. Although texts concerning the emperors, the provincial governors, and members of the civic elite take pride of place, the inscriptions of Roman Crete represent all social strata (women, slaves, foreigners); epitaphs with elaborate formulae are numerous; building inscriptions and dedications are now predominantly private; *instrumenta domestica* show a reorientation of economic activities toward trade [for a more detailed discussion of this subject see id. in Z.H. Archibald - J.K. Davies - V. Gabrielsen (edd.), *Making, Moving, and Managing. The New World of Ancient Economies* (Oxford 2005) 92-116]. Some of the changes can be ascribed to political and economic changes (provincialization, economic networks), others to a change in mentality: from communal spirit to individuality, from oral forms of praise to written and public media of self-representation.

829. Crete. Jewish inscriptions. *IJO* I 249-253 nos. Cret-3 (text, translation, commentary) assembles the Jewish inscriptions from Crete; all the texts are epitaphs: *I.Cret.* I.v.17 = A Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) 142 App. no. 2 = *CIJ* I² 731d (Cret; Kassanoi); Bandy, *op.cit.* 142/143 App. no. 3 = *CIJ* I² 731c (cf. SEG XLVIII 1214, Cret3; Kisamos). In an appendix, *IJO* presents two texts that have been interpreted as Jewish on onomastic grounds (Μωϋσης, Σανβάθης); *IJO* challenges this attribution: *I.Cret.* II.xiii.8 = *CIJ* I² 731b (343/344 no. App21); *I.Cret.* IV 509 = Bandy, *op.cit.* 140/141 App. no. 1 = SEG XXXII 732 (341-343 no. App20) [P.W. van der Horst, *JSJ* 36 (2005) 72, rightly defends the identification of Μωϋσης as a Jew, Chaniotis]. See also our lemma no. 835.

830. Crete. Language and script. F. Ghinatti, *Creta romana e protobizantina* I 57-74, publishes a short version of the article we summarized in SEG LIII 933; on 64-67, a useful list of the dedicatory formulas in Cretan inscriptions.

831. Crete. Law: Writing of laws. P. Perlman, in L. P. Day et al. (edd.), *Crete Beyond the Palaces: Proceedings of the Crete 2000 Conference* (Philadelphia 2004) 181-197, discusses the architectural context of Archaic laws in Crete (Gortyn, Axos, Dreros), usually written on the walls of buildings, the disposition of the texts on walls (confinement of a text to a single block), the direction of the text (boustrophedon style), and the letter size. The use of dividing lines, punctuation, asyndeton, and paragraphing suggests that 'both the drafters of the laws and the masons who inscribed them endeavored to help potential readers navigate and comprehend the texts' (182) [for Gortyn, cf. SEG LI 856]. P. argues that the absence of an enactment formula in Gortyn and its presence in Dreros and Axos show that the political culture of the early Cretan polis was not homogeneous (195). The laws were inscribed in temples of Apollo in Gortyn and Dreros (perhaps also in Axos): 'the decision to inscribe laws on them should perhaps be understood as an expression of the linkage of writing law and Apollo' (195). On 185 photo of *I.Cret.* IV 22 B; on 187, a critical edition of *I.Cret.* IV 21 [same text as in SEG LI 857].

832. Crete. Law: foreigners. P. Perlman, *art.cit.* (cf. our lemma no. 837) 109-118, discusses the civil status of wage earners in Archaic Crete, rejecting the communis opinio that they were foreigners. In the case of Spensitheos (SEG XXVII 631; XLV 1254* = *Nomima* I no. 22) P. argues that he was a citizen of the community which hired him, inferring this from the reference to his sons as δρομειζ ('adult citizens'; 113/114). [I think that the context implies that δρομειζ is used here as a reference to age ('adult') and not to civil status: 'unless Spensitheos himself induce and bid the polis, or else the majority of his sons who are dromeis' (P.'s translation), i.e. the majority of his sons who have reached adulthood and are allowed to take such a decision, Chaniotis]. In the case of Axos (*I.Cret.* II.v.1) she observes that the verb ἐπέλθοιεν and the award of hereditary ateleia and dining in the andreion are not sufficient evidence to determine the status of the artisans. In the case of Gortyn (*I.Cret.* IV 79), which specifies the conditions of employment of a certain group, making the κσένιος κόσμος responsible for any transgression, she rejects the interpretation that they were foreigners, by assuming that the κσένιος κόσμος had jurisdiction over a wide range of people of different non-citizen statuses [The phrase [ἐργαζόμεθα] δὲ ἐν τῷ μ[υ]σ[τ]ῷ αὐτοῦ, ἀν[δ]ρ[α]ς [τοῖς ἐν πόλει] φρονέουσιν τοῖς [τ'] ἐλ[ε]υθερίοις καὶ τοῖς δόλοις] does not mean 'all those who reside in the polis, both free men and slaves, shall work on a regular basis for wage' (115 note 111) but 'they (so. the subjects of this contract) shall do any work with the same salary as those who reside in the city, whether free or slaves; this shows that there were free labourers in Gortyn, but the subjects of the contract are foreigners, Chaniotis]. Assuming that the phrase μὴ ἰν' ἀπαρίαι μ[η]δ' ἰν' πόλει ('neither in the apamia oor in the polis') in connection with a κισαρπιστάς in *I.Cret.* II.xii.16 Ab (improved text in *Nomima* I 67; Eleutherna) refers to restrictions concerning a musician's residence [there is no clear reference to residence in this text, Chaniotis], P. compares this text with the restrictions concerning the residents at Latosion in *I.Cret.* IV 78 (cf. SEG XLVI 1217). After a discussion of the role of the κσένιος κόσμος in this and other documents (*I.Cret.* IV 14; 72 Col. XI LL. 10-17 and Col. X LL. 33/34; 79), P. concludes that he had jurisdiction over 'potential citizens (that is, bastards), free men (citizens?, ἀπεταίροι?, manumitted slaves?, foreigners?) and slaves', suspecting that the inhabitants of Latosion included 'potential citizens, free non-citizens, and citizens of other poleis' (109-112). [The only inhabitants of Latosion whose status can be determined were

freedmen (τὸν ἀπελευθέρων); this, of course, does not a priori exclude other groups. But I cannot see any evidence for the assumption that the *kenos kosmos* had jurisdiction over bastards, citizens, or *apetairoi*. In the 'Law Code' (*I.Cret.* IV 72) he has jurisdiction over non-citizens, i.e. individuals who are about to be adopted or whose adoption had been renounced; if the *ἐλευθεροί* in *I.Cret.* IV 79 were freedmen (M.Guarducci) or *ἀπείργοι* (Perlman), it is surprising that the lawgiver did not use the appropriate term. Chaniotis].

Discussing the term *ἀλλοπολιότης* (*I.Cret.* II.xii.3; *SEG* XXXV 991 A; cf. *I.Cret.* IV 72 Col. VI LL. 46-55: *ἐκς ἀλλοπολιότης*) P. plausibly argues that whereas *κσένος* appears to have functioned as a general term for anyone who was not a citizen, the term *ἀλλοπολιότης* perhaps referred to a particular category of non-citizens, namely citizens of another polis (124-127).

833. Crete. Roman Crete. Many contributions in *Creta romana e protobizantina* adduce epigraphic material in discussions of various aspects of economy, administration, religion, society, and culture in Crete from the Roman conquest (67 B.C.) to the early Byzantine period (ca. 7th cent. A.D.).

West Crete: A.Martínez, *ibid.* I 89-93, surveys the epigraphic evidence for west Crete in the Roman Imperial period, with emphasis on honorary inscriptions for Roman emperors, building inscriptions, and dedications.

Economy: D.Viviers, *ibid.* I 17-24, discusses the integration of the Cretan cities into the networks of trade and communication. M.W.Baldwin Bowsky, *ibid.* I 33-47, collects the evidence for the involvement of individuals with Roman names in land transactions and in land ownership (*I.Cret.* I.xxix.1; II.xxv.22 A; IV 246, 306 A, 337-340, 425; *An.Ép.* [1967] no. 522); she comments on the diffusion of the nomina *Ιούλιος*, *Καϊκίλιος*, *Κλαύδιος*, *Μάρκιος*, *Πατούλκιος*, *Πετρώνιος*, *Τιβούρτιος*, and *Φούλβιος* in Crete and the Roman East.

✓ Cf. our lemmata nos. 808, 826, 830, 834, 846, 851, 853-855, 857, 859-861, 865, and 870.

834. Arkades (?). Building inscription of a bath and regulations concerning its operation, Roman Imperial period. Limestone plaque found in Ini Monofatsiou, in the ruins of a bath complex. P.Ducrey - H.van Effenterre, *Kretika Chronika* 25 (1973) 281-290 (ph.; French translation). In a study of Roman influence on Cretan society, culture, and identity, H.Sonnabend, in *Creta romana e protobizantina* I 25-28, mentions this inscription (28) as an indication of Roman influence. We present the text, which has never been included in *SEG*.

Οἱ σὺν Πρατομηνίῳ κόσμοι καὶ οἱ οἰκονόμοι
ἐπεμ[ι]λη[θη]ν τῷ βαλανε[ί]ω ἐκ[ε] τῶν [τάξ] πόλεως δαπαναμ[ι]άτων καὶ
ΤΙ- - - - - ΙΤΟ- - - - - ΙΜΕ.ΟΝ- [ἐ]κ[ό]σμε[το]ν οὔδε
4 Κάραν[ος] Σωμίνω, Διν[ο]κλή[ος] Ἀγεσίππω, Ἰερώνυμος Ἀπολλωνίω
γραμματεῖς Πρατομηνίως Ἐξακίστα οἰκονόμοι Σωκλή[ος] Πρατο-
μῆδους, Φιλίνος Διονυκλή[ος] vacat λούειν δὲ τὰς γυναῖκας
|| ἀπὸ ὥρας vacat μέχρι ὥρας vacat τοὺς δὲ ἄνδρας[ς]
8 || ΠΑΝΤΑ || ἀπὸ ὥρας vacat

The plaque had been previously inscribed; remains of the earlier inscription are preserved between LL. 3/4 and at the beginning of LL. 7/8, where the latest text follows after a *rasura*. D.v E. II [7-8 the opening hours of the bath, separate for men and women, are missing because they must have been written in paint. Chaniotis.]

835. Arkades (area of: Kassanoi). Jewish epitaph of Berenike, 3rd/4th cent. A.D. *SEG* XLI 733. Republished in *IJO* I 250/251 no. Cre2 (translation). Because of the name *Εἰδώσηος* the text is considered Jewish (rather than Christian).

836. Datalla. Decree concerning a contract with the scribe Spensitheos, ca. 500 B.C. *SEG* XXVII 631; LLI 850*; *Nomima* I no. 22. R.Viredaz, *Cretan Studies* 8 (2003) 217-223, argues that one should not read *γενεάν* but *ζενιάν*, a local form of *γενιά*. He finds parallels of the palatalization of *γ* before *ε* in the form *φοιζήα* (*φοικία*) and in Mycenaean Linear B texts.

837. Eleutherna. Economy. P.Perlman, *ClAnt* 23 (2004) 95-137, detects signs of a market economy in Archaic Eleutherna, such as references to staters and triobols (*I.Cret.* II.xii.4, 9, 13; minted coins or silver bullion?), specialist craftsmen (*I.Cret.* II.xii.9; *SEG* XLI 740: leather-working; *I.Cret.* II.xii.16: *κχιθαριστάς*). She collects the evidence for agricultural production and pastoralism (102/103; *I.Cret.* II.xii.15: *συκίαν*, *κἄπον*, *κέρσον* = *χέρσον*, *ἀπαμία* = *ἀφαμία*; 9: *κριθαί*, *σισυροποῖός*; 10: *βόν*; 13: *κριθαί*; *SEG* XLI 739: wine consumption). She concludes (131): 'The archaic inscriptions then evidence not only the traditional economy based on land, agricultural production, and animal husbandry, but also a market economy with its specialist craftsmen, wage earners, surplus production, state intervention, and monetization,' admitting the uncertainty involved in the interpretation of these early texts and the speculative nature of many of the implications. She argues that the leather-workers (*I.Cret.* II.xii.9: *σισυροποῖός*; *SEG* XLI 740: *στυτεύς*) were not foreigners and did not work for the community (cf. our lemma no. 832). [This thorough study of the sources demonstrates, indeed, the existence of complex economic activities in a community, which was anything but isolated. On the other hand, the inference that this evidence demonstrates the existence of a market economy is debatable. From the fact that the leather-workers received payment, Perlman concludes: 'the presence of specialist craftsmen in the community indicates that by the end of the Archaic period the Eleuthernaioi were not operating strictly at the subsistence level of agricultural production' (104); however, nothing in these texts indicates that the craftsmen were *Eleuthernaioi* and, more importantly, a predominantly subsistence economy does not exclude specialized production for the local market. P. tentatively interprets the reference to payment made to a *σισυροποῖός* in silver (money or bullion) and in kind (*κριθαί*) either as a penalty or as a piece-rate, in the latter case suspecting 'a surprisingly early example of the state's interference in setting prices for the market.' Again, nothing in the relevant text (*I.Cret.* II.xii.9) supports the assumption that these payments represent the prices of products, that the *σισυροποῖός* produced for the 'free market', or that this text is evidence 'for the sale of goods for silver.' I still regard the traditional interpretation more plausible: this is a public document (decree or contract) regulating the services offered by a foreign craftsman, engaged by the community and receiving payment in kind (three times the

daily caloric needs of an active adult male, as Perlman estimates), precisely because he did not own land and did not attend the common meals, cf. B. Erickson, *AIA* 109 (2005) 634 (also with reference to P.'s study): "without concrete evidence that these suspected surpluses were directed outside the community to overseas channels, and epigraphic testimony cannot entirely overcome the impression of economic self-sufficiency in the Archaic and Classical periods. Scattered references to Cretan merchandise abroad also do not compel a major revision of current thinking." Chaniotis.]

838. Eleutherna. Inscriptions. In a report on the results of the excavation of the east sector of Eleutherna, P. Themelis, in N.C. Stampolidis (ed.), *Ἐλεῦθερνα. Πόλη - Ἀκρόπολη - Νεκροπόλη* (Athens 2004) 46-81, refers to the following inscriptions: SEG XLIV 721 = XLV 1265 = L 888 bis (72, ph.); XLV 1264 (72); XLV 1267 (76; ph.); XLV 1270 (77); XLVIII 1205 (59; ph.); LII 852 (50, ph., dr.); LII 854 (56).

The catalogue of an exhibition (*ibid.*) includes 24 inscriptions (154-160 nos. 1-20, 172 no. 59, 214 no. 178, 225 no. 224, and 302 no. 429), presented by T. Kalpaxis (1-3, 13/14, 19, 224), A. Matthaiou - P. Themelis (12), P. Themelis (15/16, 17/18, 20, and 429), C. Tsigonaki (178 and 60), and Y. Tzifopoulos (11); SEG XXXIX 956 (158 no. 15; ph.); XLI 739 (154 no. 9; ph.); XLI 740 (154 no. 10; ph.); XLI 741 = XLV 1259 = Chaniotis, *Verträge* no. 10 (156/157 no. 13); XLI 744 (157/158 no. 14; ph.); XLI 745 (160 no. 19); XLIII 605 bis = XLV 1263 (158 no. 16; ph.); XLIV 722 (214 no. 178); XLV 1264 (159 no. 18); XLV 1269 (160 no. 20); XLV 1270 (302 no. 419); LII 855 (172 no. 59). For the *inedita* see our lemmata nos. 839, 841-844.

In a presentation of the results of his excavation at the site of an early Christian basilica, P. Themelis, *Πρωτοβυζαντινή Ἐλεῦθερνα. Τομέας Ι. Πρώτος τόμος* (Athens 2004) 58-63, refers to the following inscriptions (ph.): SEG SEG LII 853 (60), 855 (63; ph.); XLV 1267 (58), 1269 (53), 1270 (59), 1273 (63).

839. Eleutherna. Law, ca. 500 B.C. Lower part of a limestone block found in the west akropolis of Eleutherna. Ed.pr. Y. Tzifopoulos in *Ἐλεῦθερνα* -- (cf. our lemma no. 838) 155 no. 11 (ph.).

vacat?
[---] ἀν[πιμολί]οι ΕΝΑ, [---] →
[---] ἰον τὸν μὴ ἐλθόντα [---] ←
[---] ἀν[πιμολί]οι ὈΤΙΜΑΔΑ, [---] →
vacat
4 [---] ΜΟΤΟΝΜΗΝ [---] →
[---] ἸΝ... ←

The text, written within guidelines, probably started on another block (left) and may have continued to the right on another block. ed.pr. II 1: the verb ἀνπιμολέω, hitherto known only from Gortyn (*I.Cret.* IV 72 cols. 1 L 2, VI L 27, IX LL 18-20, cf. Col. X LL 27/28: ἀνπιμολος; *I.Cret.* IV 57 L 9: ἀνπιμολος), means to start a

lawsuit. ed.pr. II 3: initio, or {τε} λίσαντι; in fine, δειν(ι) δ' ἀπ[---]; cf. *I.Cret.* II.v.3 L 2; *I.Cret.* IV 154 L 2, ed.pr. II 4: [ἀπ]οτον, [ἐπ]οτον, or [ὀρκ]οτον, ed.pr.

840. Eleutherna. Law, 525-500 B.C. *I.Cret.* II.xii.3, *Nomima* I 10; Koerner, *Gesetzestexte* no. 109. In a study of the term ἀλλοπολίτας, P. Perlman, *art.cit.* (cf. our lemma no. 832) 124/125 and 127, briefly discusses this text, arguing that the oath it mentions (L. 3) was a testamentary oath. The text may have regulated disputes between foreign and local citizens.

841. Eleutherna. Treaty of alliance between Eleutherna and Rhaukos, late 3rd cent. B.C. SEG LII 852 (no text). Upper part of a limestone pedimental stele, broken on left, cut along the right side; found east of the east acropolis. Briefly presented by P. Themelis - A. Matthaiou in *Ἐλεῦθερνα* -- (cf. our lemma no. 838) 156 no. 12 (ph.), with minimal restorations; cf. P. Themelis, *ibid.* 50 (ph.; dr.) [the dr. (p. 50) has more restorations than the text on p. 156, we do not present them, as they are made obsolete by the forthcoming publication]. An edition with commentary is being prepared by A. Matthaiou and P. Themelis. Matthaiou has sent us the text of the forthcoming publication (with restorations by C. Kritzas and A. Chaniotis). The historical context may be that of the War of Lyttos (ca. 220/219 B.C.) or its aftermath (T.-M.).

[---] |
[---] | ἰ Ἐλεῦθερνα. |
[---] | τῷδε ὁμωσαν [οἱ] Ἐλεῦθερναῖοι |
[τοῖς] Ραυκίοις χοῖ Ρ'αύκιοι τοῖς Ἐλεῦθερναῖοις ... |
4 [---] καὶ Ζῆνα ριδάταν καὶ Ζῆνα θεν[ά]- |
[ταν] τὴν Ἡραν καὶ τὸν Ποτειδᾶ καὶ τὰ [ν] |
[---] καὶ Ἀρια καὶ Ἀφροδίταν καὶ Ἀθαν[αῖ]- |
[αν] [αν] καὶ Ἀπέλλωνα τὸν Δελ[φίν]- |
8 [ον] καὶ Ἀρτεμιν καὶ τὸν φελχα[νον] |
[---] καὶ Αὐφας καὶ θιόνες πάντ[α] [ν]ς |
[---] σύμμαχοι τέλεσθαι τοῖς Ρα[υκί]- |
[οῖς] τὸν πάντα χρόνον χοῖ Ρ'αύκιοι |
12 [τοῖς] Ἐλεῦθερναῖοις ἐπίπανσι ἀπλόως καὶ ἀδόλ[ως] |
[---] [Η[.]] ἸΝ τῷ αὐτῷ χίρηνησιν κοῦ[.] |
[---] [ω] τ[ὸ]ς Ρ'αυκίους οὐτ' ἰμ πολέμοι οὐτ' ἰν |
[ιρήναι οὐ]τ' αὐ[τὸ]ς ἐγὼ οὐτ' ἄλλοι ἐπιτραπ[ί]ω οὐ- |
16 [δενί] κατὰ τὸ δυν[ατόν] καὶ εἰ μὴ ἐμμένειεν οἱ Κνώ[σιοι] |
[---] [γ] τὰς χώρας καὶ τὰν ἐπιγαμ[ί]ω[ν] |
[---] ὁμο[λόγησαν] τοῖς Ρ'αυκίοις πεδᾶ [τ]... |
[---] [αν] τὸς Ρ'α[υκίους]

If not otherwise indicated, restored by T. The original width of the stele can be estimated from the form of the stele and the position of the pediment (complete restorations in LL 12 and 15/16), ed.pr. II 1. [οἱ]

Ἐλευθερναίοις]. M. [if this is the first line of the text, perhaps a heading consisting of an invocation (e.g. [Θεὸς
Τύχῃ Ἀγαθῇ]) and a characterization of the text (e.g. Ἐλευθερναίων καὶ Ῥαυκίων συνθήκη καὶ ὅρκος)
Chaniotis] # 3 [καὶ οἱ]. T. [χοῖ]. C. # 3-4. [ναὶ | Ζῆνα Ἀγοραίων]. T. [ὁμόνυμὸν τὸν Ἰστῖαν καὶ]. K. # 6 [τὰν
Βουκόμαριν]. K. # 7 [καὶ τὸν Ἐρμῆν]. Chaniotis; for Ἀόμας = Νόμας cf. SEG XI.1 744 A L 10. M. in line
Κορήτας. K. [or καὶ τὸν Ἐρμῆν]. Chaniotis; for Ἀόμας = Νόμας cf. SEG XI.1 744 A L 10. M. in line
ΠΑΝΤΕ ἱερῆς # 10. ἱεῖο [Ἐλευθερναίοις]. T. [καὶ πάντας]. K. [οἱ Ἐλευθερναίοι]. M. # 11. [καὶ φίλοι]. M.
[ἀπλῶς καὶ ἀδελφοί]. C. [οἱ Ἐλευθερναίοι]. K. # 13. [πολεμ]η[σ]εν. M. # 13-14. κοῦ[κ] ἄδικο[σ]το. M.
καὶ ἐν καταλείψει. K. # 16-19. reference to an already existing treaty between Rhaukos and Knossos. M. T
17-18 [ἐν ταῖς περὶ τῶν ὁρῶν τῆς χώρας καὶ τῶν ἐπιγαμιῶν ἀμολογίαι ἀν ὁμο[λ]όγησαν. M.

842. Eleutherna. Artist's signature, Imperial period. Fragment of a limestone plaque;
under the inscription an engraved head of a horse; found east of the east acropolis. Ed.pr.
P.Thiemeis in *Ἐλευθερνα* -- (cf. our lemma no. 838) 159 no. 17 (ph.). P.Savellius must have
been an artist from Eleutherna (he is mentioned in SEG XLIX 1207 (on 352). Chaniotis; since his
signature is not on a statue base, his activity may have been the construction or decoration of a
building (ed.pr.). É.Perrin-Saminadayer, M.Sève, *An.Ép.* (2004) [2007] no. 1655, date the
inscription to the early 1st cent. A.D. because of the absence of a cognomen.

Πόπλιος Σαβέλλιος | Ποπλί(ο) υἱὸς ἐποίησεν

2 ΠΟΠΛΙΟΥΣ, lapis.

843. Eleutherna. Amulet, 3rd/4th cent. A.D. Gem of black stone (obsidian?) found in an
early Byzantine building at Pyrgi. Ed.pr. T.Kalpaxis in *Ἐλευθερνα* -- (cf. our lemma no. 838)
225 no. 224 (ph.; text in majuscules) [undated; probably 3rd/4th cent. A.D., Chaniotis]; A: illegible
letters (a standing male figure with spear and shield, a hermaic stele or xoanon, a uterus and a
key) B: Οὐραυρήνθ

B. For uterus and key cf. P.Zaatz, *Die antiken Gemmen* (Munich 1983) 349/350, ed.pr. [see now also S.Michel,
Die magischen Gemmen -- (our lemma no. 1847) 334 sub 54.1.b. almost exclusively with the inscription
Οὐραυρήνθ cf. sim., cf. 486 sv. Οὐραυρήνθ, Iybu]

844. Eleutherna. Lead seal, early Byzantine period. Lead seal with monograms on
obverse and reverse; found in an early Byzantine building at Pyrgi. Ed.pr. C.Tsigonaki in
Ἐλευθερνα -- (cf. our lemma no. 838) 172 no. 60 (ph.) [undated; probably 5th/6th cent. A.D.,
Chaniotis]. A: Θεοτόκε βοήθι (cross and invocative monogram) B: ΖΩΣΙΜΝ (letters arranged in the form
of a cross)

8 Ζωσιμ[ό]ν or Ζωσιμ[ό]ν (as subject of βοήθι). ed.pr.

845. Gortyn. History. See our lemma no. 864.

846. Gortyn. Inscriptions in Late Antiquity and in the early Byzantine period.
L.Gasperini, in *Creta romana e protobizantina* I 157-162, gives an overview of the Late
Antique and early Byzantine inscriptions of Gortyn: *I.Cret.* IV 314-320, 322-325, 346/346 bis,
512/513; A.C.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) nos. 26-29, 31,
52/53. Brief discussion of the acclamations for members of the Imperial family (*I.Cret.* IV 512;
dr.; 159/160). See also our lemma no. 853.

847. Gortyn. Law, 5th cent. B.C. *I.Cret.* IV 41; SEG LIII 940 bis*. K.R.Kristensen, *art.cit.*
(cf. our lemma no. 846) 73-79, summarizes the content of the provisions concerning debt
bondage, arguing that the κατακείμενος (Cols. IV-VII) while in the state of debt bondage, was
protected and treated as a free person (Col. VI LL 2-16, 73/74). K. reprints the text of Col.
VII and argues that Col. VII L. 14 does not refer to a slave, but to the temporary enslavement
of a free man (76-79). Observing that the terminology concerning debt bondage
(κατακείμενος) was well-defined (see also our lemmata nos. 848 and 850), she briefly returns
to the question whether the terms φοικεύς and δόλος designate two different servile statuses,
arguing that they were synonymous (73). [On this controversy see SEG XI.1X 1220 and L 1135; K. does
not consider the study of C.Brixhe, summarized in SEG XLIX 1220; I admit that I cannot see how the clear
definition of debt bondage can be of any relevance for the question of whether there were serfs and purchased
slaves in Gortyn, Chaniotis.]

848. Gortyn. Law, 5th cent. B.C. *I.Cret.* IV 47; SEG LIII 940. K.R.Kristensen, *art.cit.* (cf.
our lemma no. 847) 74, summarizes the provisions concerning a pledged δόλος.

849. Gortyn. Grant of privileges to Dionysios, 5th cent. B.C. *I.Cret.* IV 64; *Nomima* I.8.
F.Ferruti, *Creta antica* 5 (2004) 283-294 (ph.; dr.), reprints the text [erroneously designating it as a
'decreto di prossenia', Chaniotis] and discusses the status of οἱ ἐν Ἀφλῶνι φοικιόντες as that of the
inhabitants of Aulon were not included in Γόρτυνς ἐπίπανσα and were not citizens but
perioikoi (contra Chaniotis, *Verträge* pp. 106 and 434, who interpreted the relationship
between Γόρτυνς ἐπίπανσα and οἱ ἐν Ἀφλῶνι φοικιόντες as that of two groups of citizens,
analogous to the one existing between οἱ ἐπίπαντες ἱεραιπύτνιοι and οἱ κατοικόντες
ἱεραιπύτνιοι [παρ' Ἀρκάσιον] in *I.Cret.* III.11.5 = Chaniotis, *Verträge* no. 74 LL 6/7). [G.Reger,
in S.Colvin (ed.), *The Greco-Roman East* (Cambridge 2004) 172-178, has demonstrated that the expression
σῆμας δῆμος is used to express the relationship between the entire community and its subdivisions. My view
that the word ἐπίπανς umfasst die Bewohner von Aulon nicht, kann also nicht "die Gesamtheit der Gortynier"
bedeuten' (*Verträge* p. 434) is certainly wrong; the matter requires re-examination now that we have a new
attestation of ἐπίπανς in Eleutherna (see our lemma no. 841 L. 12). Chaniotis.] F. also discusses the

evidence provided by this text for the existence of a γυνάσιον in Gortyn: 'un insieme di spazi aperti, piste e viali alberati' (290); on 288/289 reflections on the term δρόμος (*I.Cret.* I.XIX.3 A, III.IV.4).

850. Gortyn. 'Law code', mid-5th cent. B.C. *I.Cret.* IV 72; SEG LIII 94. K.R.Kristensen, *Dike* 7 (2004) 135-168, discusses the organization of the 'law code', observing that while its first part (Col. I L. 1-Col. XI L. 23) demonstrates a clear order in the arrangement of laws, the laws in the last section (Col. XI L. 24-Col. XII L. 19) lack such an order. She proposes a classification of laws according to the complexity of their content ('simple single enactments', 'single elaborated enactments', and 'codified elaborated enactments'). Although it is clear that the text represents a continual adaptation of existing legislation, it not possible to determine the number of layers of legislation.

S.Link, *ibid.* 169-178, proposes a new interpretation of Col. II LL. 16-20, according to which the law considers the rape of a free woman by the relative who exercises guardianship over her ('wenn einer versucht, eine freie Frau zu nötigen, während er als *kadestás* den Schutz [über sie] ausübt, soll er 10 Statere entrichten, wenn ein Zeuge es bestätigt').

A.Malfi, in *Poleis e politeiai* 312/313, points to the problems connected with the interpretation of Col. XI LL. 26-31, discussing the term ἀπόμοτον (purgatory oath?) and the unclear relationship between the verbs δικάζειν and κρίνειν.

K.R.Kristensen, *ZPE* 149 (2004) 74, discusses the position of the κατακείμενος. She interprets Col. X LL. 25-32 as concerning persons of servile status, while Col. I L. 56-II L. 2 concerns both free and slave κατακείμενοι. She also argues that the use of different terms (κατακείμενος and νενοκαμένος) does not prove the existence of two different categories of debt bondage.

In a more general discussion of the legal status and the rights of the ἐπίκληρος in the Greek world, E.Karabelas, *Recherches sur la condition juridique et sociale de la fille unique dans le monde grec excepté Athènes* (Athens 2004) 5-62, presents a detailed study of the Gortynian law of inheritance, discussing the terms ἐπιβάλλοντες and κλῆρος, the age classes (ἀπόδρομος, δρομεύς), the status of the πατροὶδκος, and marriage regulations.

M.Gagarin, in E.M.Harris - L.Rubinstein (edd.), *op.cit.* (cf. our lemma no. 1855) 173-183, briefly discusses legal procedure in Gortyn, observing that the Gortynian laws directed the litigants to confine themselves strictly to the facts. *Id.*, *art.cit.* (cf. our lemma no. 1857) 71, argues that the 'law code' of Gortyn was intended to regulate actual legal disputes in the city; this is clearly shown by provisions that state explicitly that a law is or is not retroactive. All legal inscriptions in Gortyn were seen as part of a single legal system.

851. Gortyn. Building inscription, 2nd cent. A.D. Five fragments of marble revetment plaques. One fragment was already known (*I.Cret.* IV 286); the others were found northeast of the 'Praetorium', near a building interpreted as a Sebasteion. Fr. A joins fr. B. Ed.pr A.Magnelli, in *Creta romana e protobizantina* 1109-113 (ph.).

Fr. A + *I.Cret.* IV 286: [--- καὶ τοῦ θε[ι]οῦ οἴκου α[ύ]τ[ου] ---]

Fr. B+C+D: [---]Α[] ΜΑΡΑΔΙΑ[---]ΜΩ[] ΚΑΤΑ[---]] ΚΑ[Ι] ΤΙ[] [---]

E.g., [τῷ ---? ὑπὲρ ὑγιείας καὶ σωτηρίας καὶ νίκης καὶ αἰωνίου διαμονῆς τοῦ/τῶν --- καὶ ὑπὲρ τοῦ θε[ι]οῦ οἴκου αὐτοῦ/αὐτῶν --- καὶ ---]α ΜΑΡΑΔΙΑ[---] σὺν παντὶ κόσμῳ κατασκεύασε τῷ ---] κα[ί] Τί[τ]ω[ι] [---] ὑπάτοις] ο[ἱ] ἔτους Σεβαστοῦ Κα[ί]σαρος] Τί[τ]ου [Αἰλίου Αντωνίνου]. ed.pr. [we correct the misprint [Αἰλίου Αντωνίνου]]: the name Ἀμαρδῖς is attested, ed.pr.: E.Perrin-Saminadary, *An.Ép.* (2004) [2007] no. 1650, expresses doubts on the restoration of the emperor's name.

852. Gortyn. Honorary inscription for Apollonios, 2nd/3rd cent. A.D. *I.Cret.* IV 444, M.Di Branco, *art.cit.* (cf. our lemma no. 808) 14/15 (dr.), identifies the person honored by the erection of his statue with the holy man Apollonios of Tyana and suggests a new restoration.

Ἀπολλώνιος οὗτος	4	τε -----]Α.Ω
ὁν ἀθάν[ατον φα]σιν		vacat
ἰσό[θεόν τε ...]ει		

2-3. No restoration in *I.Cret.* On the immortality and divine nature of Apollonios of Tyana see Lactantius, *Div. inst.* 5.3; Eunapius, *vitae philos.* 454. Di Branco.

853. Gortyn. Honorary inscription for Clodius Felix Saturninus, 4th cent. A.D. L.Gasperini, *art.cit.* (cf. our lemma no. 846) 158 (dr.), mentions an unpublished honorary inscription for a consularis [we read the text from the dr., Chaniotis].

Κλώδιον Φήλικα	4	πρὸ Γορτυνίων βουλῇ
Σατορνίνον τὸν λαμ-		ἀνέστησεν. τὸν ἐαν-
πρότατον) ὑπατικὸν ἢ λαμ-		τῆς σωτήρα καὶ εὐεργέτην

854. Gortyn. Dedication to Theos Hypsistos, late 1st cent. A.D. SEG L 903. M.A.Rizzo, in *Creta romana e protobizantina* II 603-615 (ph.), republishes the inscription on a small limestone altar dedicated to Θεὸς Ὑψίστος. The name of the dedicant (Κατάπλους) is already attested in Crete (*I.Cret.* II.X.34; III.III.39). The small altar was found on the lower steps of a monumental altar, probably fallen from the top steps during an earthquake. Consequently, the monumental altar must have served the same cult. Kataplous possibly dedicated both altars. The finds in this area include clay lamps, a common feature in the cult of Theos Hypsistos. Graffiti on the monumental altar represent agricultural implements and a woman giving birth to a child; these graffiti characterize this divinity as a patron of fertility. The cult of Theos Hypsistos, which R. associates with the θεοσεβεῖς, was quite popular on Crete (SEG XXXIX 958, XLI 759; *I.Cret.* I.VII.77; I.XVI.24; II.XXVI.3; IV 241/242).

855. Gortyn. Christian mosaic inscription, ca. 539-553 A.D. Mosaic decorated with ivy leaves in the west end of the nave of an early Christian basilica in Μητρόπολη Γόρτυνος. Mentioned in *SEG* L 904. Ed.pr. M.Borboudakis in *Creta romana e protobizantina* II 626/627 (ph.). B. identifies the archbishop who made the original mosaic decoration (later restored by Vetranus; see *SEG* L 904) [see now also R.Farioli Campanati - M.Borboudakis in H. Morlier (ed.), *La mosaïque gréco-romaine* IX (Rome 2005) 170 (dr.)] with Theodoros, known from *I.Cret.* IV 460 (539 A.D.) as well as from his participation in synods in 536 and 553 A.D.

Εἰς Θ[εοδώρου? ---]
ΤΟΥ[-----]

ΤΟC[-----]
4 Θ.[-----]

3. ΤΟC, ed.pr. (read on the ph. II 4. the upper left corner of a letter (E?), not recorded by ed.pr., but visible on the ph., Chaniotis).

856. Gortyn. Monogram, 6th cent. A.D. Architectural fragment with a monogram in relief (letters around a cross); in the basilica of St. Titus. Mentioned by D.Mazzoleni, *art.cit.* (cf. our lemma no. 826) 135 (ph.), who identifies Vetranus with an archbishop mentioned in *SEG* L 904: Βερβανίου

857. Kisamos. Mosaic inscription, 2nd/3rd cent. A.D. S.Markoulaki et al., in *Creta romana e protobizantina* II 355-372, mention the discovery of mosaics in an urban villa. The representations include scenes from comedies of Menander, identified through inscriptions (Σικυνόσιος, Θεοφρουμένη), and a portrait of Homer (Ὅμηρος; 371; ph.). The authors also mention a signature and a benediction for the owner (no text).

858. Kisamos. Graffiti on vases, 4th/3rd cent. B.C. Fragments of vases with graffiti inscribed after firing; found in Kasteli Kisamou. Ed.pr. M.Skordou in *Ε' Επιστημονική Συνάντηση για την ελληνιστική κεραμική. Χρονολογικά προβλήματα, κλειστά σύνολα, εργαστήρια* (Athens 2000) 27/28: 1) [---]τα (27 no. NK 12e; base of skyphos; late 4th/early 3rd cent. B.C.); 2) Κορίν[---] (28 no. NK 2a; base of kalix krater; 4th cent. B.C.)

[1. Probably a male personal name in the genitive (owner's inscription) II 2. e.g., Κορίν[θίου], Κορίν[θου], or Κορίν[ων], Chaniotis.]

859. Knossos. Signature on a lamp, 1st cent. B.C. Clay mouldmade lamp with a graffiti (inscribed before firing) on the base, found in a field south of the Villa Ariadni. Ed.pr. E.Banou, in *Creta romana e protobizantina* III.1 903/904 (dr.). The handwriting resembles that on another lamp from Knossos (H.Calling in L.H.Sackett et al., *Knossos* -- [cf. *SEG* XLII 807] 264 L 62. AP): Εὐλύπ.



ΕΥ...ΠΥ... ed.pr. (there is little space for more letters; an abbreviated name, Chaniotis).

860. Knossos. Byzantine seal, ca. 780-830 A.D. Lead seal found during British excavations in 'Zone H'. Ed.pr. A.Dunn, in *Creta romana e protobizantina* I 139-146, with comments on the office of the vestitor and protonotaries of the Imperial treasury and the Byzantine administration of Crete (translation; ph.; dr.): Θεοτόκε βοήθει τῷ σφ'δοῦλῳ (obverse) Ἰωάννῃ βασι(τορι) (καί) | (πρωτο)νο(ταρί) | τ(οῦ) β(ασιλικοῦ) | σκαελ(λίον) (reverse).

861. Lebena. Cult of Asklepios. M.Girone, in *Creta romana e protobizantina* I 119-130, discusses the healing miracles of Lebena, the practice of incubation (*I.Cret.* I.xvii.8-20; cf. the terms ἐπεύδω and ἄβρατον) and the difference between the therapeutic methods in Lebena and those mentioned in the healing miracles of Epidauros (*IG* IV².I.121-124). M.Melfi, *ibid.* II 517-529, studies the revival of the cult of Asklepios in the Imperial period.

862. Lebena. Fragment, 1st cent. A.D. *I.Cret.* I.xvii.34. M.Di Branco, *art.cit.* (cf. our lemma no. 808) 12/13, doubts the identification of Ἀπολλώνιος with Apollonios of Tyana.

863. Lebena. Building inscription, early 2nd cent. A.D. Fragment of a marble architrave block with two fascias; broken on all sides; found reused in the church of Agios Ioannis. Ed.pr. F.Camia - M.Melfi, *Creta Antica* 5 (2004) 295-302 (ph.), who date the inscription to the reign of Trajan on the basis of the letterforms and associate it with the period of reconstruction in the sanctuary of Asklepios following the earthquake of 66 A.D. Cf. É.Perrin-Saminadayer, *An.Ép.* (2004) [2007] no. 1648.

[--- Σεβ]αστοῦ σωτ[ηρ- ---]

[Αὐτοκράτορος Τραϊανοῦ? Καίσαρος Σεβ]αστοῦ σωτ[ηρ]ος or [ὑπὲρ τῆς --- Σεβ]αστοῦ σωτ[ηρίας], ed.pr.

864. Phaistos. History. In the presentation of the results of a survey of the western Mesara plain, L.V.Watrous, D.Hadzi-Vallianou, in L.V.Watrous, D.Hadzi-Vallianou, H.Blitzer, *The Plain of Phaistos. Cycles of Social Complexity in the Mesara Region of Crete* (Los Angeles 2004) 307-358, give an overview of the history of Phaistos and its territory (from ca. 145 B.C. onward part of the territory of Gortyn) from the Geometric period to Late Antiquity, exploiting the relevant epigraphic material, e.g., concerning the κλᾶρος (321/322) and the sympolitēia between Gortyn and Phaistos (324/325). [The treatment of the inscriptions is deplorable. The community of the Κρονόπειοι (324/325; cf. *I.Cret.* IV 165) never existed (see *SEG* XIII 466 and Chaniotis, *Verträge* no. 71). The restoration Ἀμυ[καίων] in *SEG* XXVIII 745 app.cr. (310) is obsolete; see E.Csapo et al. in J.W.Shaw -

SICILY

871. Sicily. Amphoras. Inscriptions on amphoras, Archaic period. *MEFRA* 116 (2004) 733-809, presents the dossier *Anfore e testo in età greca arcaica. Atti del seminario dell'Università degli studi di Milano, 26 marzo 2001*; it consists of the introductory survey article by A.W. Johnston summarized in our lemma no. 1820, the publication of new inscriptions on Archaic amphoras from Himera (our lemma no. 884), and, on 781-809, a series of brief 'interventi' mainly concerning Sicilian sites by various authors; we mention the contributions concerning substantial comments on individual inscriptions. F. Cordano (783-786; many dr.): discussing the following names incised in Attic alphabet on Attic amphoras from Kamarina: Ἀρι(--) Βότος, Εὐκλῆς, Θρα(--) Κάλ(λ)αισχος, Σιδρόων; see also 786-796 for C.'s observations on Corinthian amphoras from Kamarina, inter alia on the name Μύλαξ written in Corinthian alphabet; M.C. Lentini (796-801): inscribed amphoras from Naxos; discussion of the name Λεύκων written in Attic alphabet on an Attic amphora; M.L. Lazzarini (804/805): re-examination of five inscriptions on amphoras from Caere discussed by M. Guarducci in an unpublished 'intervento' delivered during a congress in Villa Giulia in 1983: ἡλιφάων written in Euboic alphabet on an Euboic amphora; Ταλίο ἐμ in (probably) Aeginetan alphabet on a Corinthian amphora (nominative Τάλιος); Αἰσχρων in Attic alphabet on an Attic amphora; Θόρακος εἰμ in Attic alphabet on an Attic amphora; Περ(--) on an Attic amphora; the same abbreviated name on an Attic amphora is known from Tanais in Egypt (name of a Greek rather than an Egyptian); Σιδρόος in Attic alphabet on an Attic amphora; previously unattested name: contraction of Σωσιπλόης).

872. Sicily. Civic subdivisions. As a parallel to his similar survey for Magna Graecia (cf. *SEG* I.1 1411) F. Ghinassi, *Kokalos* 46 (2000) [2004] 31-73, now lists and discusses the evidence for the civic subdivisions in the cities of Sicily: tribes, demes, and phratries in literary and epigraphical sources (in the latter frequently abbreviated: sigla, tabular survey on 66-72). We mention the Greek inscriptions, ranging from the 5th cent. B.C. to the 3rd cent. A.D., but for the greater part from the Hellenistic period: 1) **Akragas**: *IG* XIV 952 (*IGDS* 185; one of the three traditional Doric φυλαί); 2) **Akraai**: *IG* XIV 212, 217; *SEG* XLVII 1462/1463, said to come from Syracuse by ed. pr. G. Manganaro, but in fact from Akrai (or area): see 33 note 14 accompanied by a disconcerting statement concerning the impossibility, according to M. and G., 'per ovv. motivi, agli scavatori e ai collezionisti, di rivelare il luogo esatto di provenienza' of certain objects from Sicily: read 'for excavators and collectors operating in the dark. Tybout' (sigla and some complete names of at least 20 demes, three Doric φυλαί; at least 10 φρατρίαι; phyle and phratry are indicated by numbers; the system resembles the Attic model); cf. also *IG* XIV 209 and 211/212 for a division of the citizens in τριακάδες, three for each phyle, probably for military purposes; 3) **Aluntium**: *IG* XIV 359 (siglum of deme); 4) **Assoros**: *IG* XIV 2407 (14) (number of phyle, siglum for phratry); 5) **Balate di Marianopoli**: G. Fiorentini, *Kokalos* 30/31 [1984/1985] 472 (Αὐχόνιοι and Χιλαῖοι, probably groups in a religious context); 6) **Bronte**: *IG* XIV 2407 (13) (number of phyle, siglum for phratry); 7) **Kamarina**: Arena II² 133 (siglum for demes), *IGDS* 119 (phyle).

SEG XLV 1391 (number of phratry); allotment plates (?): *SEG* XLI 778-795; XLII 846; LII 920* (three phylai; numbers of phratries: probably 14 rather than 15 or 18 as previously suggested; τριακάδες; ικάδες [see also our lemma no. 892]; contracts: *SEG* XXVII 650/651; XXXI 828; XXXIV 940 (*IGDS* 124), 941; XXXIX 1001/1002; *IGDS* 125/126 (all contracts: three phylai and numbers of 14 phratries); 8) **Katane**: *IG* XIV 2407 (10/11, and 15) (number of phyle; siglum for phratry); 9) **Centuripae**: *IG* XIV 576 (siglum for deme?); 10) **Enna**: *SEG* XXVI 1062 (see *ibid.*: probably no evidence for a phratry at all); 11) **Entella**: *IGDS* 208 (*SEG* XXX 121; Ampolo (cf. *SEG* I.1 1185) A 1; deme); 12) **Phintias**: *IG* XIV 256 (L. 47; *IGDS* 161; siglum for deme or phyle); 13) **Gela**: *IGDS* 155; Arena II² 46 (a); σκάνδα: private organisation); 14) **Halaesa**: G. Scibona, *Kokalos* 17 (1971) 11-13 no. 2 (siglum for deme or toponym); 15) **Himera**: *SEG* XLVII 1427 (phyle); 16) **Lilybaion**: *CIL* X 7206, 7233, 7237 (*ILS* 6770; 12 phylai; cf. also *CIL* X 7240 = *IG* XIV 277 and *IG* XIV 273 for a siglum of uncertain nature); 17) **Lipara**: I. Lipari 377 (*SEG* XXXII 925; XLII 87; deme?); 18) **unknown city**: M. Guarducci, *MAL* 8 (1938) 105 and 128 (number of phyle; siglum for phratry); 19) **Messana**: *IG* XIV 2407 (11 a, Add. p. VII); cf. Guarducci, *Le* (cf. sub 18) 105 (number of phyle; siglum for phratry); 20) **Iaitas**: *SEG* XLIV 754 (twelve subdivisions of unknown nature, indicated by a number 'che sottintende un sostantivo maschile per il gruppo civico di riferimento' (55) [add the text in our lemma no. 888]; 21) **Morgantina**: *SEG* XXXVIII 949 (XLII 871; εἰκάς and τριακάς); 22) **Nakona**: *SEG* XXX 1119 (*IGDS* 206; Ampolo (cf. *SEG* I.1 1185) Nakona A; ἐδελοφοί αἰρετοί, on the occasion of a restructuring of the citizen body [see most recently *SEG* I.11 992]); 23) **Naxos**: *SEG* XXXVIII 953 (gentilician groups probably existing in addition to phylai and phratriai); 24) **Scornavacche**: *IGDS* 102 (*SEG* XXXII 931; XXXVIII 956; private association rather than civic group); 25) **Segesta**: *IG* XIV 282, 287 (*IGDS* 213), 288 (*IGDS* 214 a), 290 (*IGDS* 215); *SEG* XLV 1392/1393; P. Marconi, *NSA* (1931) 397-400 (demes); 26) **Selinus**: *IGDS* 36 (Arena I² 69; *LSAG* 277 no. 38 C; *SEG* XVI 571; XXXVI 856; 'un gruppo non civico o terzo nome indicazione generica, ad esempio familiare'; 60); M. Mauni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo* (Palermo 1973) 98 no. 68 (*IGDS* 47; πατρία: gentilician group named after its chief); the sacred law *SEG* XLIII 630 (LIII 1032*; ἡμοσέπιοι: group responsible for the execution of prescribed rituals); 27) **Syracuse**: *SEG* XLV 1424 ('località ignota' (61). G., who points out that if, following L. Dubois, Πολυξένος is understood as a genitive, the inscription should be dated to the 3rd/2nd cent. B.C.); *IGDS* 97 (*I. Magnesia* 72; ἐπίτα (L. 5) refers to a phyle, ἔκτα (L. 3) and πέμπτα (L. 5) to phratries; contra *IGDS*: hekta and pempta = phylai, trita = phratry; since in this text the phratriai are indicated by numbers, *IG* XIV 2407 (10-16, 18/19), where they bear names (sigla) should, contra *IG* XIV, not be assigned to Syracuse); 28) **Tauromenion**: *IG* XIV 421-423, 425-430 (*SEG* IV 48-58; XXXIII 755; XXXVIII 973-975; LIII 1034 in fine, with further references; sigla for demes (?), though other interpretations have been put forward; cf. also *IG* XIV 434 for a 'terzo nome'); 29) **Terravecchia di Grammichele**: *SEG* XLII 884 (bronze tessera identifying a citizen of a community dependent on Gela: Akragas, Morgantina or Kamarina [no indication of a civic subdivision]); 30) **Troina**: *IG* XIV 2407 (12) (number of phyle; siglum for phratry).

873. Sicily. Exhibition catalogue. The exhibition catalogue F. Spatafora - S. Vassallo (edd.), *Das Eigene und das Andere. Griechen, Sikaner und Elymer. Neue archäologische Forschungen in antiken Sizilien* (Ausstellung Zürich 20. Oktober 2004 - 28. Februar 2005; Archäologische Sammlung der Universität Zürich; Palermo 2004), includes several inscriptions and inscribed objects: see our lemmata nos. 880, 886/887, 927, and 945.

873 bis. Sicily. Foreigners, Roman Imperial period. D. Malfitana, in *Transport Amphorae and Trade*, 239-250, studies transport amphorae from the East in Sicily (ca. 1st cent. B.C.-5th cent. A.D.). In an appendix (248-250), she presents a list of 37 persons of eastern origin (Corinth, Constantinople, Rhodes, Samos, Crete, Asia Minor, Palestine, Syria, Leptis Magna, Cyprus) attested in inscriptions in Syracuse, Lipara, Messina, Acireale, and Katane. Their occupation is known only in a few cases (ἐμπορος; λιμενάρχης; κομωδός; ναύκληρος; πανδοκία).

874. Sicily (and Magna Graecia). Greek institutional and cultural relics in the Roman Imperial period. M. L. Lazzarini, in *L'hellenisme* 173-182, offers a synthesis of the literary and mainly epigraphical evidence from central/eastern Sicily and Bruttium testifying to the persistence of Greek institutional and cultural elements in the early Roman Imperial period: traditional eponyms, civic subdivisions and officials (notably the γυμνασίαρχος; special attention to Rhegion) are retained in an otherwise Romanized socio-political context. Greek cultural tradition is evidenced by the associations of Dionysiac τεχνῖται in Rhegion and Syracuse; some epitaphs record theatrical occupations, e.g. the epigram from Petelia recently published by L.: see our lemma no. 961 (here discussed on 179); on 179-181 a detailed discussion of the onomastics in the vast corpus of epitaphs from Lipara (SEG LIII 1010), characterized inter alia by progressive Romanization. The strong presence of Greek in Sicily up to the 5th/6th cent. A.D. contrasts with the situation in Bruttium, where, with the notable exception of Rhegion, Latin prevails already in the late Republican period.

875. Sicily. Linguistics. C. Consani, 'Changements et mélanges de code dans le grec des premiers siècles de l'ère vulgaire: le cas de la Sicile', in R. Hodot (ed.), *La koiné grecque antique V. Alternances codiques et changements de code* (Nancy 2004) 45-63, studies the language of Greek inscriptions from the 4th-6th/7th cent. A.D., notably the phylacteries SEG XLIV 775 and 781 (= L. 1014 and 1017, respectively) [for publications of the same author on related subjects cf. SEG XLIX 1260 in fine; 'Riflessioni sul rapporto fra oralità e scrittura in riferimento ad alcune formule del greco dell'Italia meridionale', *Quadern della Sezione di Glottologia e Linguistica, Università di Chieti, Dipartimento di Studi Medievali e Moderni*, 10/11 (1999) 121-134; 'In margine a due testi greci della Sicilia protobizantina', in *Græci scripti G. Alessio*, forthcoming].

876. Akragas (?). Judicial defixio on a lead tablet, late 6th/early 5th cent. B.C. IGDS 180, Arena II* 89; Jordan, *SGD* 93; M. López Jiménez (1991), *op.cit.* in SEG XLI 773 no. 6.

J. Curbera, (1999; *art.cit.* in SEG XLIX 1264; no. 15. Lead tablet inscribed sinistrorsum on both sides (A/B). Republished on the basis of the only photograph available by P. Poccetti, *Mediteraneo antico* 7, 2 (2004) 640-663 (ph.; dr.; Italian translation; for another text republished in the same article (615-640) see our lemma no. 883; on 663-667 some general reflections on the historical context of these two documents). P.'s text supersedes previous editions which offer only partial transcriptions and/or interpretations.

A:	Ὅσοι ἄ(ν) ἱπ(πο)κράτῃς διχοῖτο δάμοι σὺν συν(ν)δίκοις, (σ)υν(ν)ιαγορίαν (ν) καὶ ἔρκα το[1-2.]υτο ἐ[γ]- [ρά]φῳ κα(ῖ) ἐπαλι(ν) γρ. [άφο. 2-3.]α[ο] αἰ γ. ι[ψ] αἰ ο[α]δεξ	B:	[--]εξ Ἀρχέδαμος [--]κεξ Φίλιπ(π)ος [--]ροκεξ ἱπ(π)ίας [--]σαν[ι].[α].[ι]ως Σάσαςμος [--]ιοσσα[ι].[α].[ι]αρῆτα [--]καπ[ι].[ι]τοχερ[ι].[α]
----	---	----	--

A. 1. ὅσοι δάμοι; ἄ(ν) (surprising in a Doric text) or ἱ (yielding a relative pronoun unasily going with the preceding dative), whatever the explanation, ὅσοισι probably means something like 'per ogni qualsivoglia motivo, per tutti quei motivi che'. P. II 2-3. διχοῖτο, middle form of *δικῶν, contracted form of δικῶν ('to proceed against', 'to go to law') or of δικέω (on record in IG II* 1092 B L. 17; 'to mulet', unduly considered an error in *LSJ*, δικῶν/δικέω may have existed side by side in the sense of 'to proceed'); alternatively διχοῖ το(ς) δάμοι may be read, which, however, is unlikely: see below; σύνδικοι; the defendants or witnesses in favor of the plaintiff, the object of the malediction (i.e., Hippokrates). The terms indicate that our document is a judicial defixio. δάμοι: (male name δάμος or female name δαμί) rather than δάμοι, since a 'process against the demos' is impossible. P. [who, however, prints δάμοι in his text] II 3-4. συναγορ[?]α, tablet; very probably [σ]υν(ν)ιαγορίαν (cf. συνήγορος; defendant in a process). P. [rather (σ)υν(ν)ιαγορίαν; however, in his text P. gives αἰ αγορ[?]α. Tyboun]; ἔρκα = ἔργα (frequently occurring in combination with ἐπ in judicial defixiones; both should be neutralized by the curse); here '(le parole della) difesa e le azioni', object of ἐγγράφω (LL. 4/5); το[1]φῶ, το[2]φῶ or το[3]φῶ, P. II 5. ἐπαλι(ν) ('in senso contrario'); the reverse direction of the script corresponds to the attempt at reversing the course of events (magic by analogy). P. II 6. in fine possibly a name in -όνης (beginning of the list of names on side B). P. II B. written top-down as compared to A; list of names, probably of the σύνδικοι mentioned in A L. 3, P. II 1-3. [--]εξ, [--]κεξ, [--]ροκεξ; possibly the same (non-Greek) name, P., with further speculations II 5. in fine possibly the name Ἀπέτη or Ἀπέτης, P.

877. Akrai (or area). Two documents recording civic subdivisions, 4th-2nd cent. B.C. SEG XLVII 1462/1463. For these two texts ed.pr. G. Manganaro deliberately indicated an erroneous provenance (Syracuse or area); see our lemma no. 872 sub (2).

878. Akrai. List of persons assigned a θηρ(α) (market stall?), Hellenistic period (probably before 211 B.C.). IG XIV 217; IGDS 109. G. Manganaro, *ZPE* 147 (2004) 115-122 (Italian translation), reprints the text of G. Pugliese Carratelli (followed in IGDS 109), with the exception of πεσοῦτι Κελά(δ)ω instead of the enigmatic ΠΕΤΙΚΕΑΑ in LL. 37 and 39 (brock called Κελάδος or Κελάδων), following P.C., M. now reads in LL. 45 and 49/50 πύλαν Σελυ-

IGDS 142 d (SEG XVI 563 and Arena II² 49; κοτῶν; dr.; contra IGDS: name Κοίωνα), while K (SEG XXIX 893 and 907; dr.) and KO (SEG XXIX 916, dr.) on three pottery fragments are likely to be abbreviations of κοτῶν. R. reflects on the social context in which these objects likely to have served a collective: not only at symposia, but first and foremost during the syssitia may have served a collective. Though syssitia are not recorded for Sicily explicitly, characteristic of Doric institutions. Plutarch *Mor.* 612 c/d - recording the term νύμφων used by the Dorians in Sicily as an equivalent for symposiarch - implies a specific Sicilian variant of this Doric social custom.

883. Gela. Defixio (?) on a lead tablet, ca. 450 cent. B.C. Arena II² 72; Jordan, *SGD* 90; M. Lopez Jimeno (1991; *op.cit.* in SEG XLI 773) no. 16; J. Curbera, (1999; *art.cit.* in SEG XLIX 1264) no. 12. P. Poccetti, *Mediterraneo antico* 7, 2 (2004) 617-640 (ph.; dr.), reports that independent re-examination of the tablet in the Museum of Syracuse by himself and L. Del Monaco substantially confirmed the copy published by P. Orsi in 1906, on which all transcriptions are based; we reproduce P.'s text below without noting the (minor) differences with previous transcriptions (Arena; Lopez Jimeno; A.P. Miller in an unpublished dissertation; all reprinted by P.). Acknowledging the view of earlier scholars that virtually nothing can be made of these fragments, P. nevertheless amply discusses the following subjects or questions: letter forms (in line with other documents from Gela); direction of the script (very probably dextrorsum); disposition of the text (probably in columns); contents (defixio?: presumably a list of names - see *app.cr.* - rather than 'ephesia grammata'); language (Greek or indigenous - in the latter case; Sicilian or Italian?; P. repeatedly underlines that there are no unequivocal criteria, but in the end prefers to consider the text non-Greek mainly on account of the impossibility of identifying a single Greek word, the use of double vowels and the possible sequence -ις κικι[-] in B. L. 8, which recalls indigenous names like Κυκυιες, Κυκυος probably of Campanian/Samnitic origin); social context (archaeological evidence suggests that the grave in which our tablet was found was occupied by Italian mercenaries - see J. de la Genière, *REG* 114 [2001] 24-36, especially 31 and 34 - which fits in with the Italian name possibly identifiable in B. L. 8). Cf. also our lemma no. 876.

A

1. [-]λαα[-]
2. [-]λαα[-]
3. [-]α[-]

4

B

1. [-]μα[-]
2. [-]αμ (or λα) ε[-]
3. [-]ε (or ρι σιδια) [-]
4. [-]λασειο[-]
5. [-]σασισο[-]
6. [-]λίσου[-]
7. [-]η (or ε) ναρ[-]

8. [-]ισκικ[-]

9. [-]πι (or υ) σα[-]

C

1. [-]σγαα[-]
2. [-]σ (or ε) μεδοα[-]
3. [-]εατι[-]
4. [-]ατι[-]

D

1. [-]εσσ[-]

2. [-]φε[-]

Perhaps names in -ις (B. L. 6 and 8; possibly also in L. 5 and 9), -αυς (possibly in L. 9), -εε (C. L. 7 = D. L. 1; possibly also in B. L. 3), -πς (possibly in B. L. 3) and -ς (A. L. 2 C. L. 1) can be identified. P., who also considers the following word divisions: [-]σαα αισα[-] (B. L. 5), [-]ενα ιπ[-] (B. L. 7), [-]εα τι[-] (C. L. 3) and [-]α τι[-] (C. L. 4).

884. Himera. Inscriptions on amphoras, late 7th-5th cent. B.C. Edd. pr. A. Brugnone - S. Vassallo, *MEFRA* 116 (2004) 761-780 (tabular survey including dr. of all texts on 775-780), report on the find of 438 amphoras found in the eastern nekropolis (Pestavecchia; re-used as enchytrismoi); 50% of this material underwent restoration, revealing graffiti or dipinti on 43 jars: 5 Corinthian, one imitation-Corinthian, 8 Attic, 12 eastern Greek (Thasos, Samos, Lesbos) and 17 of unknown provenance; we present those which consist of at least two identifiable letters: eleven graffiti incised after firing: 1) YAPA (764 no. 7; abbreviation of ὑδραγωγός?, edd. pr.; Attic; 600-550 B.C.); 2) Χάρωνος (764 no. 8; sinistrorsum; name in the genitive; Attic; ca. 550 B.C.); 3) ΠΡ(?) (764 no. 9; Attic; 6th cent. B.C.; ph.); 4) ΔΕ (764 no. 10; sinistrorsum; aspiration sign; B. Attic; 6th cent. B.C.; ph.); 5) ΔΕ (764 no. 11; Attic; 600-550 B.C.); 6) ΑΡ (764/765 no. 12; Attic; 6th cent. B.C.); 7) ΙΣΟ (765 no. 14; Attic; 6th cent. B.C.; ph.); 8) ΝΕ (766/767 no. 18; ph.); 9) ΗΥ[-] (769/770 no. 32; aspiration sign; C.; unknown provenance; late 6th/early 5th cent. B.C.; ph.); 10) Πυρίας or Πυρ(γ)ίας (770 no. 34 [however, ph. and dr. show ΠΥΡΙΟ; genitive of Πύριος?, Tybout]; 'genitive', edd. pr.; unknown provenance; late 6th/early 5th cent. B.C.; ph.); 11) ΠΑΣΙ (770/771 no. 35; abbreviation of a name, e.g. Παστέλης, Πασίφελος, Πασίφυγος, Πασίων, edd. pr.; unknown provenance; 5th cent. B.C.; ph.). See also our lemma no. 871.

885. Himera. Graffito on a vase: Teisikles extolls Krimno's beauty, late 6th/early 5th cent. B.C. SEG L 1000. M. L. Lazzarini, *ZPE* 148 (2004) 85/86 (ph.; dr.), reads Τεισικλέει (uncontracted dative of Τεισικλῆς) instead of Τεισικλῆ[λ]ι, interpreting the penultimate letter as the lower part of an E rather than as a Λ of 'Chalkidian' type. For uncontracted names in -κλῆς L. refers to parallels in contemporary inscriptions from Himera's ethnic cradle Euboia (names in the nominative only) and from Attica, which has many linguistic peculiarities in common with Euboia (also names in the dative; e.g. Ἐρακλέει, Θεμισθοκλέει, Μεγακλέει). The new reading renders the metrical sequence supposed by ed. pr. A. Brugnone more regular, though no specific verse-type can be detected.

886. Hippiana (Montagna dei Cavalli). Stamped tiles, Hellenistic period. SEG XLIV 776 bis For one of these tiles see R.M. Cucco, in *Das Eigene und das Andere* (cf. our lemma no. 873) 152 no. 262 (color ph.). Date: 300-250 B.C. (Hellenistic period, SEG).

887. Iaitas (Monte Iato). Inscriptions on vases, ca. 500-475 B.C. SEG XLVI 1258 bis (cf. L 1003). For these two graffiti (Χαίριος καλός on an Attic red-figured kylix, ca. 500 B.C., and

Mévtōp on a local cup, ca. 500-475 B.C.) see now M.Bürge, in *Das Eigene und das Andere* (cf. our lemma no. 873) 88-90 no. 165 (color ph.) and 92 no. 173 (color ph.), respectively; on 90 no. 166 (ph.) the lid of a red-figured Attic pyxis, ca. 500 B.C., with satyr kneeling in front of a rhyton and dipinto ὁ καὶς ἰ καλός (found like the other two vase fragments in the 'Archaisches Hofhaus'; see now H.-P. Isler, *AK* 48 [2005] 107; ph.).

888. Iaitas (Monte Iato). Inscription on a sling bullet, Hellenistic period. Clay sling bullet found in a late Roman Imperial house. Ed.pr. H.P. Isler, *Sicilia archeologica* 37 (2004) 18/19 (ph.): ἐκ[του] ἰ Συπ[?] ἰ Χίρ[?]

1. The 6th phratry of Iaitas is previously unattested; for the sling bullets previously found in Monte Iato see *SEG* XLIV 754 (cf. also *XLIX* 1290); see also our lemma no. 872 sub (20) II 2-3: the restoration of the name and patronymic is problematical; in L. 3, Χίρ[?] is excluded in view of the vertical hasta in fine; the name Χίρ[?] is only on record for Athens, ed.pr.

889. Iaitas (Monte Iato). Stamps and graffiti on terra sigillata, late Republican/early Roman Imperial period. Ed.pr. B. Hedinger, *Studia Iatina* VIII. *Die frühe Terra sigillata von Monte Iato, Sizilien, und frühkaiserzeitliche Fundkomplexe aus dem Peristylhaus 1 (Ausgrabungen 1971-1988)* (Lausanne 1999), publishes, among many Latin stamps on terra sigillata were found in Monte Iato, two Greek items (rectangular; dr.): 1) Πυλᾶ[?] (branch (129 and 156 nos. S 152/S 153; ΠΥΑΑΔΕΣ, ed.pr.); 2) Του[?] (133 and 160 no. S 201). On 188-198 (dr.), B. presents a catalogue of 42 graffiti. We omit those consisting of a single letter (often possibly Latin), anepigraphic signs (crosses etc.) or letters of uncertain interpretation, as well as two Latin graffiti. For the remaining items we refrain from detailed descriptions (many ligatures): 1) [--]ΑΕΗ[--] (191 no. G 2); 2) ΑΜ (191 no. G 4); 3) ΑΜΑ(?) (191 no. G 5); 4) ΑΝ or ΑΥ (191 no. G 6); 5) ΔΕ (191 no. G 8); 6) [--]ΕΝΙΑ[--] (193 no. G 9); 7) ΘΘ (193 no. G 13); 8-10) ΚΑ (194 nos G 15-17); 11) ΚΣ (194 no. G 18); 12) ΜΑ (194 no. G 20); 11) ΜΑΡΚΙΩ (194 no. G 21) (either dative or Doric genitive, Lazzarini); 13) ΟΙΟΙΟΙΟ (?) (194 no. G 23) [probably Latin, Lazzarini]; 14) ΠΑΣ (?) (196 no. G 24); 15) ΗΑΦ (196 no. G 25); 16) ΠΡ (196 no. G 26); 17) ΣΕΚΟ[--] (196 no. G 27); 18) VV, VX or VY (196 no. G 28); 19) [--]ΧΑ (196 no. G 29).

890. Iaitas (Monte Iato). Graffito on terra sigillata, early Roman Imperial period (not before 30 A.D.). Fragment of a plate of sigillata italica; Latin stamp in the interior, Greek graffito on the exterior. Ed.pr. H.P. Isler, *Sicilia archeologica* 37 (2004) 14 (ph.).

A: L. ΤΙ[?] B: [--]ΔΙΑΚ[?]

A. For stamps of L. Titus on this category of pottery ed.pr. refers to the monograph mentioned in our lemma no. 889. 131 133 and 159/160 (not prior to 30 A.D.) II B. ΔΙΑΚ[?] ed.pr., who suggests reading δίακου[?] 12 Christian inscription seems highly improbable unless one is prepared to assume that the graffito was written

some three or four centuries later than the plate was manufactured (which seems unlikely also in view of the letter forms), the ph shows some scratches which might be mistaken for an omega, but does not clearly support the reading of that letter. Tybout]; for other graffiti on early sigillata see our lemma no. 889

891. Kamarina. Inscriptions on amphoras. See our lemma no. 871

892. Kamarina. Lead tesserae, ca. 450 B.C. *SEG* XLI 778-795, XLII 846; LII 920*. After a summary of previous scholarship L. Del Monaco, *Mediterraneo antico* 7, 2 (2004) 597-613, argues that Kamarina had 15 rather than 18 phratres. He connects this number with the 15 στρατηγοί active prior to 415 B.C. (in that year they were reduced to three) in Kamarina's mother-city Syracuse according to Thuc. 6.72.4. This remarkable coincidence may imply that the civic subdivisions of Kamarina had a predominantly military character: an interpretation supported by A.C. Cassio's reading of no. 6 (see *SEG* XLIV 758), from which it was deduced that the other tesserae were a military register (*ibid.* app.pr. in fine: argument of D. Musti; see also *SEG* LII 920 for a similar suggestion by E.W. Robinson). The same may apply to the apparently smaller subdivisions called εἰκόδες and τριτάδες, also attested for Akrai (both) and Morgantina (εἰκόδες) (see our lemma no. 872 sub (2) and (21), respectively; see also *SEG* XLI 846 (on p. 245) and XLVII 1431; for Kamarina itself see no. 872 sub (7), Tybout).

Del M. presents a new reading of the verso of tessera no. 45 (ph.; dr.), previously adduced to support the view that Kamarina had 18 phratres on the assumption that the 14th phratry is the same as the '4th before the last' (see *SEG* XLII 846 on p. 244; for 15 phratres see *SEG* XLI 778-795 in fine). He argues that there are three rather than two stages of writing ('una serie di sovrapposizioni'): A) τετάρ[τα] ἰ δεκά[τά]α; B) τετάρ[τα] ἰ ἀπὸ νεάτα; C) τετάρτα ἰ δεκά[τα]. The reason why Θεόν son of Νίκης (had) inscribed his phratry three times, once (B) in different letter forms, language (τετάρτα) and terminology, remains obscure to us and nothing can be deduced from it as to the number of phratres.

893. Kamarina. Lead weight, 152-192 A.D. *SEG* L 1008. H. Solin, *Arctos* 38 (2004) 190, points out that the name Ἐγερτιανός in B in fine must be corrupt, on the assumption that the editor missed some letters initio, one may think of Οὐγερτιανός, i.e., the cognomen Vegetianus (derived from Veget(i)us).

894. Katane. Bilingualism. K. Korhonen, 'La cultura epigrafica della colonia di Catina nell'Alto Impero', in *Coloniae romane* 233-253 (cf. also *I. Catania* pp. 115-120), explores the Greco-Latin bilingualism in the inscriptions of that city. Inscriptions in Greek are rare in the public domain: 61% of the pagan epitaphs are in Latin, 38% in Greek and 1% bilingual; of the Christian epitaphs 79% are in Greek, 20% in Latin. K. studies the formulas used in epitaphs, their correspondence in Greek and Latin and the reciprocal influence of the two languages in

the formulas. For two Greek inedita from Katane see our lemmata nos. 896/897. For the relation between the two languages in general in Sicily cf. G. Salmeri, *ibid.* 255-307.

895. Katane (Catina / Catania). Museum Collection. K. Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki 2004) [henceforth: *I.Catania*], (re)publishes the texts of the inscriptions on stone in this museum: 364 ancient inscriptions and 193 copies from the 18th century; 116 of the 364 authentic texts are in Greek, two are bilingual (nos. 74 and 109), and one is either in Greek or in Latin (no. 230); among the copies there are only three Greek inscriptions: see our lemma no. 967. In introductory chapters K. studies the history of the collection (for some details see the summary of an earlier publication by K. in *SEG LI* 1199), the shape of the stones, the formulas used in epigraphs, which form the bulk of the collection, script, linguistic aspects (for bilingualism and formulas see also our lemma no. 894), and provenance: most come probably from Katane (234 texts: nos. 1-234; nos. 235-241 are from other Sicilian cities) and Rome (115 texts: nos. 250-364; only two in Greek: nos. 358 and 364). Eight texts (nos. 242-249) have an unknown provenance (Katane, Rome or another city in eastern Sicily). K. assigns four Greek inscriptions previously considered to come from Rome to Katane and nine Greek inscriptions classified as Katanian to Rome (for the details see *SEG LI* 1199). K.'s lemmata feature an app.cr., a bibliography, and a more or less extended comment, in some cases with Italian translations; K. occasionally suggests new readings and restorations: see especially nos. 1-3, 11, 48, 72, 158, 181, 187, 191, 197, 199, 202, 204, 210, 238, and 242. For photographs of all inscriptions, not included in this monograph, see www.helsinki.fi/hum/kl/catania. There are 54 inedita probably from Sicily and six from Rome; for the 28 Greek inedita see our lemmata nos. 896-923; we do not present the unrewarding fragments nos. 230 (either Greek or Latin), 233/234, and 255. We give a comparative numerorum for the authentic Greek inscriptions.

IG XIV	I.Catania	IG XIV	I.Catania	IG XIV	I.Catania
48	240	474	48	496	116
58	238	475	83	501	127
349	236	476	148	502	24
439	241	477	137	504	129
451	8	479	99	505	133
455	11	480	100	507	130
456	2	481	98	508	199
458	53	483	67	509	94
459	3	485	73	511	155
464	118	487	72	515	158
466	242	488	103	523	172
467	90	490	108	524	173
468	92	491	109	525	174
472	74	492	111	526	188
473	239	494	147	527	52

IG XIV	I.Catania	SEG	I.Catania	Wessel, IGCVO	I.Catania
529	176	XXXVIII		1053	181
532	182	919	11	1281	358
533	184	XLIII		1342	364
536	187	623	11	1357	184
540	178	XLIV		1360	182
541	177	765	212	1374	202
542	183	L		1379	172
543	364	1009	1		
544	202	LI		IGR I	
550	197	1200	192	239	243
551	200	1431	243	491	24
556	181				
559	210	IGUR		CIJ ²	
565	215	670	68	650 a	364
1508	358	787	110	650 b	192
1529	243	865	140	650 d	229
1745	68	923	124		
1852	110	1187	243	JIWE 1	
1919	140			146	364
1981	124	ICUR I		147	192
		4024	358	149	229
SEG					
XVII		Wessel, IGCVO		Kaibel, EG	
440	229	140	171	717	243
XVIII		241	188	718	242
414	235 (dr.)	590	177	801	8
XXXI		592	178	887	24
830	174	799	187		
831	173	852	183	CIL X	
XXXVI		853	200	1063*	52
840	167	911	52	7064	74
842 bis	168	1022	196	7078	109
		1042	174		

896. Katane. Decree of the decuriones?, 1st/2nd cent. A.D. Fragmentary marble plaque. Ed. pr. K. Korhonen, *I.Catania* (cf. our lemma no. 895) 183 no. 43; see also *id.*, *art.crit.* (cf. our lemma no. 894) 240: --- I [---].IA•I•PH[---] ηφ[ι]σ[ι]ματι [βουλης? ---] I ---

1. Before IA: A, Δ, A or M; after PH a vocal or perhaps T (or Θ, D, Y, Φ, Ψ); perhaps the first iota represents the numeral 10. Ed. pr., who alternatively suggests reading a female name: [---].ia [ηφ[ι]σ[ι]ματι] || 2. TI (in 429) or, less preferably, Π, ed. pr., who argues that the restoration presented in the text above, equivalent of

decurationum, is most likely, though the Greek formula is previously unattested in Katane: a statue erected on the Forum by concession of the decuriones. ed.pr.

897. Katane. Fragment of a dedication by the Syrian city of Laodikeia, late 1st cent. B.C./1st cent. A.D. (after 70 or 81 A.D.?) Upper right fragment of a marble plaque with frame. Ed.pr. K.Korhonen, *I.Catania* (cf. our lemma no. 895) 172/173 no. 27 (restorations by M.Kajava); see also id., *art. cit.* (cf. our lemma no. 894) 240.

M.Kajava, *RPAA* 78 (2005/2006) [2006] 527-541, discusses the development of the name of the city of Laodikeia (48/47 B.C. is terminus post quem for our inscription on the assumption that the restoration is correct) and interprets our text as a dedication (probably on a statue base) by Laodikeia to a Roman benefactor on the basis of the following similar documents (texts; ample discussion): *I.Knidos* 58 (for which see also M.Kajava, 'Teopompo di Knido e Laodicea e al mare', *Arctos* 39, 2005, 79-92); *I.Eph.* 614; *IG II²* 3299 (= *OGIS* 603); *SEG XXXVII* 1463 app.cr. (in fine on the turn of pp. 458/459; dedication of a statue of Tyre; K. suggests assigning also another dedication from Tyre to Laodikeia; see our lemma no. 1639 app.cr. ad L. 1). The honorand may either be Cn. Domitius Corbula, governor of Syria from 60 to 63 A.D., or, preferably, his daughter Domitia Longina, wife of Domitian, who is known to have owned landed property in the area of Catania (cf. notably the Latin inscription *An.Ép.* (1985) no. 483; epitaph of Abdalas Domitiae Domitiani, magister magnus ovium; Abdalas (Semitic name) may have been acquired in Syria by Domitius Corbulo during his governorship and inherited by his daughter); if Domitia Longina was actually the honorand, the dedication is probably later than her marriage to Domitian (70 A.D.) or the latter's ascendance to the throne (81 A.D.).

Ἡ πόλις τῶν Ἰουδαίων τῶν καὶ Λαοδικέων τῶν πρὸς θαλάσση τῆς ἱερᾶς | καὶ
ἀσύλου καὶ αὐτονόμου | ---

The restorations are mainly based on *I.Knidos* 58 and *I.Eph.* 614 || 2 or ἐπὶ τῇ θαλάσση. ed.pr. || 4. the city name may have included the term νομιστήριον on record in *IG II²* 3299. Kajava (2005/2006).

898-920. Katane. Epitaphs, 3rd cent. B.C.-5th cent. A.D. Ed.pr. K.Korhonen, *I.Catania* (cf. our lemma no. 895), publishes the following epitaphs certainly or probably from Katane: marble blocks or plaques unless stated otherwise; see also our lemmata nos. 921-923 for three fragmentary funerary epigrams.

898: 149 no. 6. Epitaph, 3rd-1st cent. B.C. Limestone block: Ο[.]ΟΔΑΣΑ[.]--|ΛΑ. χαῖρε

1. *Inscriptions* 11, ed.pr.

899: 148 no. 4. Epitaph of Philokles, 2nd/1st cent. B.C. Limestone plaque.

Φιλοκλῆ | χρηστῇ. | χαῖρε

900: 149 no. 5. Epitaph of Philoxenos (?), 2nd/1st cent. B.C. Limestone plaque.

Φιλόξε[νε]. | χαῖρε

The deceased may also be a woman (Φιλοξένη-να, Φιλοξένις); a rare male name is equally possible (Φιλοξενίδης/-δης; Φιλοξενής), ed.pr.

901: 204 no. 80. Epitaph of Epaphroditos, probably 1st cent. A.D.

Ἐπαφρό(δ)εῖτος | ἔζησεν | ἔτη • ξ' •

1. ΦΡΟΕΙ, lapis.

902: 240 no. 151. Epitaph, 1st/mid 2nd cent. A.D. Later inscription on the back: see our lemma no. 919: ---- | --|ης • ἀδελφ(ός?) •

1. The first letter may also be Γ: either a male name in -το(ς) or a female name in -τις; in the latter case read ἀδελφ(ή), ed.pr.

903: 212 no. 96. Epitaph, 1st/2nd cent. A.D.: ---- | --|Α | --|το|υλ(η?) | --|ἔζησεν (?)

[1] The ph. shows a small oblique stroke after Α: punctuation mark(?) || 3. or perhaps --|ἐποίησεν, ed.pr. [the ph. shows a very small section of the upper right part of the letter before τΝ: either a lunar sigma or a kappa, Tybout].

904: 242 no. 157. Epitaph, 1st/2nd cent. A.D.

---- | --|Η||--|--|ΟΙΠΑ||--| • ἐπ(οί)ησεν (?) --|

905: 216 no. 105. Epitaph of Sabina, ca. 50-200 A.D.

Δόλλις • Εὐτύχης • | Σαβείνα • ἰδίᾳ • | συνβίω • ζῶν ἐποίησε • || μνήμης χάριν • | ἔζησεν ἔτη λε'

906: 238 no. 146. Epitaph of M. Vipsanius Phoibos, probably 2nd cent. A.D.

καὶ Θ(εοῖς) | καὶ Κ(αταχθονίοις) • | καὶ Μ(άρκος) | καὶ Βειψάνιος | Φοῖβος ἔζησεν
καὶ ἔτη | κς' • | καὶ πατήρ καὶ μη(τήρ) | καὶ υἱός | καὶ εὐσεβεῖ

2-3. Probably a descendant of a freedman of Marcus Agrippa. ed.pr. (ad no. 145) || 3. ἔζησεν | ἔτη. ed.pr. [the photograph (cf. the remark in our lemma no. 895) shows ΕΖΗC | καὶ ΕΤΗ, with the

ligatures as indicated. Tybout || 4. horizontal stroke above the numeral || the formulas are much the same as those in an epitaph for a Βεισηνός Ζωτικός (IG XIV 495). ed.pr.

- 907: 210/211 no. 93. Epitaph, 2nd/3rd cent. A.D.

Ἰλα(ρ---)ΗΣ[---]Θυ|γατ[---]ΙΖΩΣ[---]ΕΚΛ[---]

Name of deceased or dedicant: Ἰλάρα, Ἰλαρίων, or Ἰλαρος. ed.pr. || 4. perhaps the name Ζώσιμος. ed.pr.

- 908: 243 no. 159. Epitaph, late 2nd/late 3rd cent. A.D.

--- Ι [---]Σ[---]Ι. οὐ|δεῖς ἰ|δό|ἀνατοξ

3-4. οὐ|δεῖς ἰ|δό|ἀνατοξ. ed.pr. {however, the ph. shows a vacat left of ΟΥ. Tybout}

- 909: 204 no. 79. Epitaph of Elpidia, 3rd/early 4th cent. A.D.

Κυρία ἰ|Ἐ(λ)πιδία, ἰ|εὐψύχει

2 ENPIAIA, lapis

- 910: 263 no. 194. Christian epitaph of Rufina, 4th/5th cent. A.D.

[---]μητ|έρα μου (Ρ)ουφίνα[ν ---] Ἡσυχίος ζήσα[ς ---] ἡγορ|ήσατο αὐτο[---] πάντα τ[---]ΥΤΑ οὖν Σ[---]ΓΙΑ

1. ΜΟΥΙΟΥΦΙΝ. lapis || 2. rather ζήσας. Picket.

- 911: 264 no. 195. Christian epitaph of Sa[---], 4th/5th cent. A.D.

Ἐν|θάδε κίτε[---] Σα[---] ἰ|ζή|σας / -σα --- Ι ---

- 912: 268 no. 203. Christian epitaph, 4th/5th cent. A.D.

--- Ι [---]Θ|ενέρ|ιος? --- τελευτήσα[ς (?) τῇ πρό γ' [---]...[---] Ι ---

1. Or another Latin name like Venerianus or Generosus. ed.pr.

- 913: 271 no. 211. Christian epitaph, 4th/5th cent. A.D.

--- Ι ΣΑΚΙ[---] ἰ|ζησ[---] ἰ|ἡμ|έρας --- Ι ...[---] Ι ---

1. Or ΕΑΕ. ed.pr. || 2. ἐξησεν or a form of the participle. ed.pr.

- 914: 273 no. 214. Christian epitaph, 4th/5th cent. A.D.

--- Ι --- ζησ- | ἰ|ἐτη * ἰθ'. [--- τελευτ-] | τῇ πρό * γ' *

- 915: 274 no. 217. Christian epitaph, 4th/5th cent. A.D. -- Ι. C[---] φιλα[---] [---] Ι --

Either an adjective like φίλανδρος or φιλόδελφος or a name. ed.pr.

- 916: 274 no. 219. Christian epitaph, 4th/5th cent. A.D.

--- Ι [---] Α. [---] πρό Κ(αλανδῶν) (?) Ν(οεμβρίων) --- Ι. Ε[---] Ι ---

2. The date seems to be incomplete; perhaps the numeral before Κ(αλανδῶν) is missing, perhaps the day before the Kalendae is meant. ed.pr.

- 917: 275 no. 221. Christian epitaph, 4th/5th cent. A.D.

--- Ι [---] ΝΗ | [---] τελε|ντῆ (?) Ι ---

1. ΝΗ may be the end of the name of the deceased. ed.pr.

- 918: 275 no. 222. Christian epitaph, 4th/5th cent. A.D.

--- Ι [---] ΦΡΟ[---] ΩΝ τῇ [πρό Ι -- Κ] αλανδ[ῶν] Ὀκ|τωβρ[ῶν]

[3. The initial Α is not visible on the ph.. Tybout.]

- 919: 276/277 no. 225. Christian epitaph, 4th/5th cent. A.D. On the back of the plaque also bearing the inscription in our lemma no. 902.

--- Ι ΕΗ[---] ΜΟΡΜΟ[---] ΓΜΝΕΝ[---] Ι ΝΗ[---]

3. Perhaps the curiously abbreviated name Γε(ρμαν)ιος? ed.pr.

- 920: 248/249 no. 170. Christian epitaph, 5th cent. A.D.?

--- Ι [---] ΑΖ. [---] μετὰ τῇ νύκτι

1. Initial or Α or Χ. ed.pr. || 2. the last letter may also be Ζ or Ξ. ed.pr. it actually a postconsulit date, the fragment probably dates to the 5th cent. A.D. ed.pr.

921-923. **Katane.** Three fragmentary funerary epigrams, 1st-4th cent. A.D. Fragmentary marble plaques. Ed.pr. K.Korhonen, *I.Catania* (cf. our lemma no. 895).

921: 186 no. 49. Epigram, 1st/2nd cent. A.D.

[---]ΣΒΑΘ[---]---]ους δ' γὰρ[---]---]ΟΣ βίος Ο[---]---]ΜΟΦΘ[---]

2. Or δ' γὰρ[---], ed.pr. II 4. after ΜΟΦΘ α θ, Ο α ϕ, ed.pr.

922: 185 no. 47. Epigram, 2nd/3rd cent. A.D.

--- | [-]δ' ἀπέδω[κ-τ-]τρον Διοδώ[ρ-]---] πολλά καμῶν --[-]. ΚΥΠΑΛΛ[-] |
---]Ι[-]

2. Διοδώ[ρ] or Διοδώ[ρ], ed.pr. II 4. in line A or A, ed.pr. II 5. before I: F or Σ; after I: A, A or M, ed.pr.

923: 186/187 no. 50. Epigram?, 3rd/4th cent. A.D.

--- | --- ἐ]πορίσαιο | ---]ΕΝΤΟΣ | ---]Σ ἐνέραμο | ---]

The inscription seems at least partly metrical in view of the adjective ἐνέραμος, which in several epigrams is followed by σοφίης (IG XIV 888; IGUR 1310); ἐπορίσαιο, on the other hand, does not fit in with an epigram, ed.pr.

924. **Leontinoi.** History and various inscriptions. After a survey of historical developments during various waves of Greek colonization in Sicily in general and in Leontinoi in particular (special attention to that city's monetary emissions of the 5th cent. B.C.), G.Manganaro, *ZPE* 149 (2004) 55-68, (re)publishes the following inscriptions: 1) a new list of names: see our lemma no. 925; 2) the dedication to the Διοσκούροι (SEG LIII 1008 (3) (62/63; ph.); comment on their cult in Sicily, our inscription does not provide compelling evidence to assign the sanctuary in Alaimo to the Dioskouroi); L.Dubois, *BE* (2005) no. 636, suggests that the inscription is later than the vase (ca. 435-430 B.C.) and should be dated ca. 400 B.C.; 3) the dedication SEG LIII 1008, which M. reads and restores as [Α]εύκτιος μ' [ἀνέθεκε | τῷ Ἀπόλλωνι (τῷ) ὁ ἐσελ[ε]ύ[θε]ρος τοῦ δεινῶ] ([Α]εύκτιος μ' [ἀνέθεκε | ---] ὁ ἐξελ[ε]ύ[θε]ρος[ς]. SEG) M. suggests that Leukios may have been a Samian (for the name cf. IG XII.6.580: Λεύκιος ἀνέθηκεν | τῷ Ἀπόλλωνι; ca. 575-560 B.C.) captured while staying in Sicily as a mercenary (63/64, dr.); for ἐξελεύθερος in an inscription from Chios see already SEG LIII. XΣ iΣ with three hastae for Ξ is typical of Athens and the Cyclads; cf. also Dubois, *l.c.*, who prefers Athenian influence in view of the combination of XΣ with the 'Chalkidian' lambda; 4) the vase signature SEG LIII 1009, where M. suggests [Εα]τίτιος for the potter's name, though on the assumption that three letters are missing 'resta l'imbarazzo della scelta' (64, dr.); he

adduces SEG XLV 1421 as a parallel for the signature of a coroplast on a foot with sandal in relief; the date may be ca. 450 B.C. on the basis of the letter forms (early 6th cent. B.C., SEG). M. briefly discusses three other inscriptions belonging to the 'cultura epigrafica dei Leontinoi' (64): 5) SEG XLV 1377 (ph.); 6) SEG XLV 1378; 7) SEG XLV 1379 (ph.; dr.); either Νικομέ[δης] (or Νικομέ[νως] --]μένιος (patronymic) or e.g. Νικομέ[νως] καὶ Εὐ[μένιος] (Νικομέ[δης] Νικο[μένιος], SEG, following ed.pr. Manganaro). M. republishes a document probably from Gela (see our lemma no. 881) and finally presents a list of 36 Leontinians whom inscriptions, coinage and literature record to have been active in the 5th cent. B.C. (66/67; for one of them cf. our lemma no. 926).

On 58-60 M. discusses the relations between Sicily and Athens during the 5th cent. B.C.

925. **Leontinoi.** List of dedicants?, ca. 450 or ca. 400 B.C.? Rectangular bronze tablet found in the area of Scala Portazza along the way to Francofonte. Ed.pr. G.Manganaro, *ZPE* 149 (2004) 61/62 (ph.); cf. also L.Dubois, *BE* (2005) no. 636.

Κλεόδημος Δαιμάχῳ, Ἰ Δεινομένης Πτελᾷ, Ἰ Ἀναξαρέτας Μεγᾷ, Ἰ Ἀρέσων Ο[---] || Ἀρχεβόλας Σ[---] | Ἰ Πίπας Σ[---]

Date: ca. 450 B.C., ed.pr.; the spelling suggests ca. 400 B.C., D. II (four-barred sigma) || 2. only ΠΤ seems certain, D. also ed.pr. underlines that the reading of the patronymic (Πτελᾷς; unattested; cf. Πτελλᾷς) is dubious || 3. only ΜΕ seems certain, D. II ed.pr. argues that the tablet was attached to an ex-voto as a label listing the dedicants; he refers to the bronze tablet SEG XLII 884 (ph.), which he interpreted in the same sense (SEG XLV 1420; cf. also LIII 1035) || 5. or Αρχεβόλας [---], Chanotis.

926. **Leontinoi (area).** Inscriptions on a bronze weight, 5th cent. B.C. Rectangular bronze weight (17.336 g) probably found in the territory of Leontinoi; inscriptions incised on both sides; present whereabouts unknown. Ed.pr. G.Manganaro, *ZPE* 149 (2004) 66 note 77 (ph.): A) Δη(μόστιον); B) ΑΠΗ

B. Probably Ἀγ(ή)σι(ας), ed.pr. [ἀγ]ορανός[?]. Stroud.

927. **Makella (Montagnola di Marineo).** Graffiti on tiles, 4th/3rd cent. B.C. SEG LI 1377 (fragment of one tile). Fragments of two tiles inscribed Μάκελλα are presented by R.De Simone, in *Das Eigene und das Andere* (cf. our lemma no. 873) 108 nos. 208/209 (color ph.). Date: 4th/3rd cent. B.C. (Hellenistic period, SEG).

928. **Modica (area of: Cava Ispica).** Christian epitaphs, later Roman Imperial period. IG XIV 243-253. G.Paci, *Seia* 8/9 (2003/2004; cf. our lemma no. 879) 19-34, re-examines the following Christian inscriptions (comment on onomastics, formulas, bearers, script and

chronology): *IG XIV* 244 (Wessel, *IGCV* 1327; P. no. 3); 245 + 243 + 247 (Wessel, *IGCV* 709 and 1459; *SEG XXXIX* 993; P. no. 4); 246 (Wessel, *IGCV* 1164; *SEG XXXIX* 992; P. no. 1); 248 (Wessel, *IGCV* 1573; P. no. 9); 249 (Wessel, *IGCV* 1048; P. no. 5); 250 (Wessel, *IGCV* 316; *SEG XXXIX* 994; P. no. 2); 251 (Wessel, *IGCV* 1046; P. no. 6); 252 (P. no. 8); 253 (Wessel, *IGCV* 497; P. no. 7); three inscriptions published by V.G. Rizzone - A.M. Sammito, *ibid.* 45-50: see our lemmata nos. 930-932.

929. Modica (area of: Cava Ispica. Contrada Finocchiarà). Fragments of epitaphs, Hellenistic period. Rock-cut inscriptions on the walls of an hypogaeum. Edd. pr. V.G. Rizzone, A.M. Sammito, *Seia* 8/9 (2003/2004; cf. our lemma no. 879) 51/52 (ph.): 1) [-]Φ (crack in the rock) NE[-]M[-]N; under NE traces of a X; 2) ΠΥΜΝΑ ΑΜΦΟ (crack in the rock) ΠΙΠΕ; under the latter group a X followed by IIP.

930-936. Modica (area of: Cava Ispica). Christian epitaphs. V.G. Rizzone - A.M. Sammito, *Seia* 8/9 (2003/2004; cf. our lemma no. 879) 45-62, (re)publish the following epitaphs. The texts in our lemmata nos. 930/931 and 936 are also reproduced by M.-Y. Perrin in *An. Ép.* (2004) [2007] under nos. 659, 658, and 660, respectively.

930: 49/50 (ph.). Contrada Finocchiarà. Epitaph of Antonia Eupraxia, 468 A.D. Red dipinto on the wall of an hypogaeum; below the dipinto a running quadruped (probably a dog). See also G. Paci, *art. cit.* (cf. our lemma no. 928) 26 no. 11.

Ἀντωνία Εὐπραξία ἐνθάδε ἵκτε· ἀπέθανε μηνὶ Ἰαυνο(ύ)στῳ, ἡ Καλανδ(ῶν) ε' σ(εβαστῆ?) ἡ Ἀνθεμίου τ[ὸ] β'

4-7. Antonia died on July 28, 468 A.D.: year of the second consulship of Anthemios. edd. pr. 5. ΑΓΟCTΩ, dipinto 6 (for rather σ(εβαστῆ?); G. Paci, *art. cit.* (cf. our lemma no. 928) 26 no. 11, gives only Καλανδ(ῶν) ε'; the unclear photograph does not allow to check the reading. Tybout!

931: 45-47 (ph.). Contrada Finocchiarà. Epitaph of Euskios, later Roman Imperial period. Graffito near the locus of a child in an hypogaeum. See also G. Paci, *art. cit.* (cf. our lemma no. 928) 26 no. 10.

Ἐτελε[ύ]θη[σεν] ὁ κ[α]λῆ[ς] μνη[μ]ή[ς] ἡ Εὐσκί[ος] ἡ μνη[μ]ή[ς] ἡ Νοβενβρί[ω]ς [κ]ρ[ύ]δ' Καλ[αν]δ(ῶν) ἡ Δεκεμβ[ρί]ω[ν]

1. Intro perhaps a christogram, edd. pr. 4. Εὐσκί[ος]: the same name in *IG XIV* 246 (*SEG XXXIX* 992), for which see our lemma no. 928 # 4 7. Euskios died on November 28. S. Follet ad *An. Ép.* (2004) [2007] no. 658

932: 49 (ph.). Contrada Finocchiarà. Fragment of an epitaph, later Roman Imperial period. Red dipinto on the wall of the hypogaeum mentioned in our lemma no. 930. Inscription of ten lines, most of them illegible; below a quadruped (probably a dog). See also G. Paci, *art. cit.* (cf. our lemma no. 928) 26 no. 12.

--- ἡ ἀπὸ Καλ[ανδῶν] --- ἡ ---

933: 53/54 (ph.). Contrada Rocciola-Scrofani (Cozzo Rotondo). Fragment of an epitaph, later Roman Imperial period. Fragment of a limestone plaque found in an hypogaeum and now in the museum of Modica.

--- ἡ ἀπέθανεν τῇ 5 ἀπὸ ἡ Καλ[ανδῶν] ἡ Ἀ[πριλίου] (α-λ[ι]ο[υ]) ἐπ[ὶ] τῇ 5 ἡ μ[ην]α[ς] ἡ ζ[η]σεν --- ἡ

934: 54/55 (ph.) = *SEG LIII* 1025 bis.

935: 56/57 (ph.). Contrada San Filippo. Fragment of an epitaph, later Roman Imperial period. Inscription in an hypogaeum: [--- Καλ[ανδῶν] ἡ Ἀ[πριλίου] (α-λ[ι]ο[υ]) ἐπ[ὶ] τῇ 5 ἡ μ[ην]α[ς] ἡ ζ[η]σεν --- ἡ

936: 57-59. Contrada San Filippo. Epitaph of Narkissos, undated. Graffito in an hypogaeum: Νάρκισσος ἡ χρῆσι---

2. χρῆσι(τιανός). edd. pr.: perhaps χρῆσι(τός). S. Follet ad *An. Ép.* (2004) [2007] no. 660, in fine a christogram with an alpha at left.

937. Naxos. Inscriptions on amphoras. See our lemma no. 871.

938. Paternò (area of: Mongichene). Owner's inscription on a platter, Hellenistic period. *SEG LII* 932. G. Manganaro, *ZPE* 149 (2004) 67 note 79, reads Ἐμ(ι)ενιδας <Σ>φ-δρου instead of ἐμὲν ἱαρά Σφ-δρου ('pinto ellenistico'. M.; undated, *SEG*).

939-941. Selinus? Inscriptions on three lead tablets, ca. 450 B.C. Edd. pr. R. Kotansky - J. Carbera, *Mediterraneo antico* 7, 2 (2004) 681-691 nos. 1-3 (dr.; ph.; translation), publish three inscribed lead tablets, part of a gift of five tablets to the J. Paul Getty Museum. One of the five is the 5th cent. B.C. lex sacra from Selinus (*SEG XLIII* 630; *LIII* 1032*). Since the tablet in our lemma no. 941 belongs to a type of text for which we have numerous parallels from Sicily and especially from Selinus, edd. pr. assume that the whole collection originated in that city.

- 930: 681-683 no. 1. Fragment. Broken at left; a blank at the top; lower edge possibly intact.

vacat
[---] Τλοτοριατο
[----] ρτολοτος
[----] σιδεσξοθε

1. In fine ρια or ριλ. edd.pr. || 2. λος or λος. edd.pr.: χολοτος (with Τ = chi) or a nickname Ψολοτος (unattested). edd.pr. || 3. initio Σι or a reversed rho; the ksi possibly belongs to the 'blue' alphabet; in fine ξσοθε or ξσοθειν? edd.pr., who point out that we cannot say whether or not this is a curse.

- 940: 683/684 no. 2. Fragment. Upper right part of a lead tablet; left (and bottom?) edge broken away.

[-----] Εμμενιδας
[-----] Σιοσιος
[----] ε vacat [.] αντίας
4 [-----] θια[ς?]

List of names in the nominative. edd.pr., who refer to SEG XXXIX 1021 || 3. [Π]αντίας or [Φ]αντίας. edd.pr. || 4. possibly Άγαθια[ς?], vel sim., edd.pr.

- 941: 684-690 no. 3. Curse. Opisthographic tablet broken into three contiguous fragments; upper and lower edges intact as are the left- and right hand edges of (A) and (B), respectively; horizontal lines traced in (A) under LL. 5/6 and in (B) right under L. 2; the script has parallels in SEG XLIII 630 and IGDS 38; kappa formed with two separate strokes:) /; beta-looking rho, which may indicate that the writer used a Megarian beta; retrograde arrangement of the letters, except for sigma. The structure of the text is simple: a curse formula repeated 28 times. On 691 a list of the names occurring in these texts.

- A: [καταγράφο - - -] αν κ[αί] αὐτὸν καὶ τὰν ἀτέλειαν· κατ-
[αγράφο - - -] κ[αί] αὐτὸν καὶ τὰν ἀτέλειαν· κα-
[αγράφο - - -] κ[αί] αὐτὸν καὶ τὰν ἀτέλειαν· κα-
4 [αγράφο - - -] Περὶ θυμὸν καὶ τὸν ἀτέλειαν· κα-
[αγράφο - - -] ἰούσιον καὶ [] αὐτὸν καὶ τὰν ἀτέλειαν· καταγράφο-
[ο - - -] καὶ αὐτὸν καὶ τὰν ἀτέλειαν· καταγράφο Πτολ[υ] - - -]
8 [καὶ αὐτὸν καὶ τὰν ἀτέλειαν· καταγράφο Αροθιν
[καὶ τὰν ἀτέλειαν· καταγράφο Σέλιον κα-
[τὸν ἀτέλειαν· καταγράφο Πατρονα καὶ αὐτὸν]
[καὶ τὰν ἀτέλειαν· κ[α]ταγράφο ἱέρμονα καὶ αὐτὸν]

- 12 [καὶ τὰν ἀτέλειαν· κατ[α]γράφο πατέσανδρον καὶ αὐτὸν
[καὶ τὰν ἀτέλειαν· καταγράφο Πύθιν καὶ αὐτὸν
[καὶ τὰν ἀτέλειαν·

1 αὐτὸν = αὐτὸν, ἀτέλεια: 'unsuccessfulness', edd.pr., who refer to IGDS 32, 37 and 134 B 4; the writer 'writes down' (καταγράφω) the name of the cursed person and the desired outcome, edd.pr., who also consider the possibility that ἀτέλεια means something like 'freedom or exemption from judicial process' || 8 Αροθιν unattested so far, edd.pr., who refer to Egyptian Ἀρῶθις but add that this 'may be a pure coincidence' || 9 Σέλιον: common name in Selinous, edd.pr.

- B: καταγράφο Στράτονα κ[αί] αὐτὸν καὶ τὰν ἀτέλειαν· κατ-
αγράφο Ἄμεινιν καὶ αὐτὸν καὶ τὰν ἀτέλειαν·
[καταγράφο - - -]

- καὶ αὐτὸν καὶ τὰν ἀτέλειαν· καταγράφο [ο - - -] κ]-
4 αὐτὸν καὶ τὰν ἀτέλειαν· κατ[α]γράφο - - - καὶ τὰν ἀ-
τέλειαν· [καταγρα] καταγράφο Σο[ν]αυτίαν· {κ}
καταγρά[φο] Λεπτίναν· καταγρά]-
φο Φοκλῆ καὶ αὐτὸν καὶ τὰν ἀτέλειαν· κατ[α]γράφο - - -]
8 α καὶ αὐτὸν καὶ τὰν ἀτέλειαν· [κα]ταγράφο Σα[- - -]
[κ]αὶ αὐτὸν καὶ τὰν ἀτέλειαν· [κ]αταγράφο [ο - - -]
αὐν καὶ ν ν τὰν ἀτέλειαν· κ[α]ταγράφο Αρ[- - -] κ]-
αὐτὸν καὶ τὰν ἀτέλειαν· κ[α]ταγράφο Κα[- - -] καὶ αὐ]-
12 τὰν καὶ τὰν ἀτέλειαν· καταγράφο Καλλιό[παν καὶ αὐ]-
τὰν καὶ τὰν ἀτέλειαν·
καὶ τὸς φυλurικὸς (?) - τὸν Πόλλι[ος] καὶ Εὐκλ[- - -]

7. Φοκλῆ: from Φοκλῆς, possibly a form of Ὑποκλῆς, with aphairesis, edd.pr. || or Γα[- - -], edd.pr.
|| 14. τὸς φυλurικὸς: possibly related to the Κυλλῦριον mentioned by Herodotus 7.155 as a class of serfs in Syracuse; here perhaps designation of slaves?, edd.pr.

942. Syracuse. Christian epitaph of Euskia, early 5th cent. A.D. P.Orsi, *RQA* 9 (1895) 299-308; S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) no. 20. Republished by M.Sgarlata, *S.Giovanni a Siracusa* (Vatican City 2004) 113-116 (ph.; Italian translation), with concise comments (no new readings); earliest testimony of the cult of St. Lucy (LL. 4/5: the deceased died τῇ ἑορτῇ (i.e., the dies natalis) τῆς κυρίας μου Λουκίας; κυρία: synonym of ἁγία or 'semplice titolo onorifico' (115)?) [rather 'my Lady Lucia'. Plaket].

943. Tauromenion. Christian epitaph of Severina, Christian period. Gray marble plaque found in a tomb near the church of S. Pietro. Mentioned by G.H.Bacci - C.Rizzo, *Kokalos* 43/44 (1997/1998) [2002] 2, 368/369 (ph.). G.Manganaro, *Seia* 8/9 (2003/2004; cf. our lemma no. 879) 37 note 4, suggests reading this text as follows.

† 'Ενθ'άδε κῆτε ἡ κοιλ[λ]ης μ[ν]ήμης Σεβηρίνα, ἡ [ἐξ]ησ[ε] α' ἔτη πλεώ(ν) ἡ(λ)α[τ]ι[τον].
ἐτελεύτα τῇ || [?] πρὸ Π[ι]XX Καλανδῶν ἡ [Ὀκ]τοβ[ε]ρίων

2. Σεβρίνα. M. [the ph. published by B.R. clearly shows CEBHPINA. Tybout] || 3-4. πλεώ(ν) ἡ(λ)α[τ]ι[τον] = πλεόν ἢ ἔλαστον. M. || 4-6. 'La data mensile alla maniera romana, per indicare il 16 settembre (se accetibile il letturn del mese)'. M. || 6. the ph. shows [-]T (or Π?) PONIΩ(?)N: the two last letters may be read ΩN, however, the penultimate letter has the shape of an inverted Π; its square form does not fit in with the round omegas in LL. 3 and 5. Tybout].

944. Unknown provenance. Christian epitaph of Gregorios, 6th cent. A.D. Marble (?) plaque broken at right and left. Published on the basis of a photograph by ed.pr. G.Manganaro, *Scia* 8/9 (2003/2004; cf. our lemma no. 879) 35-44 (ph.). The text also apud M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 665; cf. D.Feissel, *BE* (2006) no. 566.

† 'Ενθ'άδε κῆτε ὡς ἐν μακαρίῃ | μ[ν]ήμῃ Γρηγόριος υἱὸς Π[ολ](-)του π[ρ]ο(εσ)β[ι]τ[ε]ρος
ζῆσας ἔτη κβ' | | τελευτᾷ δὲ ἐν Κυρίῳ μ[ν]ήμῃ 'Ιου(-) || ἡνδ[ι]κτιώνος ἡ(μ[ε]ρ[ε]ς) η'

2. [τῇ μ[ν]ήμῃ. F. || 2-3. Π[ολ]τι[του] or Π[όλ]τι[του], ed.pr.: F. suggests Π[ολ]θ[του] || 3. the abbreviation πβ is rare in Greek and may well reflect Latin influence (prb, presbyter), π[ρ]ο(εσ)β[ι]τ[ε]ρος, ed.pr.: π[ρ]ο(εσ)β[ι]τ[ε]ρος, F. || 4 ἐν κό(μῃ) Μηνίῳ, ed.pr. || 4-5. 'Ιου[ν]ι[ου] or 'Ιου[λ]ι[ου], F. || date: 6th cent. A.D. because of the indiction, P

945. Unknown provenance (Caltavuturo?). Inscription (magistracy and indication of weight) on a gold phiale, ca. 300 B.C. *SEG* XXXIX 1034; XLVII 1467*. Republished by F.Spatafora - S.Vassallo, in *Das Eigene und das Andere* (cf. our lemma no. 873) 136-143 (excellent color ph.). On 141/142 they report on the vicissitudes of the object prior to and after the editio princeps by G.Manganaro in 1989 (see *SEG* XXXIX); found in 1980, possibly in the area of Caltavuturo (in connection with the Hellenistic habitation area in Monte Riparato?); in private collections in Catania and Enna; illegal export to Switzerland in 1991 (private collection); illegally exported to the U.S.A. (again a private collection); claimed by the public prosecutor of Termini Imerese in 1995 and subsequently confiscated by American legal authorities; restored to Italy in 1999 on the basis of a judicial sentence in New York; now kept 'in richterlicher Verwahrung' at the Soprintendenza ai Beni Culturali ed Ambientali di Palermo. The phiale's authenticity was confirmed on the basis of autopsy by N.Bonacasa, G.Nenci and A.Brugnone and of laboratory tests at the Sapienza University in Rome. See also L.Ferruzzi in the local periodical *Kalós*: Jan./Febr. (1998) 4-9; Jan./March (2001) 4-6. H.P.Jsler, *Kalós* Nov./Dec. (1999); non vidimus.

946. Italy. An epigraphical manuscript in Bologna. M.P.Marchese, *L'archiginnasio. Bollettino della Biblioteca comunale di Bologna* 98 (2003) 277-294, describes the manuscript A 1212 of the library of the Archiginnasio in Bologna, containing inter alia a copy of P.Apianus - B.Amanius, *Inscriptiones sacrosanctae vetustatis non illae quidem romanae sed totius orbis summo studio ac maximis impensis terrae marique conquistatae* (Ingolstadt 1534). G.Capecechi, *ibid.* 295-321, studies this manuscript's numerous drawings and aquarels of ancient monuments in Italy, inter alia of *IGUR* 401 (the other inscriptions are in Latin). Cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 38. For inscriptions from Rome in an 18th cent. scholarly correspondence see our lemma no. 1841

947. Ancona. Epitaphs, 2nd/1st cent. B.C. *SEG* XXVI 1125-1132; LIII 1052-1054. K.Lomas in *Roman Rule and Civic Life* 186-188, briefly discusses the interaction between Greek and Roman cultural components in a series of Greek epitaphs from the city (cf. also our lemmata nos. 958 and 982). See also M.Luni, in L.Braccisi - M.Luni (edd.), *I greci in Adriatico* (Hesperia 18; Rome 2004) 40-43 (ph. of *SEG* XXVI 1125 and *EAD* XXX 107 [from Rheneis, the caption of the ph. on 44 erroneously indicates a provenance from Ancona, Tybout]), for some observations on the same subject.

948. Anxanum. Fragment (forgery). *IG* XIV 73*; *CIL* IX p. 15*; *CIG* 5878. M.Buonocore, in M.G.Angeli Bertinelli - A.Donati (edd.), *Epigrafia di confine, confine dell'epigrafia. Atti del Colloquio AIEGL - Borghesi 2003* (Faenza 2003) 317-320 (ph.), reports that this stone, considered a forgery by Mommsen (*CIL*) who was followed by Kaibel (*IG*), is among the pieces in a former private collection at Lanciano now acquired by the Soprintendenza Archeologica dell'Abruzzo.

949. Caere. Inscriptions on amphora. See our lemma no. 871.

950. Comum. Christian epitaph of Annylei (?), 401 A.D. *IG* XIV 2300 (cf. *CIL* V, p. 1060, note). In an article on the Christian inscriptions from Como M.Sannazaro, in *Prime pietre. Gli esordi del cristianesimo a Como: uomini, fonti e luoghi* (Como 2001) 67-87, re-examines this inscription. Non vidimus; cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 626. S. confirms the reading 'Αννυλεῖ in L. 2; in L. 3 κόμης 'Ακμενεῖους instead of 'Απμενεῖους (?) should be read; LL. 7/8 are now illegible. The stone is built into the steps leading to the crypt of the Basilica of S.Carpoforo.

951. Cures Sabini. Honorary inscription for Sabina, 119/128-136 A.D. IG XIV 2239 Y. Strasser, *EA* 37 (2004) 136/137, suggests the following restoration of the text, with reference to IG XII Suppl. 322 (cf. R. Étienne, *Ténos II* [Paris 1990] 157 no. 3), and IG IV 702

Strasser

IG

- Σαβείναν Σεβασ[τήν],
αὐτοκράτορος Τρα[ι]-
[ανού Ἀδριανού Καί]-
[σαρος Σεβαστοῦ γυ]-
[νοῖκα κτλ.]
- Σαβείναν Σεβασ[τήν], αὐτοκράτορος Καίσαρος, θεοῦ|
Αὐτοκράτορος Τρα[ιαν]οῦ Παρθικοῦ υἱοῦ, θεοῦ Νέρουα|
[υἱαν]οῦ, Τραιαν[οῦ] Ἀδριαν[οῦ] Σεβαστοῦ γυναῖκα κτλ.]

951 bis. Herakleia. Tabulae Heracleenses, late 4th cent. B.C. IG XIV 645 (SEG LII 1076*). M. P. Pavese, *Fundus cum vadis et alluvionibus. Gli incrementi fluviali fra documenti della prassi e riflessione giurisprudenziale romana* (Rome 2004) 17-24, adduces new (non-epigraphical) parallels showing that νᾶσος in Table I LL. 38/39 (τὰν δὲ νᾶσον τὰν ποτιγενημένην ἐς τὰν ἄρρηκτον γὰν συνεμετρήσαμεν) means alluvial land connected with the river-shore rather than an island in the river (Akiris). This interpretation clarifies the meaning of λόσος κ' εἰ on record in I LL. 158-160 (ἵλα δὲ τὸν δευτερον μισθωσάμενος | καρπευοῖται ἀπὸ τῆς τριακοντιπένδω τῆς διὰ τὸν τετραπρον ἀγώσας ἐπὶ τὸν ἄντομον τὸν πρῶτον. λόσος κ' εἰ) but absent in the descriptions of other plots: 'per quanto (effettivamente) si estenda' refers to potential alluvium on the river-side of the plot. Another allusion to alluvial land is τὰν ἐς ποταμὸν τὸν Ἀκίριν | γὰν ποτιγενομένην in II L. 23/24, referred to as νᾶσος in II L. 101. These plots are not yet cultivated. Χάραξος in I LL. 60/61 and 72/73 is likely to indicate a sediment of sand and pebbles rather than a 'forra' ('gorge, narrow canyon'). [Cf. also no. 1902].

951 ter. Lokroi Epizephyrioi. The archive of the Olympieion, early 4th-late 3rd cent. B.C. SEG XXVI 1141; LI 1410*. M. P. Pavese, *Fundus cum vadis et alluvionibus* (cf. our lemma no. 951 bis) 26-29, argues that in Tablet 16 LL. 11/12 (καὶ τῶν περιμέτρων τῶν ποιβόλων μιστοῦ κριθῶν μέδι(ν)οι, where ΠΟΙΒΟΛΩΙ should not be emended into ποιβόλων) as suggested by F. Costabile in his edition (cf. SEG XLII 9051) ποιβόλων is an equivalent of ἀροῦν, referring to alluvial sediment (caused by the river Halix); περίμετρος alludes to its liminary character with respect to the 'unità fondiaria principale'. P. follows in main lines Costabile's interpretation and translation: 'c (come) canone (di affitto) delle (terre) aggiunte ai confini per accessione'.

952. Lokroi Epizephyrioi. Stamps on tiles, before 350 B.C. C. Sabbione, *CRAI* (2004) 383-397 (texts in majuscules), reports on new excavations in a sanctuary in contrada Parapezza; on 388, he mentions two stamped tiles covering a mid 4th cent. B.C. deposit of numerous kotylai in a trench outside the building: 1) part of the name Ζεντῶς [for this name cf. SEG XXVII

1272] (manufacturer), 2) Θεμοφόρου (epithet of Demeter: this confirms the tentative identification of the building as a Demeter sanctuary on the basis of a similar tile reading [-ΘΕΜΟΦ-], found ca. 10 years ago in a disturbed context).

953. Lokroi Epizephyrioi. Inscription on a lamp, 4th cent. A.D. E. Lattanzi, in *Alessandro il Molosso e i "condottieri" in Magna Grecia. Atti del quarantesimo convegno di studi sulla Magna Grecia, Taranto-Cosenza 26-30 settembre 2003* (Taranto 2004) 1015, reports that a terracotta lamp inscribed [-]ανδρου was found during excavations in contrada Petrarà.

954. Magna Graecia. Greek institutional and cultural relics in the Roman period. See our lemma no. 874.

955. Magna Graecia. Vase inscriptions as evidence of cultural relations between Greeks and the indigenous population, late 6th/5th cent. B.C. A. Small, in K. Lomas (ed.), *Greek Identity in the Western Mediterranean. Papers in Honour of Brian Shefton* (Leiden-Boston 2004) 267-285, examines the Greek inscriptions on two late 6th/early 5th cent. B.C. native vases from Apulia for the light they shed on Greek and native cultural identity: 1) γνῶθι, on a stamnos-krater from a tomb in Santo Mola (3 km south west of Gioia del Colle in central Apulia); ineditum (ph.); for the vase, now in the museum of Taranto, see B. M. Scarfi, *Monumenti Antichi* 45 (1961) 325 (ph.); A. Donvito, in M. Girard (ed.), *Gioia. Una città nella storia e civiltà di Puglia III* (Fasano 1992) 74 and 88/89, Tomb 3/52 no. 1. The inscription, unique on pottery, is painted sinistrorsum above a young stag in flight; on the other side a juvenile deer (fawn) equally running. According to S. γνῶθι exhorts the reader to understand a moral dictum implied in the images. The deer is a well-known symbol of cowardice in Greek literature since Homer; stag and fawn represent erastes and eromenos, respectively; the erastes should recognize the cowardly enemies of his oligarchic hetaireia and avoid cowardice himself in order to prevent stasis and to protect his beloved from corruption. The object may have been made for a non-Greek member of a Pythagorean hetaireia, 2) [-]κ καταστυλ[-] on a pithos from Pistecia, near Metaponto (SEG XXXV 1032), testifying to homosexual eros presumably in the sphere of the aristocratic elite, contra M. Lombardo (see SEG XXXV for details) S. argues that the graffito belongs to an indigenous culture; the area was probably inhabited by Oenotrians in the late Archaic period. Both inscriptions show that native aristocrats shared the sympotic practices of the Greek elite. 'In adapting traditional vase forms for use in the symposium, and inscribing them with Greek words, the native elite retained symbols of their Italic origins while at the same time they emphasized their understanding of Greek culture and their social superiority' (282).

J. de Hoz, *ibid.* 418 (in the article summarized in our lemma no. 984), discusses two Greek inscriptions on local pottery which escaped our attention in previous SEG-volumes (no line division indicated): 3) Μόρκος ἐποίησε Πύλλος ἐδίδασκε Μόρκος, Πύλλος, ἀβυδενηκλιν Μόρκος ἐποίησε [γναίκα], dipinto on a late 5th cent. B.C. pyxis found in a burial at Gravina, in Messapian

former), a reconstruction of the historian's career on the basis of what is known from his own work (nothing in common with the few data which can be deduced from the epigram) and the role of Τύχη in his historical thinking (no allusion to a connection of Tyche with the cult of Venus Felix and Roma Aeterna, in which the Appianus of the epigram served as a priest: see SEG XLVIII 1291 for P.Goukowsky's interpretation of Τύχη Πόλης in this sense, accepted by S., who, however, rejects G.'s view that he could have been a member of the college of twelve priests serving Venus and Roma).

971. Rome. Christian and pagan epitaphs from San Sebastiano, ca. 150-250 A.D. *ICUR* 12889-12906; 13130; 13257; 13582. H.Solin, in *Epigrafia di confine* -- (cf. our lemma no. 948) 197-221, examines these inscriptions from (or assigned to) the 'Arenaria' or 'Piazz(u)ola' under the Memoria Apostolorum at San Sebastiano (Via Appia) with special reference to their being Christian or pagan; as to their inclusion in *ICUR*: 'La scelta fatta del Ferrua deve senz'altro dirsi arbitraria' (216). The funerary complex served both pagans and Christians, presumably because it was used by families including some Christian members living with their non-Christian relatives in peaceful co-existence. S. signalizes some difficulties in defining a specifically Christian epigraphy and reflects on the criteria for distinguishing between pagan and Christian epitaphs: typically Christian names and terms, both absent in the series studied here; fish and anchor are strong, yet not compelling indicators of Christianity. He discusses the following inscriptions pertaining to Greek epigraphy: *ICUR* 12889 (ITXΘYC [sic]; Christian in view of this term; S. 199 and 202); 12896 (Latin in Greek letters erected by a Syrian family: name Αδουδας; probably not Christian in view of μανης τουε παρ νος = manes tui parcenti) nos; S. 204/205); 12900 (*SEG* II 521; certainly Christian on account of the deceased's epithets φιλοχρησ and φιλόθεος, also known from an epitaph in Neoklaudiopolis: *Studia Pontica* 3 [1910] 94 no. 72, and corroborated by φίλανδρος and φιλότεκνος; comment on the structural care for widows in early Christian communities; Γ. Ἀνκώτιος Ἐπαφρόδιτος and Ἀνκώτια Ἰρήνη are also on record in the Latin text 12891, which implies that the latter is also Christian; S. 206-208); 12901 (*ICUR* 1180, *SEG* XXVI 1151; epigram, probably not Christian in view of the expressions τῷ θανάτῳ μηκέτι ἀπειλομένη and ταῖς Μούσαις ἀρέσασσα καλή; S. 208/209); 12902 (*IGUR* 1232; no reason whatsoever to consider this text Christian; the name Θεωνή is not indicative of Christianity: frequent in Roman onomastics, rare in the Greek east, S. 209/210); 12903 (probably Christian in view of the term παρθένος; S. 210); 12904 (possibly Christian, if the dedicant is identical to that of 12905 as assumed by A.Ferrua in *ICUR*: the late and careless lettering may also point to Christianity; S. 210/211); 12905 (fish: probably Christian; S. 211); 13257 (uncertain; assigned to the Arenaria by Ferrua on the basis of the shape of the slab and the letter forms; S. 212). On 213/214 observations on the (almost exclusively Christian) names Ἀθανασία/Ἀθανάσιος (cf. Elia Afanacia = Aelia Athanasia in *ICUR* 13974, from the cemetery of Praetextatus).

972. Rome. Funerary epigram for Publana (Oscia Modesta), 200-250 A.D. *IG* XIV 1960 (*IGUR* 1311; *IGR* I 336; *GV* 733). E.A.Hemelrijk, *Historia* 53 (2004) 209-245, collects

and studies 19 examples of city patronesses in Latin inscriptions, from Italy and Africa, ranging from the mid 2nd to the early 4th cent. A.D. They mostly belong to senatorial (10 to consular) families. 'Patrona' is not merely a honorary title; intervention with the central power on behalf of the city under their protection was expected. The only Greek inscription adduced is the epigram of Publana (= Oscia Modesta Comelia Publana, a woman of senatorial rank, born in Aviccola in northern Africa and known from several Latin inscriptions), discussed on 232/233 (text and translation). H. assumes that Modesta composed the poem herself, ambitious to underline her erudition; the stress is on Rome and on Roman values (widow not remarried ('univira'); husband's consulate; claim that her family descended from the Scipiones), and she is silent about the patronage of her African native city, though the latter had praised her for her 'conspicuous merits' (*CIL* VIII 23832): 'In Rome she lived the life of a Roman woman adapting herself to the values and standards of the Roman elite; her African face was for Africa alone' (233).

973. Rome. Sarcophagus of a tribunus legionis, 240-260 A.D. Central fragment of the front of a marble sarcophagus with a relief representing the bust of a bearded man, his right hand protruding from the folds of his toga; the bust is supported by a circular moulded pedestal topped by a rectangular field inscribed τριβούνος λεγιωνος; two doves below look up to the bust; two erotes left and right of the head roll open a parapetasma; found in Via Nomentana; now in the Museo Nazionale Romano: M.Sapelli, *Museo Nazionale Romano. Le Sculture* I/10.2 (Rome 1988) 222-224 no. 233. A study of the rank of the deceased (combined with stylistic considerations) leads C.Ricci, in Y.Le Bohec - C.Wolff (edd.), *L'armée romaine de Dioclétien à Valentinien I^{er}. Actes du Congrès de Lyon (12-14 septembre 2002)* (Lyon 2004) 437-449 (ph.), to the conclusion that this relief dates between 240 and 260 A.D. (Sapelli distinguished two stages: ca. 225-235 for the original relief, and a re-working of the portrait ca. 285-300 A.D.); it should date before the military reforms of Gallienus, which brought about the disappearance of the tribunus legionis. In an appendix R. collects a number of alleged later attestations, which she discusses in the text. Tribunus legionis is mostly rendered in Greek by χ(ε)ιλίσταρχος λεγιωνος (440 and note 20, with references).

974. Rome. Christian epitaph of Sabina, later Roman Imperial period. Green marble plaque found in the catacomb of Praetextatus. Ed.pr. L.Spera, *Il complesso di Pretestato sulla Via Appia. Storia topografica e monumentale di un insediamento funerario paleocristiano nel suburbio di Roma* (Rome 2004) 134 note 856 sub (1). Cf. M.-Y.Perrin, *An.Ép.* (2004) [2007] no. 297: Σαβίνα βιβας ἐν δομῷ ἰκου πατρὸς

Latin inscription transliterated in Greek letters: Sabina bibas (= vivas) in Domno cu(m) pace, ed.pr. (on 135 a ph.) of the epitaph *ICUR* 13887 - two Latin epitaphs one of which is transliterated in Greek - briefly discussed on 131f.

975. Rome (?). Bilingual phylactery, 5th cent. A.D. Silver leaf originally rolled up and preserved in a bronze case; found on the Esquiline, together with the silver amulet presented in SEG XLIX 1387, in the late 19th cent. and now in the Medagliere Capitolino. On the leaf two inscriptions, one in Greek, the other (much longer) in Aramaic. Edd.pr. M.G. Amadasi - G. Bevilacqua, *Mediterraneo antico* 7, 2 (2004) 711-725 (ph.; dr.). Below we give the Greek text. A. presents some preliminary remarks on the Aramaic text; it will be published separately by M. Mongi. The Greek text has a close parallel in SEG XLII 1582 (also Greek/Aramaic; from Tell el-Amarna in Egypt; 5th cent. A.D.); another Greek/Aramaic text is available in SEG XLI 1553 (= R. Kotansky, *Greek Magical Amulets* (see SEG XLIV 1737) no. 56; from Hebron). The similarity of our text to SEG XLII 1582 is so striking that edd.pr. do not exclude the possibility that our object has been imported from abroad.

[-.....-]
[-.....-]

vacat (ca. 4 letters) or vacat (ca. 34 letters) [-] βρωθα vacat (ca. 14 letters) λανχαν

ω[-] [-] vacat (ca. 14 letters) ουω σατρα[-] vacat (2 letters) η σεεαφ Αβλα[ν]α[β]α-

[ναλβ]α Δαμναμενεους Αδωνα[ι] Ε]λα

[Σα]βωθ μουλαχδεδα Μαρμωθ Ιωβρατιαω αβραθι characteres

4	characteres	characteres	characteres
	αεμο[ν]ω	characteres	
	εμισω	ηηη εεε αα ωωω	οοο υυ ιιι
	μωωω	ηηη εεε αα ωωω	οοο υυ ιιι
8	ισωω	ηηη εεε αα ωω	οοο υυ ιι
	ουω	ηηη εεε αα ω	οοο υυ ι
	υω	ηη εεε αα	οοο υυ ιαω
	ω	ηη εεε α αββι γγβ	οο υυ ιαω
12		αββα	ου εω
			υυ ηω
			υ

13. Cf. βρωθωθω - - - αλανχανωθι - - - Μαρμωθωθ σατραπερικμη σεμεφ Αβλαναθαναλαθα Δαμναμενεους [Ιωω] Αδωνα Εηλιω Σαβωθ μουλαχδεδα Μαρμωθωθ Ιωβρατιαωθ αβραθιαωθ in SEG XLII 1582; in 1 2 probably [Μαρμωθωθωθ]; in L 3 Ιαω (Α)βρατ Ιαω; αβρα for αρβα ('qualitro': sacred number), edd.pr. II 5-13. Cf. SEG XLII 1582 between L 6 (a) and L 29.

976. Tarentum. Mason marks, ca. 450 B.C.? H. Tréziny, in *Alessandro il Molosso* (cf. our lemma no. 953) 614-617 (dr.), reflects on the date of the mason marks on blocks of the walls of the Masseria del Carmine (city wall), ca. 450 B.C. (F.G. Lo Porto, in *Taranto nella civiltà della Magna Grecia. Atti del 10° Convegno di Studi sulla Magna Grecia, Taranto 1970* [Naples 1971] 362-364; *Taras* 12, 1 [1992] 9 and 14) rather than late 6th cent. B.C. as suggested on the basis of the alleged archaizing character of some of the marks and of similar marks on a recently discovered wall of the late 6th cent. B.C. in the old city (E. Lippolis, in *Taranto e il*

Mediterraneo. Atti del quarantunesimo Convegno di studi sulla Magna Grecia, Taranto 12-16 ottobre 2001 [Naples 2002] 153-155).

977. Venusium. Epitaph of Mercurius, late 4th cent. A.D. Graffito on the stucco covering a loculus slab in the Jewish catacombs. Ed.pr. C. Colafemmina, *Materia giudaica* 9, 1/2 (2004) 38-39. Non vidimus; cf. M.-Y. Perrin, *An. Ép.* (2004) [2007] no. 429.

Τάφος Μερκούριος

'La finale du nom propre reste à vérifier'. P.

978. Vacat.

GAUL

979. Gaul. Corpus. J.-C. Decourt, *Inscriptions grecques de la France* (IGF; Lyon 2004), presents the Greek inscriptions (bilingual Greek-Latin included) found in the territory of France, i.e., in Tres Galliae, and on Corsica. D. excludes graffiti, (amphora-) stamps, inscriptions on lamps, collyrium stamps (cf. SEG I 1722) and jewelry (ample bibliography; detailed commentary; French translations). In three Appendices the Gallo-Greek inscriptions (nos. 170-178), the 'Inscriptions latines et françaises prises un temps pour grecques' (nos. 179-184) and the Dubia or Falsa (nos. 185-225) have been collected. The arrangement of the Corpus is geographical. It contains 169 texts, 97 of which are funerary. There are ten inedita: nos. 4, 32, 58-61, 69, 83 (but see SEG I 1075), 165 and 167 (all insignificant fragments except for no. 4: see our lemma no. 983). Full indices and an exhaustive Concordance conclude the book. On 50 plates 230 excellent photographs are presented of the stones and of drawings derived from antiquarians who saw stones now lost.

For a brief report on this volume, with corrections proposed for nos. 23 and 85, and a survey of interesting religious texts see A. Chaniotis, *EBGR* (2004) [2007] no. 61; for a review see F. Canali De Rossi, *Bryn Mawr Classical Review* 2005.05.37. C. De R. offers the following observations on readings: in no. 15 L 2 γεραίτερος νικήσας should be retained; in no. 43 L 1 the date should be read as στ' rather than σγ': 316 (Seleukid era) = 4/5 A.D.; no. 216: since the inscription belongs to a fountain it should be read as πονά; it could as well be authentic.

Four inscriptions from Vienne are also included in B. Rémy et alii, *Inscriptions latines de Narbonnaise* (I.L.N.) vol. V.1 (Paris 2004): IGF 93, 94, 147, and 201 = ILN V.1.153 (ph.; French translation; dated to the 2nd cent. A.D. on the basis of the abbreviation ΔΙC) M(av) Bouc; 3rd cent., IGF, 255, 160 (ph.; French translation), and 91, respectively. ILN V.1.281 = CG 6782, vase with two handles, now lost).

On no. 142 see M.Corbier, *An.Ép.* (2004) [2007] no. 5 (παῖς in the sense of child slave). P. L.Gatier, *BE* (2005) no. 506, briefly comments on texts testifying to the Syrian diaspora in Gaul: nos. 62 (Christian epitaph of a Syrian rather than an Egyptian), 95/96, 98 (Christian epitaph of Μαρτῶνα; G. wonders whether in the lost fragment no. 94 Μαρτῶνα rather than Ιορτῶνα should be read; *ILN* 255 reproduces *IG* XIV 2488's πατῶν), 141, and 143; G., *ibid.* no. 520, discusses three 'pierres errantes' probably from Antiochia (no. 39; see our lemma no. 1588) and Sidon (nos. 40 and 43; see our lemmata nos. 1633 and 1632, respectively). For nos. 90/91 see also our lemma no. 1892; for no. 135 no. 984 sub (1); for nos. 183 (Latin funerary epigram for the horse of Hadrian) and 207 (dedication of dubious authenticity) see J.-C. Decourt, *BE* (2005) nos. 627 and 634, respectively; for nos. 3, 68, 147 see *id.*, *BE* (2007) nos. 573, 574, and 571, respectively; for nos. 47-50 see *id.*, *ibid.* no. 572. For the inscriptions from Mas-salia see also our lemma no. 982.

We give a comparison numerorum for the corpora and *SEG* [To the corpus should now be added *SEG* L 1077, LII 994 (3) (= LIII 1145) and 998; LIII 1142/1143 and 1146-1148, for a new epitaph from Aleria see P.Lombardi - C.Vismara, *Gallia* 62 (2005) 285-288; cf. J.-C. Decourt, *BE* (2006) no. 511, Tybout].

<i>IG</i> II ²	<i>IG</i> ²	<i>IG</i> XIV	<i>IG</i> ²	<i>IG</i> XIV	<i>IG</i> ²
8003	163	2433	8	2459	31
		2434	21	2460	12
		2435	33	2461	10
<i>IG</i> XIV		2436	23	2462-2464	35-37
356*	194	2437	9	2465	186
357*/358*	188/189	2438	25	2466	7
359*	190	2439	40	2467/2468	47/48
360*/361*	196/197	2440	26	2469	50
362*/363*	200/201	2441	38	2470	184
364*	203	2442	24	2471	192
365*	206	2443	44	2472	56
366*	210	2444	125	2473	55
367*/368*	213/214	2445	15	2474	63
369*	217	2446	27	2475	57
370*/371*	219/220	2447	14	2476	62
371a*/b*	221/222	2448	29	2477	193
385*	224	2449	41	2478	172
1805	29	2450	30	2479	52
2424	84	2451	39	2480	89
2425	81	2452	16	2481	91
2426	195	2453	34	2482/2483	87/88
2427	85	2454	17	2484	92
2428	82	2455	42	2485/2486	198/199
2429/2430	181/182	2456	161	2487	147
2431	73	2457	28	2488	94
2431 a	78	2458	18	2489	93
2432	1				

<i>IG</i> XIV	<i>IG</i> ²	<i>SEG</i>	<i>IG</i> ²	<i>SEG</i> XXXVI	<i>IG</i> ²
2490	96	XVI		952	95-98
2491	98	624	46	XXXVIII	
2492	95	627	87	1035	68
2493	99	XVIII		1036	135
2494	90	432	198	XXXIX	
2494 a	109	XIX		1081	84
2495	101	636/637	65/66	1082	188
2496	100	639	51	1083	37
2497 a	102	XXVI		1084	124
2497 b	104	1213	156	XL	
2497 c	103	1214	143	913	101
2498-2500	105-107	XXVIII		914	135
2501-2503	110-112	824	79	XLI	
2504	120	825	155	889	168/169
2505	126	826	143	891	135
2506	121	XXIX		964 bis	85
2507	174	1028	159	965	157/158
2508	119	XXX		1821 (1)	84
2509	122	1129	166	681	148-151
2510	204	1229	75	682	135
2511-2512	113/114	1231	142	1330	148-151
2513 a-c	115-117	1232	125	XLIV	
2514	128	XXXI		1694	21
2515	205	889 bis	87	XLV	
2516/2516 a	131/132	890	98	1489	156-158
2517	134	XXXII		1490	5
2518	209	1079	143	1491	3
2519	136	1080	68	1492	135
2520	207	1081	96	2291 (in fine)	63
2521-2523	137-139	XXXIV		XLVI	
2524-2525	154/155	1037	68	1240	164
2526-2529	148-151	XXXV		1360 (1)	47
2530	146	1059	86	1360 (2)	49
2531	152	1060/1061	73/74	1360 (3)	50
2532	141	1062	79	1361	161
2533	145	1063	187	1365	118
2534	144	1064	45	1366	135
2535	153	1065/1066	188/189	XLVII	
2536	162	1067	1	1530	123
2537	163	1068	68	1531	70
2538	223	XXXVI			
		949	71		

SEG XLVIII	IGF	CIG	IGF	IGR I	IGF
1308	135	6779	50	11	21
XLIX		6780	88	12	17
1397 (2)	1-3, 5, 8, 15, 19	6781	201	13	89
		6783	93	14	87
1399	54	6784 (+ Add.)	136	15	96
1402	125	6785/6786	100/101	16	50
L		6787	104	17	101
1076 (p. 356)	6	6788 a	102	18	100
1076 (p. 357)	2, 5, 8, 66	6788 b/c	105/106	19	102-105
1080	207	6788 d	112	20	107
1081	135	6789	119	21	106
LI		6791	137	22	207
1466	64, 67	6792/6793	145/146	23/24	148/149
LII		6794	152	25	141
994 (2)	129	6795/6796	149/150		
995	134	6796 b	148	GV	
996	8	6797	154	377	137
997	2, 6	6798	219	649	9
998 bis	7	6799	224	735	50
999	106	6800	223	1329	10
LIII		6855 b	162	1409	119
1149	135	6860 b	10	1796	73
1150	87	6903	52	2014	92
CIG		6919 [6916, IGF per errorem]	48	CEG	
2516	44	6954	47	400	84
6139	214	9886	95		
6538	120	9887	98	LSAG ²	
6764	188	9888	144	288 no. 3	84
6765	190	9889	153		
6766	189	9890	155	CIP ³	
6767	161			61*	141
6768	9	IGUR		62*	146
6769	23	1316	50		
6770	16			CHL	
6771	8	IGLS		XII	
6772	26	1072	222	6*	194
6773	18			72*	210
6775	12	IGR I		147*	196/197
6776	195	8	85	174	85
6777	85	9	1	254*	203
6778	1	10	8	306	73

CHL XII	IGF	CHL XII	IGF	CHL XIII	IGF
317*	200	4015	119	1916	150
366*	206	4123	126	1918	147
652	179	5340	134	2004	151
715	191	5370	207	2074	146
758	56	5443	181	2194	152
874	57	XIII		2198	145
1026	139	130-173*	211	2267	144
1038	89	192*	212	2416	153
1122 a/b	183	277*	213	2448	141
1277	87	278*	215	XVII 2	
1686	92	301 a*	217	25	181
1913	93	1047*	219		
3232	101	1326	178	ILS	
3406	120	1854	148	7529	141
3672	121	1898	149	7948	89
				8852	8

980. *Gaul. Writing/graffiti on vases.* The first part (pp. 1-192) of *Gallia* 61 (2004) contains nine essays on various aspects of writing in Roman Gaul: M. Feugère, P.-Y. Lambert (edd.), *L'écriture dans la société gallo-romaine. Éléments d'une réflexion collective.* Most of them are devoted to Latin graffiti and stamps on instrumentum. We note the article of D. Božić - M. Feugère on the technicalities of writing (21-41; 'Les instruments de l'écriture') and summarize the single study relevant to Greek epigraphy: M. Bats, 'Grec et gallo-grec: les graffiti sur céramique aux sources de l'écriture en Gaule méridionale' (7-20; many ph. and dr.). B. discusses the chronology and diffusion of numerous graffiti in Greek letters on pottery from indigenous sites of southern Gaul ranging from the late 3rd to the 1st cent. B.C. The bulk consists of names (abbreviated or not) generally interpreted as owners' marks; in most cases it is difficult to establish whether the inscriptions represent Greek or Gallo-Greek; occasionally indigenous Gauls (identified as such by their names) write - or ordered a Greek scribe to write? - in Greek: see especially the dossier of dedications from the sanctuary of 'Απιδραῖος in L'Acadie (territory of Olbia) IGF (cf. our lemmata no. 979) 68 (1-48) (special attention to the dedications of Αδρετι(λ)λος IGF 68 (27/28); dr.). Two abecedaries from Lattara (SEG LIII 1143) testify to the teaching of the Greek alphabet. Reflections on the social context (contacts between Gauls and Greeks) in which the Greek alphabet was initially (late 3rd/2nd cent. B.C.) used for writing Greek, in a second stage (late 2nd/1st cent. B.C.) Gallo-Greek writing was derived from it resulting in the co-existence of Greek and Gallo-Greek inscriptions. See also M. Bats, 'Les Gaulois et l'écriture aux II^e-I^{er} s. av. J.-C.', in B. Mandy - A. Saulée (edd.), *Les marges de l'Armorique à l'âge du Fer. Archeologie et histoire: culture matérielle et sources écrites. Actes du 23^e colloque de l'Association française pour l'étude de l'âge du Fer, Nantes 1999* (Nantes 2003) 369-380 (non vidimus).

981. Apt (Vaucluse). Christian inscription on a basin, 6th/7th cent. A.D. L. Tallah, *Carte archéologique de la Gaule*, vol. 84/2: *Le Luberon et le Pays d'Apt* (Paris 2004) 159/160 no. 003 (73) (dr.; bibliography), reproduces the front of a marble sarcophagus found in the chateau des Tourtes (re-cut into a rectangular basin; now in the Musée Calvet in Avignon). Greek inscription (one word on either side of a christogram). Cf. J.-C. Decourt, *BE* (2005) no. 630.

Νηγάμενος προσεύχου

982. Massalia. Greek cultural identity in the Roman period. Using both archaeological and written evidence K. Lomas, in *Greek Identity* -- (cf. our lemma no. 955) 475-498, studies the evolution of Greek cultural identity in the Roman period. Whereas literary sources emphasize the strong impact of Hellenism, inscriptions send out mixed signals: by the mid-Imperial period part of the elite has been Romanized, but Greek is still used, also for high-status inscriptions (IG XIV 2433 = IGF [cf. our lemma no. 979] 8; 2456 = IGF 161); there is also continuity in the use of Greek onomastics (marked Ionian flavor) and epigraphic formulas. On 483-486 brief discussions of Latin and Greek inscriptions; besides the two texts mentioned above, the most important Greek documents are IG XIV 2434 (IGF 21), 2436 (IGF 23), 2444 (IGF 125), 2445 (IGF 15), IGF 5. Cf. also our lemmata nos. 947 and 958.

See also A.J. Domínguez, 'Greek identity in the Phocaean colonies', *ibid.* 429-456, with modest use of epigraphic evidence concerning Massalia (on 448/449 reflections on *Lampsakos* 4 [SEG LII 1182 bis*] [where SEG I.1 1692 instead of XI.1 1692 should be read]) concerning the συγγενεῖα of Massalia and Lampsakos).

983. Massalia. Letter of a ship-owner to a captain on a lead tablet, 3rd cent. B.C. Lead tablet inscribed on both sides (A/B); found in 1997 during excavations in the harbor of Marseille (Villeneuve-Bargemon). Mentioned by A. Hesnard (et alii), *Parcours de villes. Marseille: 10 ans d'archéologie, 2600 ans d'histoire* (Marseille 1999) 44. Anticipating a full publication by A. Hesnard and J.-C. Decourt, the text is presented in IGF (cf. our lemma no. 979) under no. 4 (ph.; French translation).

A: Αεύκωνι

B: Μιγατῆς Αεύκωνι χεῖρειν· εἰ ὑγιαίνει, καλῶς ποιῆς·
ὑγιαίνοντι δὲ κ[α]ὶ ἡμεῖς· Οὐδὲ μοι ἐντύχεν ὑπὲρ τῆς
ἀνκύρης ἀξίων ζητεῖν ἐκ παντὸς τρόπου ὅπως ἂν λυθῇν·

4 ὁ χρόνος· ἴσ(τ)ῶ δὲ Ἀπατομπιάν· καὶ αὐτὸς ἔφη προσ[τ]. [ICE]. 1-2. [CA
A T I A] ΕΠΕΙΝ ΓΡ [ph.] [...] ΑΤΑΑΓΓ. [T]. [T]. 1. 2. [T] [...] εὐτύχεῖ

B. 1. Μιγατῆς, rare Ionian name, IGF II 2. Οὐδὲς for this rare name, already on record in Phokatan areas (Marseille, Velaia, Olbia); see the study of J. P. Morel summarized in SEG I 1071 (on p. 155) II 4. PGO, tablet. Γοργα, G. Rougemont apud IGF II 5. ΕΠΕΙΝ καὶ, perhaps ἁγίαρεν π[ρ]ος, [cf. Salviat apud IGF] or γρηγορεῖται which would fit in well with the lacuna, IGF II Megistes (probably the ship owner) urges a captain (εὐκων) to

move his ship, i.e. to a safe area (I. 1. 3. λύειν τὴν ἀγκυραν, a new yet unsurprising formula), before winter (I. 4. Ἀπατομπιάν, i.e. October/November, marking the beginning of the 'mare clausum period'). The three persons, who evidently knew each other, are perhaps Massaliots or Ioniots from the western Mediterranean; the role of Oulis is unclear: he may have been the owner of the ship (together with Megistes) or of its load. Apparently the letter (found rolled up) was never opened and read, IGF.

SPAIN

984. Spain. Inscriptions as evidence of non-colonial Greek identity. J. de Hoz, in *Greek Identity* -- (cf. our lemma no. 955) 409-427, wonders to what extent and to which purposes the Greeks settled in indigenous communities in Spain and southern France (i.e. among 'Iberians', not in the two colonies Emporion and Rhode). The evidence is poor and consists primarily of inscriptions (6th-3rd cent. B.C.) likely to have been written in Iberia by Greeks (the graffiti and the dipinto are on vases): 1) the Pech Maho commercial letter on lead (SEG XXXVIII 1036; LII art. cit. [cf. our lemma no. 982] 443); 2) graffiti from Cabezo Lucero (EGH I 1. 3, SEG XLVII 1533 p. 428 sub no. 4; I.1 1468 (9)); 3) dedication on a bronze figurine in the Valencia museum (EGH I 1, SEG XLVII 1533 p. 428 sub no. 2); 4) graffiti from Pontal dels Ulls (EGH I 1, SEG XLVII 1533 p. 428 sub no. 3); 5) dipinto from Na Guardis, Majorca (EGH I 1, SEG XLVII 1533 p. 429 sub no. 9); 6) graffiti from Huelva (EGH I 1, SEG XLVII 1533 p. 429 sub no. 9); 7) graffiti from Guadalhorce (EGH I 1, SEG XLV 1495; I.1 1468 (3)). On the basis of these inscriptions, all found along the coast of the Mediterranean, De H. envisages various scenarios, with Greek traders, whether visiting or resident, or occasionally craftsmen (above no. 4) playing the leading part, but concludes that the texts give but little information. Raising the possibility that Greek was used as a link language among the indigenous people, De H. discusses some vase inscriptions from Magna Graecia (see our lemma no. 955 sub 3-5; cf. also 421/422 for a brief discussion of SEG 888/889, epigrams written by Greek 'intellectuals' for local dynasts at Xanthos); he considers it unlikely, however, that Greek played this role in Iberia, since the Iberian language and epigraphy already served this peculiar function; moreover, the scale of Greek presence in the peninsula was very modest.

The inscriptions mentioned above sub nos. 1-7 are also discussed in J. de Hoz, 'Ensayo sobre la epigrafía griega de la Península Ibérica', *Veleia* 12 (1995) 151-179, which also contains comments inter alia on EGH 2.5 (SEG XXVIII 827); 2.7; 2.14 (SEG XXXVII 838; LII 1533*); 2.15 (SEG XXXIX 1088); 2.16 (SEG XXXV 1071; XLII 973; LSAG² 288 no. 5); 2.17; 2.18 (SEG XLVII 1538/1539; 2.17 = LSAG² 464 no. C); 2.19 (SEG XLII 975); 2.21; 2.37 (SEG XXXIII 842); 2.49 (SEG XIII 485); 10.1 (SEG XVII 488); 23.3 (SEG XXVI 1215; XLVI 168 bis*).

For brief reflections on inscriptions as evidence of the Greek character of Emporion see Domínguez (cf. above sub 1) 445/446.

faciundum and [εὐσεβὴς ἐποίησεν ἐν οὐρανῷ]. B. observes that L. 12 was engraved by a different hand, implying that the Latin phrase was first left untranslated; according to F.-M.-R. (IRC V) the Greek text preceded the Latin version. IRC presents an updated bibliography, from which we mention A. Castellano, in *Los griegos en España* (Madrid 2000) 293 no. 66 (ph.); J.M. Abascio - H. Gimeno, *Epigrafía hispánica* (Madrid 2000) 121 no. 167; *Scripta manent* (cf. our lemma no. 990) 117 (ph.).

995. Emporion. Amphora stamps, Hellenistic period. In *Hispania Epigraphica* 9 (1999) [2003] nos. 318-349, J. Curbera points out that the same stamps published by M. García Sánchez, *Pvrenae* 30 (1999) 223-242, and by I. Canós I Villena, *L'epigrafia grega* -- (see SEG LI 1000) sometimes have different readings. We refer the reader to *Hispania Epigraphica* for details.

996. Emporion (area of: La Escala). Graffiti on an Attic vase, undated. Two graffiti under the foot of an Attic ceramic vessel. Ed. pr. M. Almagro-Gorbea, *op.cit.* (cf. our lemma no. 990) 91/92 no. 7 (ph.). Non vidimus; cf. *Hispania Epigraphica* 13 (2003/2004) [2007] no. 334. ΔΠΙΠ Παι

The figure 18 and πο(κύλο) = 'vasos pentados', ed. pr.

997. Gerona (area of: Pau). Inscriptions on a bronze encolpium, 6th-8th cent. A.D. Bronze encolpium formerly in the monastery of San Pedro de Rodas; now in the Museum of Art in Gerona; reliefs on the exterior (A; Christ on the cross; flanked by Mary and St. John) and in the interior (B; Virgin Mary; four medallions with the Evangelists); inscriptions identifying the figures. Mentioned in numerous publications since 1874 (together with the encolpium in lemma no. 991; see *ibid.*) Republished by S. Vidal Álvarez, in *V Reunión* -- (cf. our lemma no. 987) 552-558, 565-567 and note 20 (ph.). Non vidimus; cf. *Hispania Epigraphica* 10 (2000) [2004] no. 317, with comment of J. Curbera. The date, suggested on stylistic and iconographic grounds, may apply to a supposed 'prototipo original' rather than to the object itself.

- A: 1. Ἰδὲ ὁ υἱὸς σου 2. Ἰδὲ ἡ μήτηρ σου
B: 1. Αἰουκάς 2. Μ(αρθαῶς) 3. Μ(άρκος) 4. Ἰ(ωάννης)

A. We present the readings as corrected by C., partly on the basis of previous editions II (1) IΔE O VCI I COV, V A. II (2) IΔY II MHTEP I COV, V A. Iδού, C. [per errorem for Ἰδού?; rather Ἰδὲ(e), in line with the source Ἰδὲ ὁ υἱὸς σου and Ἰδὲ ἡ μήτηρ σου are quotations from John 19:26/27; cf. A.E. Felle, *Biblia Epigraphica: la sacra scrittura nella documentazione epigrafica dell'orbe christianus antiquus (III-VIII secolo)* (Bari 2006) nos. 415 and 799 (with Ἰδὲ omitted in both cases), Tybout]



998. Illici (Elche; La Alcúdia). Christian mosaic inscriptions, 1st third of the 4th cent. A.D. CIP 662-664; SEG LI 1470. J. Curbera, *Hispania Epigraphica* 9 (1999) [2003] no. 39, points out that several elements in these texts point to their Jewish rather than Christian character (προσευχή; λαός; πρεσβύτεροι). In (A) he rejects the restoration [τοῦ θεοῦ]; he has serious doubts about [εὐ]χῆ(v) and ὁχόντων, and suggests writing πρεβυ(ε)πων in (B); a re-examination of the text is necessary.

999. Italica. Christian (?) marks on columns, undated. Marks inscribed on columns of the theatre. Ed. pr. O. Rodríguez Gutiérrez, *El teatro romano de Itálica. estudio arqueológico* (Madrid 2004) 569-571 (ph.). Non vidimus; cf. *Hispania Epigraphica* 13 (2003/2004) [2007] nos. 617-619. 1) ΘΕ; 2) ΘΕ; 3) ΑΩ

Possibly mason marks. ed. pr. [(3) is most likely the Christian alpha-omega symbol; accordingly (1/2) may be read Θε(ός), Tybout].

1000. Mas Castellar-Pontós. Amphora stamp, 3rd cent. B.C. SEG XLIX 1404 (3). J. Curbera, *Hispania Epigraphica* 9 (1999) [2003] no. 357, points out that the text is to be restored as [Ζ or Σ]ωππου. This means that the suggestion to read [Φι]λίππου (SEG XLIX 1404 ad (6)) is to be discarded.

1001. Medellín. Graffito on a vase, 6th cent. B.C. Black figure Attic kylix with representation of a bearded male (Zeus) and a galloping horse. Ed. pr. J. Jiménez Ávila - J. Ortega Blanco, *La cerámica griega en Extremadura* (Mérida 2004) 22/23 and 76-80 (ph.). Cf. *Hispania Epigraphica* 13 (2003/2004) [2007] no. 93, with comment of J. Curbera.

[Καλό]ν : εἰμι ποτέρ(ι)ο[ν]

Either [---]ν or [---]ο[ν]; in the latter case owner's name in the genitive. C. [the final N is clearly visible; for the formula see M.L. Lazzarini, *ArchClass* 25/26 (1973/1974) 343 nos. 3, 4 b. Lazzarini].

1002. Saguntum. Funerary epigram, 1st-3rd cent. A.D. J. de Hoz, *AEA* 38 (1965) 78/79; F. Beltrán Lloris, *Epigrafía latina de Saguntum y su territorio* (Valencia 1980) B 3; *EGH* 9.1. Republished by J. Redondo, *Studia Philologica Valentina* 5 (2001) (= *Epigrafías. Homenaje a Josep Cuatrecasas*) 161-167. Non vidimus; cf. *Hispania Epigraphica* 11 (2001) [2005] no. 584. We print the text as presented by M.P. de Hoz, *EGH* and note R.'s suggestions and restorations in the app. cr.

Ι[---]ας πρόφασιν --[---]ς ρεύσας π[---] μάρτυν ση[---]τας ἄγνω[---] μοῖραι
κ[---] --[---]τατον ἐξ --[---]μαι κ[---]ν[---] --[---] ΕΞΕΝ[---]ΥΣ[---] --[---]

1. πρόφρασις], previous editions, or another case of πρόφρασις or a form of προφράσις, R # 2 probably 1. -]σφάσις, more frequent than πρῶσις, R # 4.5. probably ἀντίσφρασις] αἶνον (τόπον) δὲ Μοῖσαι κλέσται, R # 6.8. [βύβριτον ἐξάντισος] λίσσομαι, εὐχολοῖαι, ἰκονοῖμαι | πρόσθετος Μοῖσῶσις |...| ὁ ἐξίσσεται | λίσσομαι ἢ εὐχολοῖαι. R # funerary epigram (elegiac distichon?) in which the deceased addresses the Muse, R # who dates the text to the period indicated on the basis of the linguistic data and the letter forms.

1003. Saguntum (?). Inscriptions on lead sling bullets, undated. *CHL* II 6248 (10a and 10b), *EGH* 9.2; J. Correll, *Inscripcions romanes de Saguntum i el seu territori* (Valencia 2002) 398/399 (non vidimus). Republished by C. Aranegui Gascó, 'Proyectiles de honda con epígrafes griegos atribuidos a Sagunto', *Revista 2* (2003) 43-52 (ph.), who dates these bullets to the period prior to the Romanization of Spain; reflections on the use of sling bullets in general. Cf. *Hispania Epigraphica* 13 (2003/ 2004) [2007] nos. 710-713, with comment of J. Curbera: 1) Εὐθ[ρ]ῖδα (*CHL* 10a); 2) Εὐθ[ρ]ῖδ[α] (*CHL* 10a) (genitive of Εὐθ[ρ]ῖδας, *EGH*); 3) Ἀπρία (*CHL* 10b); 4) Ἀ[ρ]πρία (*CHL* 10b) (genitive of Ἀπρίας, C., who rightly rejects A.G.'s interpretation: 'ordenillos').

See now B. Díaz Ariño, *ZPE* 153 (2005) 223 who underlines that provenance and date of these bullets are uncertain; on 224 he points out that the only bullets with a reasonably certain historical context are those from Numantia inscribed Αἰτωλῶν, to be related to the siege of that city in 134/133 B.C. (see *SEG XLVI* 1371). [Note that in *CIL* II, no. 6243 (10) (on p. 1002 of the volume *CIL II* Suppl., following nos. 6248 (1–9)), is a printing error for 6248 (10); the real no. 6243 is on p. 999, this error is reproduced in *EGH*, by Araneque Gascó on p. 44 note 3, and by Díaz Ariño on 223 note 28, Tybout].

1004. Tarraco, Latin funerary epigram for the charioteer Fuscus, 1st/early 2nd (?) cent. A.D. *IG XIV* 2539; *CIL II* 4315; I.Canós i Viliena, *Lepigrafia grega* -- (cf. *SEG LI* 1000) no. 144. A new edition of this Latin epigram with one concluding line in Greek (τοὺς σοὺς ἀγῶνας αἰὼν λαλήσει) appeared in J.Gómez Pallarès, *Poesia epigráfica llatina als Països Catalans. Edició i comentari* (Barcelona 2002) 69-77 no. T 5 (ph.). Cf. *Hispania Epigraphica* 12 (2002) 206, no. 396.

1005. Tarraco. Bilingual (Latin/Greek) epitaph of the archisynagogos Rabla from Kyzikos, late 5th cent.-7th cent. A.D. *JWE* 1 186; *SEG* LIII 1154 (with full references). Republished in *IJO* II (cf. our lemma no. 1888) 309-311 no. 148. [See now *SEG* LIII for the superior new edition by J. Curbera and a correction by D. Feissel, cf. also H. Niquet, 'Joue in the Iberian Peninsula in Roman times', *SCI* 23 (2004) 159-182 (based almost exclusively on Latin inscriptions), with a brief discussion of our text on 169 (p. 169, Curbera's text in note 80), 170b-171].

1006. Tarraco. Inscription (dipinto) on a sarcophagus, second third of the 3rd cent. A.D. (or later?). Strigil sarcophagus with central relief representing a paedagogus. Museo

Neopolis Paleocristianos in Tarragona. A. García y Bellido, *Esculturas romanas de España y Portugal* (Madrid 1949) 235-238 no. 258 (classified among the pagan epitaphs and dated to the second third of the 3rd cent. A.D.; references to previous publications; no mention of an inscription). M. Clavería Nadal, *Los sarcófagos de Cataluña* (Corpus Signorum Imperii Romani, vol. 1, fasc. 1; Murcia 2001) 22/23 no 33 (a) (cf. *Hispania Epigraphica* 11 (2001) [2005] no. 538), reports that the left side of this sarcophagus shows traces of letters painted in red, which according to M. Mayer (apud C.N.) may be read as ΕΥΕΡΙΝ.

1007. Tarraco. Rhodian amphora stamps, 2nd cent. B.C. Ed. pr. M. Almagro-Gorbea, *op.cit.* (cf. our lemma no. 989) 94-96 (2007), publishes three amphora stamps. Non vidimus; cf. *Hispania Epigraphica* 13 (2003/2004) [d.r.] nos. 674-676, with comment of J. Carbera: 1) 'Ε[ρι] Ἀλεξ[ι]μάχου, Ἀ[ρταμίδι]ος (or Ἀ[ρτυαμίδι]ος; 175-150 B.C.); 2) 'Ε[ρι] Ἀθ[ι]ω[ο]-[ο]υ, Βαδρονίου (C. points out that there is no known Rhodian eponym, whose name begins with Ἀθ[ι]ω; possibly an erroneous reading; ca. 200-150 B.C.); 3) 'Ε[ρι] Τιμ[ο]υρρ[ο]δίου, Ὑακτι-

1008. Unknown provenance (Isthmia?). Dedication to the Isthmian god, reign of Hadrian or Marcus Aurelius. *IG XIV 2543; IG IV 202*; cf. *SEG LIII 283*. Republished after re-examination of this inscription, engraved on the head of a dolphin at the side of a statue of Poseidon, by J. Curbera, in S.F. Schröder, *Katalog der antiken Skulpturen des Museo del Prado in Madrid 2. Ideallplastik* (Mainz 2004) 426/427 (ph., German translation). Cf. M. Sève, *An.Ép.* (2004) [2007] no. 1354.

Π. Λικίνιος | Πρεῖσκος | ἱερεὺς [διὰ?] βίου | Ἰσθμ|ῖω θεῶ|

Ἰππόλιος) Αἰκίνιος | Πρεΐσκος | ἱερεὺς [-], IG IV. Πιόδωλος) Αἰκίνιος | Πρεΐσκος | ἱερεὺς [-] | ἀνέθηκα? | IG XIV in the dedicator is P. Lucinius Priscus Iuvenianus [see SEG LIII 283]. The absence of the title of high priest of the imperial cult may be due to the fact that the dedication preceded that appointment. If he has been high priest under Marcus Aurelius, he may be identical with 'Ιουβεντιανὸς ἱερεὺς (C^{orn}th 8.3.204 = SEG XVII 131). C., who rejects the views of I. C^{orn}thia (see SEG LIII 283).

1009. **Unknown provenance. Inscriptions on gems, undated.** Ed.pr. M.del R.Hernando Sobrino, *Salvée* 2 (2001/2002) 237-246, publishes a number of inscribed gems from an anonymous manuscript written in 1787 and now in the Biblioteca Nacional; the gems belonged to D.Joaquín Ibáñez, cantor of the cathedral in Teruel; there are two Greek texts. Non vidimus; cf. *Hispania Epigraphica* 11 (2001) [2005] nos. 633-641: 1) Ἀβρααῶς (238 and 242 no. 5; *HE* no. 636; heliotrope; inscription under an agnipedes) 2) μνημόνευε μ[ε] (rather μ[ου], Lazarini) (239 and 243 no. 14; *HE* no. 640; white agate; inscription around two figures clasping their right hands)

LUSITANIA

1010. Mértola. Epitaph of Eutyches, 544 A.D. *SEG* XLI 894 (a); L 1085 J. Curbera. *Hispania Epigraphica* 10 (2000) [2004] no. 714, rejects M.M. Alves Dias' conjectures concerning the ethnic Αἰθιογενεὺς (see *SEG* L 1085) and points out that it should correspond to a toponym in Αἰθιογενεῖς.

BRITANNIA

1011. Billington. Bilingual (Greek/Latin) amulet for health and victory on a gold leaf, 75-125 A.D. Rectangular gold leaf, originally folded; found casually in a garden at Billington (near Dereham, Norfolk); held by the British Museum in 2004. Ed.pr. R.S.O. Tomlin, *ZPE* 149 (2004) 259-266 (ph.; dr.; translation; comment on the characteres and voces magicæ); cf. also P. Le Roux, *An.Ép.* (2004) [2007] no. 853 (French translation).

6 characteres / 8 characteres / 2 characteres (α ω 2 characteres) / 1 character αβρααχ ||
 πανετ αβλανι | v | αθαναιβα vocat | δαθε σαλυθεμ | ετ νικ | ι | θωριαμ |
 Tib(erium) Clau(d)um Similem quem pellerit Heren(n)ia Marcellina

Mix of Greek, Latin and Latin transliterated in Greek, and of Greek and Roman cursive (partly resulting from slips: α in L. 4 in fine, θ in L. 6 in fine, twice ι in L. 8). ed.pr. || 5. πανετ seems an epithet of Abraxas compounded with παν-, but it is unparalleled. ed.pr. || 7-8. = date safetern || victoriam. The transliteration, occasionally found in curse tablets but unusual in an amulet (but cf. *CIL* XIII 5338 = R. Kotansky, *Greek Magical Amulets* (cf. *SEG* XLIV 1737) no. 7), was probably intended as a magical encipherment. The rendering of ι by θeta is a confusion also found in papyri. The writer was a 'bilingual' with Latin as the more familiar language. ed.pr. || 9. a dative would be required (cf. Latin date in L. 7): Clauum per errorem. The cognomen Similis is typical of Lower Germany and Britain (table of the British examples, the bearers are of non-British origin with a single exception), and especially frequent in Cologne and its vicinity. The bearer of our amulet probably also came from Lower Germany, ed.pr., who points to a striking similarity of one of the characteres in our amulet with that in a charm from Cologne (Kotansky, *op.cit.*, no. 6) 'The Billington amulet and its owner, therefore, are likely to have entered Britain together, before they parted company in circumstances unknown' (266). ed.pr., *prænomina* and gentilium, of Imperial origin, suggest descent from an auxiliary soldier rather than a freedman: the more probable since only one of the persons called Similis recorded for Britain is not a soldier, I. R.

GERMANIA

1012. Augusta Rauricorum (area of: Castrum Rauracense). Signature and indication of weight on a silver plate, ca. 330-345 A.D. *SEG* XXXVII 841; cf. LIII 1157-1161. H. Cuvigny, *ZPE* 147 (2004) 194/195 (dr.), reads XXXVII 841 (1/2) as Παισυλύπου Θεσσαλονίκης λι(τρῶν) ιε' (λι(τρας) ιε', *SEG*) and discusses the 'bizarre séquence' (194) of a name and a toponym both in the genitive; for the latter the Latin inscription Euticius Naisi PV on another plate from the same treasure offers the only parallel. Following the communis opinio that Pausilypos is the craftsman rather than the owner, and suggesting that Θεσσαλονίκης may be an interpretation of the Latin locative (identical to the genitive, e.g. Naisi), she translates '[Oeuvre?] de Pausilypos, à Thessalonique. (Poids:) 15 livres'. [See now *SEG* LIII 1157-1160 for the parallelism Θεσσαλονίκης / Tes(salonicæ) on objects from the same treasure - though the interpretation of the Latin form as a genitive by the editors is apparently induced by the Greek, influence from the Greek on the Latin rather than the reverse may be inferred from the parallels Παισυλύκου // <P>ausilypu (1159) and Εὐθύβιου / Εὐ[υ]βίηου (1158), Tybout].

1013. Augusta Treverorum. Christian dipinto, after ca. 350 A.D. Letters painted in white on the bottom of a sigillata plate; found during local excavations. Ed.pr. S. Faust, *Funde und Ausgrabungen im Bezirk Trier* 36 (2004) 68-70 (ph.; dr.). Cf. M.-Y. Perrin, *An.Ép.* (2004) [2007] no. 950: [A] ρ Ω

Possibly used during a religious ceremony. ed.pr. 'l'hypothèse gratuite', P.]

PANNONIA

1014. Pannonia. Various inscriptions. P. Kovács, in *Epigraphica* 11 (cf. our lemma no. 970) 51-56, presents a supplement to his *CIPG* (see *SEG* LI 1478) containing the following inscriptions, new or re-interpreted since the publication of that corpus: 1) *SEG* LII 1020 (1) = K. 51 no. 186 (K. prints Καλλιόπη(ς) ποίημα and dates the bronze ring to the 3rd cent. A.D.; Καλλιόπη ποίημα, Roman Imperial period. *SEG*); 2) *SEG* LIII 1162 p. 270 no. 2 = K. 52 no. 187; 3) *SEG* L 1091 = K. 52 no. 188 (on the basis of R. Košćević - R. Makjanić, *Siscia - Pannonia Superior* [BAR Intern. Ser. 621; Oxford 1995] 23 and 86 no. 589; Μαξι[ί]μου, 2nd-4th cent. A.D.; Μαίμου, undated, *SEG*, following *An.Ép.* (2000) [2003] no. 1188, itself based on a publication of R. Košćević in a local periodical); 4) μνημόνευε (K. 52 no. 189; gold ring with onyx gem representing a hand clasping an ear lobe [for inscription and motif see our lemma no. 1848]; from Brigetio, now in the Klapka György Museum in Komárom; 3rd cent. A.D.; ed.pr. L. Borhy - E. Számadó, *Acta Archaeologica Brigetionensia* 4 [2003] 25 no. 3); 5) KEA | OHOH | ANA (K. 53 no. 190; bronze ring with inscription (mirror-script) on the bezel; 3rd cent. A.D.; from south Hungary (County Baranya or Somogy); ed.pr. P. Kovács, in *Acta XII Congressus*

Internationalis Epigraphiae Graecae et Latinae, Barcelona 3-8 Septembris 2002 [Barcelona 2007], to which we had no access; 'abbreviations', K.); 6) τοῖς ὄμμασιν ὑποτάτταται (K. 53 no. 191; ineditum published on the basis of papers in the archive of the Hungarian National Museum, silver bell offered for sale in 1880 to the museum, which did not buy the object; 3rd cent. A.D.; a golden bell with the same text was found in Rome on the Esquiline; *IG XIV* 2409 (5) = *CIL XV* 7070 [cf. *SEG LII* 980; intended to ward off the Evil Eye]; the Pannonian bell shows that *IG XIV* 2409 (5) is not a forgery, K.); 7) Χρυσὸς ἱσορρομὸς ἢ φεναρβαρ ἢ μαφριονηλλυξ γγαντ ἢ φταββαρ ἢ φταρ[...]-] (K. 54 no. 192; ineditum published on the basis of papers in the archive of the Hungarian National Museum; magical gem offered for sale in 1883 to the museum, which did not buy the object; probably found in county Torontál and of eastern origin; 3rd cent. A.D.; obverse: lion-headed anguipede; reverse: inscription; LL. 2ff.: formula used for the opening of the womb also attested in some magical papyri and defixiones but not on gems so far, K. [but for LL. 2-5 see S. Michel, *Die magischen Gemmen* (cf. our lemma no. 1847) 487 s.v. 'Soror-Logen', and Index on 521 s.v.; for LL. 5-7 see *ibid.* Index on 521 s.v. Γγαντορεκτα Βαρροπτα, cf. also *SEG LIII* 2101 (38), with references, Tybout]).

1015. Pannonia. Jewish inscriptions. *IJO* 1 (cf. our lemma no. 1888) 1-19 nos. Pan1-Pan5 (ph.), presents the Jewish inscriptions from Pannonia (Solva, Aquincum, Intercisa, Siklós, and Mursu). Two texts, both Latin epitaphs written in Greek letters, are relevant to Greek epigraphy: 1) 1-3 no. Pan1 (*CIL III* 10599; *CIJ* 676; *IGR* 1 533; *CIGP* 86; *SEG LIII* 1162 (3). Solva; 3rd cent. A.D.); 2) 4-7 no. Pan2 (*CIL III* 10611; *CIJ* 675; *IGR* 1 536; *CIGP* 101. Aquincum; 4th cent. A.D.; see also P.W. van der Horst, *JSJ* 36 [2005] 70, who points out that the pre-existing human image on the tombstone was not felt as a problem when the Jewish epitaph was added).

1016. Carnuntum (area of: Bad Deutsch Altenburg). Christian symbols on a silver pendant. Christian period. Silver necklace with silver pendant in the shape of a heart inscribed with a christogram (XP) and Α Ω; found in a child's sarcophagus; now in the Archäologische Staatssammlung München, Museum für Vor- und Frühgeschichte. Ed.pr. M. Kandler in M. Šašel Kos - P. Scherrer (edd.), *Die autonomen Städte in Noricum und Pannonien* (Ljubljana 2004) 61/62 (ph.); non vidimus; cf. K. Böhm - E. Weber, *Tyche* 20 (2005) 236 no. 103.

AFRICA PROCONSULARIS

1017. Thapsus. Dedication of a statue to Zeus and Poseidon, later Roman Imperial period. Rectangular white marble statue base found near the maritime buildings of Bekalta at Ras Dimās. Ed.pr. A. Beschtaouh, *CRAI* (2004) 55-62 (ph.).

Διὶ μεγάλῳ κ[αὶ --] Ἰ Ποσειδῶνι καρποδότη[ι], ἰ τὸν μέγαν μουσῶν προφῆταν Ἰ Μ(ἄρκος) •
Κυρ(ίνα) • Φενούλειος • Φικτωρίν[ος] ἢ εὐχὴν τελέσας ἀνέθηκεν

Undated by ed.pr., who gives a vague terminus post quem with his statement that 'les leçons du grammaticus de Thapsus, vers la fin du II^e siècle ap. J.-C., avaient porté leur fruits' (61, referring to metrical elements: see app. cr. in fine) || 2: first attestation of the epithet καρποδότης for Poseidon, probably the equivalent of Latin frugifer which is frequent in the Roman provinces of Africa; cf. a mosaic in the Haddo museum representing Neptuneus surrounded by the Four Seasons and the products of the earth; the dedication reflects Roman rather than Greek religiosity, ed.pr. || 3: the identification of the 'grand interprète des Muses' is uncertain, ed.pr., who suggests Orpheus, Euripides, Homer (cf. *CIL VIII* 25916, quotation of *Il* 6.146 on an epitaph from the area) or, less probably, Apollo || 4. KYIP transliteration of Quir, a current abbreviation of the tribus Quirina, rather than a second gentilicium Κυρ(ένιος); Thapsus was a Roman colonia (colonia Aelia); || Roman Africa citizens of Roman coloniae were registered in the tribus Quirina; the use of F to indicate the semi-vowel W, written V in Latin, is a conscious archaism, ed.pr. || M. Venuleius Victorinus, 'le dernier usager du "digamme"', *sous l'Empire* (55), was evidently a man of letters: cf. the unusual combination of Jupiter (Maximus) and Neptuneus, the latter's rare epithet, and the object of the dedication; also, LL. 3 and 5 contain metrical elements: trochaic dipody (or trochaic dimeter) and dactylic dimeter with an enoplios, respectively, ed.pr.

1018. Aphrodisias. Corpus, late antiquity. C. Roueché has published a second edition of ALA on the internet: <http://www.insaph.kcl.ac.uk/ala2004> (to be cited as 'ala2004'). The numbers are the same as in ALA, but there are some new readings and new fragments added (nos. 58, 67, and 148). Several texts have not been included: ALA 230/231 (edicts of Diocletian, of which a new edition is currently being prepared); 137/138, 179-183, and 218, since they have been republished in Roueché, *Performers* (nos. 1 i iii; 10, 45-47).

22 inscriptions have been added to the printed corpus (nos. 232-253), ten of which are new (our lemmata nos. 1036, 1043-1046, 1052/1053, 1067/1068 [no. 246 is from the 10th cent. and therefore not included here]); for the republished texts we give a comparatio numerorum [Roueché, *Game Boards* = C. Roueché in I. Finkel (ed.), *Ancient Board Games in Perspective* (Papers from the 1990 British Museum Colloquium, with additional papers, London 2007) 100-105].

SEG	ala2004	Roueché,	ala2004	Merkelbach-	ala2004
XXXI	931	249		Staubert, <i>SGO</i> I	
XL	939	252	237	245 no. 02/09/22	250
		251			
XLVI	1394	253		REG 19 (1906)	
	1398	235	238	298 no. 220	212
IGC				KST	
278	233/234			16.2 (1995) 192	236

1019. Aphrodisias. New inscriptions. R.R.R. Smith-C. Ratté, *KST* 25.1 (2004) 390/391, mention a selection of epigraphic finds in 2002 which are to be published by A. Chaniotis:

- (1) Inscription on an architrave from the south stoa of the North Agora with the name Διογένης.
- (2) Building inscription, late Roman, with the record of work done by a περίβλετος; tribune
- (3) Dedication of an altar to Ζεύς Θυνναρέτης by Ζήνων and Αρτεμίδωρος on the command of the god; found ca. 5 km west of Aphrodisias [cf. A. Chaniotis, in U. Fietz et al. (eds.), *Historische Geographie der alten Welt. Grundlagen, Einträge, Perspektiven. Festschrift für Eckart Olshausen aus Anlass seiner Emeritierung* (Hildesheim 2007) 83-85].
- (4) Large panel from a tomb with an honorary inscription for Φανίας son of Μύων, early to middle Imperial period
- (5) Epigram on a statue base for Παλλίων, probably a governor, 3rd cent. A.D. (?)
- (6) Honorary inscription for the philosopher Alexander. see our lemma no. 1031.

1020. Aphrodisias. Posthumous honorary decree for Hermogenes, 1st cent. B.C. Marble block, part of a larger structure; found in Balkar Mevki at Çayın Karsisi, south of Aphrodisias. Ed. pr. A. Chaniotis, *AJA* 108 (2004) 378-386 no. 1 (ph. dr., translation).

- [Ε]δοξεν τῇ βουλῇ καὶ τῷ δήμῳ -- ca. 9.10 -- [ΤΗ[...]] Μα-
[ρ]σίου τοῦ Ἀπολλωνίου τοῦ Μαρσίου γραμματέως δήμου καὶ
[.]ΑΥ ἐπὶ τῆς χώρας στρατηγοῦ· ἐκεῖ Ἑρμογένης Ἡφαιστίου
4 Θεόδοτος, τῶν πρώτων καὶ ἐνδοξοτάτων πολιτῶν, προγόνων
ὑπάρχων τῶν μεγίστων καὶ συνεκτικῶν τὸν δῆμον καὶ ἐν ἁ-
ρετῇ καὶ φιλοδοξίαις καὶ ἐπαγγελίαις πλείστα καὶ τοῖς καλ-
8 λίστοις ἔργοις πρὸς τὴν πατρίδα βε-βι>ωκότων, καὶ αὐτὸς γε-
νὸς ἀνὴρ καλὸς καὶ ἀγαθὸς καὶ φιλόπατρις καὶ κτίστης καὶ εὐε-
ργέτης τῆς πόλεως καὶ σωτὴρ καὶ εὐνόως καὶ σωφρόνως ἀνε-
τραμμένος πρὸς τε τὸν σύνπαντον δῆμον καὶ τοὺς καθένα τῶν πολ-
12 ιτῶν καὶ πρὸς θεοὺς εὐσεβέστατα διακείμενος καὶ πρὸς τὴν
[π]ατρίδα, φιλοδοξοτάτα κοσμήσας αὐτὴν ἐπαγγελίαις καλλισ-
[τ]αῖς καὶ ἀναθήμασιν, εἰς πολλὰς δὲ πρεσβίας καὶ ἀνανκαιοτάτας
[π]ροσχευόμενος καὶ εἰς ἀγῶνας κατὰ τὸ κάλλιστον ἐτέλεσεν
16 [π]άντα, τὰς τε ἀρχὰς πάσας ἐπιδεξάμενος καὶ χιροτονήσας
πλεονάκις ἐπίσημος ἀνεστράφη δικαίως καὶ καθαρῶς, παρὰ τε
ταῖς ἐξουσίαις καὶ τοῖς ἡγουμένοις πλείστον γνώων καὶ σύστ-
[α]σιν σῶν εὐεργέτησεν καὶ διὰ τούτων μέγιστα τὴν πόλιν· αἰρε-
20 θείς δὲ καὶ στεφανηφόρος ἐτέλεσεν καὶ αὐτὴν τὴν λειτουργίαν
[ι]εροπρεπῶς καὶ κοσμίως· ἐφ' οἷς πᾶσιν ἀποδεξάμενος αὐτὸν ὁ
δῆμος ἀπέδωκεν αὐτῷ τὰς καταξίας χάριτας· τὰ δὲ νῦν με-
τῆλλακκεν τὸν βίον, καθήκει δὲ ἐπίσημον καὶ τὴν ἐκκομιδὴν γενέ-
24 θαι αὐτοῦ· δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ἐπηνῆσθαι αὐτὸν καὶ μετῆλ-
λαχότα καὶ στεφανωθῆναι ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου
vacat στεφάνῳ ἀριστῆσι ἀπὸ χρυσῶν ἑκατόν· vacat
vacat Ἑρμογένῃ Ἡφαιστίου Θεόδοτε, χαίρε vacat

- 1 A decree of the demos of the Aphrodisias and the Plaraseis. ed. pr. possibly [γνώμη στρατηγῶν], ed. pr. II
- 2 Μαρσίος; common name in Aphrodisias; see also our lemma no. 1060. ed. pr. II 3. initio perhaps scribal error for [τ]οῦ, ed. pr., who refers to *ΜΑΜΙΑ* VIII 407 (decree moved by the strategoi and the secretary of the demos) and assumes that in our case the secretary happened to hold the office of strategos *epi tas choras*; ed. pr. refers to an inscription from Aphrodisias honoring Ἡφαιστίου Ἑρμῆ[...], possibly the father or son of our honoree II 4. ed. pr. refers to expressions such as πρώτη τάξις, πρωτεύον ἀξίωμα, πρωτεύον (or πρώτον) γένος II 5. the ancestors 'built together the community', ed. pr., with reference to many parallels from Aphrodisias for συνεκτικῶν τὸν δῆμον τὴν πατρίδα τὴν πόλιν; since the present text dates from ca. 50 B.C. (or earlier), the *progonoi* were active in the 2nd cent. B.C. and their 'building together the demos' may well refer to the unification of Plarasa/Aphrodisias as a *synoikismos*, ed. pr.; cf. also G. Reger in S. Colvin, *op.cit.* (our lemma no. 1170) 145 line 6 ἐπαγγελίαις ed. pr. suggests restoring in SEG XLV 1502 A L 11 καὶ ἔργων ἀναθέσσειν καὶ ἐπαγγελίαις II 7. ΒΕΝΙΚΟΤΩΝ, lapis [ed. pr. translates: 'the fairest deeds'; but ἔργος could possibly refer to

A large number of dedications of buildings by descendants of Artemidoros, son of Zenon, are known in Aphrodisias, ed.pr.

1029. Aphrodisias. Honorary inscription for the senator M. Flavius Carminius Athénagoras, 2nd cent. A.D. CIG 2783. Marble base reused as a trough; found at Karacasu and now in the museum in Aphrodisias. Copied by W. Sherard in the early 18th cent. in Aphrodisias. Republished by A. Chaniotis, *AJA* 108 (2004) 387/388 no. 3 (ph.; translation). No new readings. For the Carminii cf. *SEG XXIX* 1068; *XI IV* 866 app. cr. ad l. 4; as to the Φλαβιανός, ὁ φίλος αὐτοῦ, who took care of the erection of the statue, C. refers to Marcus Antonius Popillius Agellus Flavianus, an ἀνεψιὸς συνκλητικῶν καὶ ὑπατικῶν (Reinach, *REG* 19 [1906] no. 71), he may be the φίλος.

1030. Aphrodisias. Posthumous honorary inscription for Theodotos, 2nd cent. A.D. MAMA VIII 490 A, B. Two joining fragments of a marble block, fr. A preserves the upper and right edge; on the top a lewis hole and two dowel holes; fr. B preserves part of the right edge and the moulded bottom; rediscovered near the Northeast Gate. Republished by A. Chaniotis, *AJA* 108 (2004) 389/390 no. 6 (ph.).

A: [H] βουλὴ καὶ ὁ δῆμος καὶ [h]
[γ]ερουσία ἐτείμησαν ταῖς
καλλιτάταις καὶ μεγίσταις
4 τιμαῖς Θεόδοτον Ἄνδρ[ο]-
[ν] γίκου τοῦ Παρδαλῆ τοῦ [Π]απίου,
ἡρώου ἀνδρῶν [ca 3-]
[ca 2] ἵαν γενόμενον, ἀπὸ π[ατ]-
8 ρός καὶ προγόνων λειτούρ-

[γ]ῶν καὶ ζήσαντα κοσμίως
B: [κα]ὶ αἰδημόνως καὶ πρὸς ὑπό-
vacat δεῖγμα (ἀ)ρετῆς, vac
12 [τε] ἡν [ἀν]άστασιν τ[ο]ῦ ἀνδρ[ι]-
[ἀν]τ[ο]ς πόνησάμε[ν]ο[ν] ἄνδ[ρ]-
[ρο]ν γίκου τοῦ [Παρδ]αλῆ
[το]ῦ Παπίου τοῦ [πα]τρὸς
16 vacat αὐτοῦ vacat

6-7 ἀγ[ο]νίσ[α]ς, *MAMA*; possibly [κα]ὶ ἀγ[ο]νίσ[α]ς, C. II 10, [ἀ]γ[ο]νίσ[α]ς, *MAMA* II 11 in fine the lower part of E and Z on fr. B (not in *MAMA*), C. II 12 part of the first two letters omitted in *MAMA* II for Androneikos and Pardalos see our lemma no. 1033.

1031. Aphrodisias. Honorary inscription for the philosopher T. Aurelius Alexandros, ca. 200 A.D. Rectangular marble statue base, found in 2001 in Karacasu but originating in Aphrodisias. Ed.pr. A. Chaniotis, *BICS* 47 (2004) 79-81 (translation) and *AJA* 108 (2004) 388/389 no. 4 (ph.; translation). Cf. B. Puech, *An.Ep.* (2004) [2007] no. 1446 (French translation).

Ἐφηρισμένης
τῆς βουλῆς καὶ
vac του δήμου vac

4 Τίτος Αὐρήλιος
Ἀλεξάνδρος φι-
λίσσοφος, τῶν Αθῆ-

νησιν διαδόχων.
8 Τ. Αὐρήλιον Ἀλέ-

ξανδρον, φιλόσο-
φον, τὸν πατέρα

J.T. Aur. Alex. — one of the heads of the philosophical schools in Athens (ca. 198-204 A.D.), ed.pr. who refers to *IG II²* 1099 L 6 for the concept of διδόχος and adds that he is the famous Alexander in Aphrodisias, the greatest Peripatetic philosopher of the Imperial period; the family was enfranchised by Antoninus Pius, probably during the latter's governorship of Asia in 135/136 A.D. It is remarkable that the existence of the 'didach Alexander of Aphrodisias, the Damascene', mentioned in an amble source, is to be doubted in view of this text II 8-10 as was previously unknown that Alexander's father was also a philosopher, ed.pr. who refers to various other inscriptions recording Aphrodisian scholars (inter alia *MAMA* VIII 499 (b); see also B. Puech, *Orateurs* (cf. *SEG* I 1199) nos. 59, 61-63, 76/77, 167/168, and 260).

1032. Aphrodisias. Fragment of an honorary inscription, 2nd/3rd cent. A.D. Fragment of a marble block preserving the top edge but otherwise broken on all sides, found in the east bouleuterion building. Ed.pr. A. Chaniotis, *AJA* 108 (2004) 386/387 no. 2 (ph.).

[---ο]ν βουλευτ[η]ν[ε]ς[]--- | 4 [---] [---] Α Φ Ν [---]
[---] τῆς γυναικὸς --- |
[---] ταῖς ἀρχαῖς [---]

1 [το]ῦ βουλευτ[ῆ]ς, or [το]ν, βουλευτ[ῆ]ν. ed.pr. II 2 [-- μετὰ] τῆς, ed.pr. II 3 [ἐν πάσαις] ταῖς, [ἐν ταῖς] λοιπαῖς, [ἐν ταῖς πρώταις] or [ἐν ταῖς μεγίσταις ἀρχαῖς], ed.pr.

1033. Aphrodisias. Fragment of an honorary inscription, 2nd/3rd cent. A.D. Fragment of a marble plaque with moulding; broken on all sides except above; upper surface is decorated with interlacing circles. Ed.pr. A. Chaniotis, *AJA* 108 (2004) 389 no. 5 (ph.).

[---] [Παρδ]αλ[α] --- [Ἄνδρ]ο[ν] γέικο[ν] [---]

An Androneikos, son of Pardalos, son of Papias, is on record in Aphrodisias; see our lemma no. 1030.

1034. Aphrodisias. Statue base, 2nd/3rd cent. A.D. CIG 2809 C; Roueché, *Performers* no. 45 X 6. Marble console with moulding; inscription on the side; copied by C. Fellows in 1840 on 'a seat in the stadium'; rediscovered in 1998 in the arena of the stadium. Republished by A. Chaniotis, *AJA* 108 (2004) 392 no. 10. The text is on a console, probably supporting a statue, rather than on a seat. 'The Fatherland' is the dedicator: Ἡ Πατρίς

1035. Aphrodisias. Fragment of an honorary inscription. 3rd cent. A.D. Fragment of a marble block preserving the right and left edge and broken on all other sides. Ed. pr. A. Chaniotis. *AJA* 108 (2004) 390/391 no. 7 (ph.).

KONE [- -]
ὑπατικοῦ

{τ}ὸν ἀγων[ο]-
4 [θ]έτην[- -]

I Probably [συγκλητ]ικόν, [ἑγγονον?]. ed. pr. II the fragment is likely to be part of *CIG* 2801 = Roueché, *Performers* no. 56, which begins with [- συγκλητ]ικόν [αὐτὸν] ὑπατικοῦ, I τὸν ἀγωνοθέτην διὰ βίου etc., ed. pr.

1036. Aphrodisias. Fragment of a building inscription (?), 5th/6th cent. A.D. Fragment of a white marble panel with a sunken face surrounded by a broad flat border, on the lower part of which is the inscription; found in the area of the Tetrastylon. Ed. pr. *ala2004* no. 245 (ph.; translation) [- - I - -] ἐπὶ εὐθαλίῳ [- -] οἴκου vacat

Perhaps to be associated with *ALA* 72, ed. pr.

1037. Aphrodisias. Dedication to Zeus Nineudios, ca. 1st cent. B.C. Fragment of a rectangular marble base broken at right and supporting a small statue of an eagle; only the two claws and the lower part of his body are preserved; another attribute of Zeus may have stood on the lost right side of the base. Ed. pr. A. Chaniotis. *AJA* 108 (2004) 392/393 no. 11 (ph.; translation).

Μελέαργρος vacat? | χαλκεὺς Δι[ι Νινευ]ιδίω εὐχῆν {vacat?}

There is hardly enough space for a patronymic. M. may have been a slave or freedman, ed. pr. II for Zeus Nineudios see *SEG* XLV 864, *MAMA* VII 410, ed. pr.

1038. Aphrodisias. Dedication to an emperor (?), 1st cent. A.D. Marble architrave block with moulding and three fasciae, broken at right; inscription on the upper fascia. Ed. pr. A. Chaniotis. *AJA* 108 (2004) 395 no. 14 (ph.). v.v. Ανευκ[ι] [- -]

Ανευκ[ι] (Anec[us]) probably part of the nomenclature of an emperor, used in inscriptions for Trajan and later emperors; given, however, the date of our text, Domitian is a plausible candidate (for *anecus* cf. our lemma no. 1037); the building to which the architrave belonged (the civic basilica) may have been dedicated to this emperor, ed. pr.

1039. Aphrodisias. Dedication of a statue of Thea Eleuthera, 1st/2nd cent. A.D. Fragment of a marble base broken at right and below. Ed. pr. A. Chaniotis. *AJA* 108 (2004) 391 no. 8 (ph.). v. Θεά vacat | Ἐλευθ[ε]ρία

Nominative rather than dative, ed. pr. the cult of Thea Eleuthera is on record in two inscriptions from Aphrodisias (see our lemma no. 1023)

1040. Aphrodisias. Dedication to Aphrodite (?), 1st/2nd cent. A.D. Two joining fragments of a marble cornice broken on both ends. Ed. pr. A. Chaniotis. *AJA* 108 (2004) 395 no. 13 (ph.). Θε[ῶ] Ἀφροδίτη? [- -]

Or, e.g., [ἱερὺς] Θε[ῶ] Ἀφροδίτης, ed. pr., who adds that the text probably records the dedication of a building

1041. Aphrodisias. Dedication (of a building?) to Hephaistos, ca. 2nd cent. A.D. Fragment of a marble architrave block with moulding and three fasciae; broken at right and buried in the ground on its left side; inscription on three fasciae, erased in antiquity. Ed. pr. A. Chaniotis. *AJA* 108 (2004) 395/396 no. 15 (translation).

[[[- -] Ἡφαίστου [- - - - -]]
[[[- -] ὁς ἱερὺς Θεοῦ Ἡφαίστου π[- - - -]]
[[[- - -] ΟΥΚΑΙΜΥ[-]Τ[-]ΣΤ[-]ΟΗ[-]ΟΥΗ[-] -]]

First attestation of Hephaistos in Aphrodisias, ed. pr., who mentions an *inedum* recording a priest of Hephaistos

1042. Aphrodisias. Donation by Jews and Θεοσεβεῖς, 4th/5th cent. A.D. *SEG* XXXVI 970. LII 1033. Republication in *IJO* II (cf. our lemma no. 1888) 14 (ph.; German translation) with extensive commentary. *IJO* supports a date in the 4th or 5th cent. A.D. (970 B. not before mid-4th cent.; A. later), argues against the interpretation of πότελλο (A 1) as 'communal soup kitchen' (contra ed. pr.), and comments especially on the personal names in the list of donors and their pagan or Jewish background; the Θεοσεβεῖς are pagans (shown, e.g., by their names) who had a connection to the Jewish community. Cf. P.W. van der Horst, *JSJ* 36 (2005) 77-78. - For other Jewish inscriptions from Aphrodisias see our lemma no. 1047.

F. Millar, *JN* 55 (2004) 9/10, argues that it cannot be decided whether the Θεοσεβεῖς and *πρωτοπαιδοὶ* in *SEG* XXXVI 970 were of Christian or pagan origin.

G. Gilbert, *JSt* 35 (2004) 169-184, rejects the date of *SEG* XXXVI 970 A suggested in *SEG* LII 1033 (5th/6th cent.) and opts for the 4th cent. since (1) Θεόδοτος in L. II served as a *παρθεναγωγός* in the Imperial administration, which was closed to Jews from the 5th cent. onward, and since (2) conversion to Judaism was forbidden and it is therefore hardly conceivable that three men publicly called themselves *πρωτοπαιδοὶ* in the 5th cent. (LL. 13, 17, and 22).

1053. Aphrodisias. A monogram, 6th cent. A.D. or later. Octagonal white marble column base, inscribed on one panel; found in the village south of the Sebasteion. Ed.pr. *afa2004* no. 244 (ph.). ΦΕΙΩ

Perhaps part of the name of a donor, ed.pr.

1054. Aphrodisias. The garland sarcophagi. J.Reynolds in *Festschrift Isyk* 627-629, offers some brief reflections on the inscriptions on these sarcophagi (to be published by F Isyk in his forthcoming *Die Sarkophage in Aphrodisias I. Die Girlanden-Sarkophage*). The sarcophagi were not made to order but were acquired from the stock of the manufacturer. A substantial proportion of the owners can be designated as middle-class. The texts date predominantly to the period ca. 200-260/270 A.D., before inflation hit the city.

1055. Aphrodisias. Inscribed sarcophagus, ca. 250-300 A.D. D.Bielefeld in *Festschrift Isyk* 135-143 (ph.), presents the front of a sarcophagus with relief, in the middle, representation of a couple (man with tunica and pallium and with book roll in his left hand; wife with long robe and palla, holding a book-roll before her breast), flanked by scenes from Herakles' youth, above the heads of the couple an inscription. B. publishes the text in majuscules and refers to a forthcoming publication by J. Reynolds. ΤΡΑΤΟΝΙΚΟΣ | ΕΠΙΣΤΗΜΗ | ΓΡΑΦΙΚΗ

[Stratonikos and the personification of ἐπιστήμη γραφική = the art of painting. Chaniotis].

1056-1065. Aphrodisias. Epitaphs, 2nd/3rd cent. A.D. A.Chaniotis, *AJA* 108 (2004) 400-414 nos. 23-32 (ph. of nos. 23-29, translation), publishes the following texts. [Text and French translations of nos. 23-28 and 31 in *An Ep.* (2004) [2007] nos. 1455-1461.] C.Rattié-R.R.R. Smith, *AJA* 108 (2004) 179-181, point to the chronological clustering of the sarcophagi in the late 2nd/3rd cent. A.D., various sarcophagi belong to new citizens (Marci Aurelii). R.-S. suggest that these may well be a link between 'the arrival into Roman citizenship of large numbers of middle-level propertied families and the remarkable density of surviving sarcophagi of this period'.

1056. 400-403 no. 23. Epitaph of M.Aurelius Apellas and family members, 3rd cent. A.D. Garland sarcophagus with unfinished portrait busts; pedimental lid with two bosses and decorated with akroteria; the sarcophagus has a *tabula ansata* with inscription and double scallop handles raised by Erotes at either side; in the corners, standing Nikai raising a garland above their heads; grape clusters hang from the garland; in the front roundels, two unfinished portrait busts: at left a woman wearing chiton and mantle; at right a man with himation; inscription on the lid (L. 1-4), on the top of the body (L. 5) and in the *tabula* (L.L. 6-17). Found in the nekro-

polis south of the South City Gate. Brief description and photo of the sarcophagus apud C.Rattié-R.R.R. Smith, *AJA* 108 (2004) 176 no. 2 and 179.

Ἡ σορός ἐστὶν Μάρικου Αὐρήλιου Ἀπελλά τοῦ Περεῖτου τοῦ Καλλι-
κλέους τοῦ Ἐπι[κ]ι[ν]οῦ
τοῦ Ἀρτεμιδώρου· εἰς ἣν σορὸν ταφῆσανται αὐτὸς τε ὁ Ἀπελλὰς καὶ Τι-
τίας Διονυσίου ἡ γυνὴ αὐτοῦ
καὶ Διονύσιος καὶ Ἀπελλὰς, οἱ υἱοὶ αὐτῶν· ἕτερος δὲ οὐδεὶς ἔξει ἐξουσίαν
ἐνθά-
4 ψαι τινα ἢ ἐκθάψαι τῶν προγεγραμμένων, ἢ τε διὰ ἄκτου βουλῆς ἢ τε
νικῆς ἐντεύξεως, ἐπεὶ ἔστω ἀσεβὴς τε καὶ ἐπάρατος καὶ τυμβωρύχος καὶ
προσποτείσάτω τῷ

ιερωτάτῳ ταμείῳ Ἀρ-
γυρίου (δηνάρια) .γ. ὄν
8 τὸ τρίτον ἔστω
τοῦ ἐγδοκῆσαν-
τος· τῆς ἐπιγραφῆς
ἀπετέθη ἀντίγρα-
12 φον εἰς τὸ χρεοφυ-
λάκιον ἐπὶ στεφα-
νηφόρῳ τῷ β' Ἀτ-
τάλου, υἱοῦ Με-
16 νάνδρου, καὶ
Γορπιαίου

3. ΑΙΑΠΕΛΛΑ: written on the left, ΕΞΟΥΣΙΑ on the right boss II 4. ΨΑΠΥΝΗ written on the left, ΗΕΜΗΤΕΔΙΑ on the right boss; for ἄκτου βουλῆς and ἐντεύξεως ἡγεμονικῆς (i.e. by the provincial governor) ed.pr. adduces several parallels from Aphrodisias (see also our lemma no. 1059); these formulas are influenced by clauses in testaments or foundation documents, ed.pr. who refers to and translates *MAMA VIII* 413 (H) and points out that the clause presupposes the possibility of the local authorities occasionally trying to divert funds, sometimes in collaboration with the provincial governor, to purposes not originally established by the donors II 7, δηνάρια abbreviated as * II 13-16; this *staphaneion* is known from *MAMA VIII* 577 and 579 (ca. 250-300 A.D.). ed.pr. [see *SEG* LIII 1193, Chaniotis].

1057. 401-405 no. 24. Epitaph of M. Aurelius Apollonios Damas, probably after 212 A.D. Pedimental sarcophagus lid with akroteria; the corner akroteria are carved: a sleeping Eros at right, a reclining female at left; the front of the roof has six sets of pan- and cover tiles that terminate in the corner akroteria and in four lions' heads along the front edge; on the front of the lid two bosses.

[H] σορός | κατεσφ[υ]άσθη | ὑπ[ὸ] κληρονομῶν Μ[άρ]κου Αὐρηλίου Απολλ[ω]-
γίου τοῦ Ι | ... ca. 7 ... | ου τοῦ Δη-
μητρίου γ' τοῦ Ψυκλέου νακας Δαμᾶ, ἐν ᾧ σορῶν τέθεται αὐτός τε νακαὶ ὁ Απολ-
λώνιος, κηδευ-
θῆσονται δὲ καὶ Αὐρηνακίαι Καλλιγενίς καὶ Φλαβίλλα τὰ [TE] τένακαίνα
τοῦ Απολλωνίου

2-3 Some space remained unscripted because of the two bosses, ed.pr.

- 1058: 405 no. 25. Epitaph of M. Aurelius Eisdoros, 3rd cent. A.D. Pedimental sarcophagus lid with akroteria; the front corner akroteria are carved with the same figures as in the preceding lemma; the front of the roof has six sets of pan- and cover tiles, two of which end in the corner akroteria, the others in lions' heads at the edge of the roof; both ends have a recessed tympanon with a winged gorgoneion head. On the body of the sarcophagus, decorations that are strikingly similar to those on the sarcophagus in our lemma no. 1056. Inscription of one line preserved on the lid across the front.

Ἡ σορός ἐστίν καὶ ὁ τόπος ἐφ' οὗ [κεῖ]τε Μ[άρ]κου Αὐρηλίου
Εἰσιδῶρου δις τοῦ Κάστορος, κουρίανος φυλῆς ΑΠΟΛΙΟΣ vacat

[κεῖ]τε suggested to ed.pr. by J Reynolds; 'and the place on which (it is laid?) belongs to', ed.pr., κουρίανος Greek equivalent of *curio* ('herald'), ed.pr., who compares Eisdoros' function with that of the *kourios* τῶν σεμνοτάτων φυλῶν (φυλή = professional association) on record in ALA 150.

- 1059: 405-408 no. 26. Epitaph of Julia (?), 2nd cent. A.D. (after 128/129 A.D.). Marble sarcophagus with lid; on the front of the lid two bosses; on the front of the body of the sarcophagus a raised panel; on both narrow sides of the lid a disc within a pediment. Inscription on the front of the lid (LL. 1-4), the upper part of the body (LL. 5/6), the frame of the panel (L. 7), and the panel itself (LL. 7-13). Brief description and photo of the sarcophagus apud C.Ratté-R.R.R. Smith, *AJA* 108 (2004) 177 no. 5 and 181.

| ca. 3- | | ΩΤΟΥΑΠΩΝΟΣ | | ΟΥΤΟΠΩ | ... | Ν[] [ca. 3-] | | [ca. 4-] | | NO[] [ca. 6-]
| NHΣ | [ca. 4-] EK[] | ΙΑΗ | [ca. 9-] |
Ιουλία vacat ἑτερος δὲ οὐδεὶς ἔξει ἐξουσία[ν] . | NO[] ἐνθάδε νακαται τινα
ἐκθάψαι vacat τὴν προγεγραμμένην οὐδὲ μετακομίσαι πνακαίου τὴν | σορόν
εἰς |
4 ἕτερον τνακατόπον οὔτε διὰ ψηφίσματος ἢ διὰ ἄκτου βουνακα<λ>ῆς ἢ ἐ[ν]-
τεύ[]-
ξεως ἡγεμόνων ὁ δὲ παρὰ ταῦτα τι ποιήσας ἔσται ἀσεβής καὶ ἐπάρατος
καὶ τυμβωρύχος

καὶ προσποτεῖται εἰς τὸ ἱερώτατον ταμεῖον ἀργυρίου διηνάρια | ἐξακιο-
χέιλια, ὧν τὸ τρίτον ἐσ-

8

τω τοῦ ἐκδικήσαντος·
ταύτης τῆς ἐπιγραφῆς
ἀντίγραφον ἀπετέθη
εἰς τὸ χρεοφυλάκιον ἐ-
κὶ στεφανηφόρου Κλ. Ὑ-
ψικλέους Ὀπλωνος τὸ
ἕκτον, μὴνός Γορηίου

12

Vacat: unscripted spaces because of the two bosses, ed.pr. || 2-5 for the prohibition against further burials, the removal of the body of the owner and the moving of the sarcophagus, and the details in LL. 4/5 see our lemma no. 1056 || 4. ΒΟΥΑΗΣ, lapis || 6 δηνάρια abbreviated as * || 11 above ΚΑ apices, ed.pr. || 11-12 Ὀπλωνος patronymic rather than a second name of Hypsikles, ed.pr., who refers to SEG I. 1096 IV LL. 41/42 (Τιβερίου Κλαυδίου Ὀπλωνος υἱοῦ Ψυκλέους); ed.pr. points out that in some Aphrodisian inscriptions the word υἱός precedes the father's name but, nevertheless, rightly opts for Ὀπλωνος as patronymic; for some reflections on the date of 1096 III and IV see already app.cr. of IV; from 1096 III L. 27 it appears that Hypsikles (Ἡρως?) died in 124 A.D.; Hypsikles' fourth stephanephorate is on record in MAMA VIII 541, where ed.pr. suggests restoring LL. 11/12 as follows: Ψυκλέ[]ους τοῦ Ὀπλωνος Ἡρως, μὴνός Ἰουλήου; the sixth stephanephorate was held *post mortem* on the basis of money donated for an αἰώνιος στεφανηφόρία, ed.pr.

1060:

- 408/409 no. 27. Epitaph of M. Aurelius Marsyas, early 3rd cent. A.D. Pedimental sarcophagus lid with akroteria and two bosses; the front roof has six sets of pan- and cover tiles, two of which end in the corner akroteria, the others in uncarved elements at the edge of the roof; both ends have a recessed tympanon, the right with an uncarved disc, the left with a phiale motif; inscription on the lid; the text continued on the body of the sarcophagus.

Ἡ σορός ἐ[σ]τίν Μάρκου Αὐρηλίου Μ[αρ]σίου τοῦ ----- εἰς ἣν |
σορόν ταψήσονται αὐτός νακαί τε ὁ προγεγραμμένος Μαρσύος | καὶ vacat |
Μάρ(κος) Αὐρηλ(ιος) Μαρσύας ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος καὶ Αὐρη-
λία Μαρκιανή, ἡ γυνὴ | τοῦ υἱοῦ τοῦ Μαρσίου· ἔτε[ρος]
4 δὲ οὐδεὶς ἔξει ἐξουσίαν ἐνθάψαι τινα ἢ ἐκθάψαι τὸν προγεγραμμένον,
ἐπε[ὶ] ἔ[σ]τω ἀσεβ[ής] καὶ ἐπάρατος |

2 Vacat: the two bosses remained unscripted, ed.pr.

1061:

- 409-411 no. 28. Epitaph of Flavius Papias and others, 3rd cent. A.D. Marble sarcophagus (chest and lid); the front side of the chest has a relief representation of two winged Erotes holding a *tabula ansata*; the pedimental lid has a tile pattern ending in lions' heads on the front and two bosses, with ζωάν; in the edges of the

front side of the lid two reclining mourners (female; Eros); on the narrow sides of the chest a gorgon's head; inscription on the lid (LL 1-3), the upper part of the body (LL 4/5) and in the *tabula* (LL 6-18).

Ἡ σορός ἐστιν · Φλαβίου · Πατίου · πραγ(ματευτοῦ) · τῆς λαμπροτά-
της · ὑπατικῆς Φουλβίας Κερβιδίας

- 4 Βησιτίνης, εἰς ἣν σορὸν ἐνταφίσεται αὐτός τε ὁ Πατίος
καὶ Λύρηλια · Φαυστίνα Ἀχιλλεύου τοῦ τροφίμου, ἡ γυνὴ αὐτοῦ,
καὶ Λύρηλιος Εὐθήσιος Παπαρίωνος καὶ Λύρηλια Ἀμμιᾶς Στράτου-
νος · ἕτερος δὲ οὐδεὶς ἔχει
ἐξουσίαν ἐνθάψαι τινα ἐν
τῇ σορῷ, ἐπεὶ ἀποτεῖσει τῷ
ἱερωτάτῳ ταμείῳ ἀργυρί-
ου δηνάρια δισχιλίου-
α καὶ τὸ ἥμισυ ἐσται
τοῦ ἐκδικήσαντος · τοῦ-
του ἀπλοῦν · ἀντίγρα-
φον ἀπετέθη εἰς τὰ
ἀρχεῖα · ἐπὶ στεφανη-
φόρου τὸ ζ' · Ὑψικλέους
τοῦ Ἀδράστου τοῦ
Νεκτοτίμου · Ἱερακοῦ,
καὶ μὴν Ἰωνοῦ

1-2. Fulvia Cervidia Vestina, probably daughter of Attia Cervidia Vestina (PIR II² C 681a) and L. Fulvius Gaius Numisius Petronius Acemianus (PIR III² F 541); her grandfather Q. Cerevidius Scaevola (PIR II² C 681) was a prominent jurist in the late 2nd cent. A.D., ed.pr. II 3: 'the daughter of his foster-child Achilles', ed.pr., Τροφίου, *An.Ép.* (2004) [2007] no. 1460 [but the grandfather's name is not given in this text; in our lemma no. 1286, an alumna (τεθραμμένη) married a relative of the man who had raised her, Chanolis] II 14, for the name Εὐθήσιος see D. Campanile, *Studi Ellenistici* 19 (2006) 538/539. Pleket II 3-5: the relation between Eusthios and Ammianus on the one side and Patius and Papas on the other is unknown, ed.pr. II 14-17: 'the seventh stephanephorate of Hypsikles Hierax', H. is also mentioned as stephanephoros in two inscriptions; he is on record in MAMA VIII 483/484 and 528 as member of a *γένος πρώτων*, his grandfather, Nekotimos Hierax, son of Zenon, is mentioned in MAMA VIII 483 and 528, his father (Adrastus Hierax) in MAMA VIII 484/485, his mother (Atania) in MAMA VIII 528, his brother Atallos Adrastus in, inter alia, MAMA VIII 413, and his daughter Atia Atalis in SEG XI V 1502; a Hypsikles, son of Adrastus (MAMA VIII 440, 1st cent. B.C. (A 1)) is probably one of his ancestors, ed.pr.: who gives a stemma of the family II Hypsikles Hierax lived during the reign of Hadrian or Antoninus Pius, his seventh stephanephorate is to be dated much later, to the early 3rd cent. A.D., and is, therefore, an example of an *αἰώνιος* stephanephorate, ed.pr.

412 no. 29. Epitaph of Poseidonios and family members, 2nd cent. A.D. Marble block broken below and at right; found in Karacasu.

- Τὸ μνημεῖον καὶ αἱ ἐν αὐτῷ ἰσώσται καὶ ὁ παρα-
[κείμενος ὀπίσω τοῦ μνημεῖον πλάτα(ς) εἰσιν]
[Π]οσειδωνίου τοῦ Ποσειδωνίου ΤΕ[- - - α 4-6 - -]
4 καὶ Ἀπφίας τῆς Ἑρακλέοντος τῆς γυναικὸς αὐ-
τοῦ καὶ τέκνων καὶ ἐγγυρόνων · αὐτὸν καὶ γυναί-
κων · εἰς δὲ τὴν ἐπιτεθεισομένην ὑπὸ [Ποσειδω-
νίου σορὸν οὐδεὶς ἕτερος ἔχει ἐξουσίαν ἐνθάψαι
8 ψαί τινα ἕτερον ἢ μόνους Ποσειδωνίον καὶ Ἀπ-
φίαν, τοὺς προγεγραμμένους · ἐπεὶ ὁ παρὰ ταῦτα
τι ποιήσας ἔσται ἀσεβής καὶ ἑπάρτο(ς) καὶ τυμ-
[ωρήσας καὶ προσ]αποτεῖσάτω τῷ ἱερωτάτῳ
12 [ταμείῳ - - -]

1. ἰσώσται 'niches', ed.pr. II 2. πλάτας 'platform', ed.pr. II 3 and 5, unscripted space because the stone was damaged, ed.pr. II 3 ΤΕ[- - -] a second name?, ed.pr. II 5 ΕΓΦΩΝ, lapis II 6 'the sarcophagus which I will place (on the platform)', ed.pr.

1063: 412/413 no. 30. Fragment of an epitaph, late 2nd cent. A.D. (or later). Lower part of the body of a marble sarcophagus reused as an architrave in the Temple Church.

[..... καθὼς διὰ τῆς γενομένης διαθήκης ἐπὶ στεφανηφό-
ρου]
Ἀτάλου τοῦ Ἀδράστου τὸ ζ' (μηνὸς) ἰ' δηλοῦται · τῆς ἐπιγραφῆς ἀπετέθη εἰς
τὸ χ[ρησφιλάκιον ἀντίγραφον - - -]

2. For Atallos, son of Adrastus, ed.pr. refers to LBW 1639 (stephanephoros for the second time and hence, obviously an *αἰώνιος* στεφανηφόρος) and ABSA 59 (1964) 29 no. 46 (third stephanephoros).

1064: 413 no. 31. Fragment of an epitaph, ca. 250-300 A.D. Fragment of the lower part of the body of a marble sarcophagus, broken on all sides; in the lower part a leaf ornament. Cf. B. Puech, *An.Ép.* (2004) [2007] no. 1461 (French translation).

[..... τῆς ἐπιγραφῆς ἀποτεθεῖσθαι ἀντίγραφον εἰς τὸ
χρησφιλάκιον, ἐπὶ στεφανηφόρου Δομετίου Διογένους τὸ ζ' μηνὸς [- - -]]

2. Domitios Diogenes can be identified with Lucius Antonius Claudius Diogenes Domitios, who flourished about 175 A.D.: SEG XXXII 1100/1101 and XLIV 866 (LL 2 and 18/19 seventh

stephanophorite, i.e., an αλιότοος στεφανοφόρις, which explains the interval between ca. 175 A.D. and the date of our text), ed.pr.

- 1065: 413/414 no. 32. Epitaph of a mother, 3rd cent. A.D. (or later). Marble stele tapering toward the top and extending to a triangular section, topped with a circular element; in the center of the front a standing woman clad in chiton and himation; inscription below the figure.

Διόκριτος | καὶ Φιλῆμων | τῇ ἰδίᾳ τεκοῦσῃ μνείας | χάριν

1066. Aphrodisias. Epitaph of an anonymous emporiarches, Severan period. SEG XLV 1505. The inscription has been erased in part, perhaps to correct a misspelling or to replace a Greek with a Roman name after the *Constitutio Antoniniana*; in both cases, the new text would have been painted (SEG). S.Lefebvre, CCG 15 (2004) 195/196, argues that the erasure may be due solely to preparing the stone for reuse.

1067. Aphrodisias. Fragment of an epigram (?), late Imperial period (?). Fragment of a white marble panel, found at the Sebasteion. Ed.pr. *ala2004* no. 242 (ph.; translation).

[- - -] / ΝΟΗ[- -] / λυσ[α]μ[- -] / ΔΕΚΑ[- -] - - -

Perhaps funerary, ed.pr.

1068. Aphrodisias. Epitaph of Zoetos, 4th cent. A.D. or later. White marble block with a moulded panel on the front face, supporting a roughly cut hemisphere (for reuse as a Moslem tombstone?); inscription in the panel; stray find. Ed.pr. *ala2004* no. 243 (ph.; translation); cf. *An.Ep.* (2004) [2007] no. 1462 (French translation).

Ζωητός	του ὀλβιου	σας ἐνθάδε
Θεοτίμη-	4 βιον ζηλώ-	κατάκιτε

¹ Zoetos is almost certainly the brother of Theodoros in ALA 169, ed.pr. II 3-5, although expressions such as this are not rare in the Imperial period; this man may have been a monk, cf. *I.Cret.* I.vi.61. 5, ed.pr.

1069. Chalketor. Epitaph for M. Aur. Alexandros and his homonymous son, after 212 A.D. *I.Mylasa* 918. F.Rumscheid, EA 37 (2004) 56/57 no. 13 (ph.), republishes the inscription with different line breaks and restoration in LL. 5-7: [ἐκ τῶν ὀδεξιῶν] ἐκ (*I.Mylasa* [ἐκ τῶν ὀδεξιῶν] ἐκ) ... [Ε]ἰρημὰ καὶ (*I.Mylasa*: L. 7 initio [Ε]ἰρημὰ). Cf. B.Puech, *An.Ep.* (2004) [2007] no. 1445 (French translation).

1070. Halikarnassos (area of: Kaplan Kalesi). Epigram praising the merits of Halikarnassos ('The Pride of Halikarnassos'), ca. 150-100 B.C. (or 1st cent. B.C.?); SEG XLVIII 1330; cf. LIII 1197 bis. The article summarized in SEG XLVIII is reprinted in S.Isager-P.Pedersen (edd.), *The Salmakis Inscription and Hellenistic Halikarnassos Halikarnassian Studies* IV (Odense 2004) 217-237 (ph.; translation).

P.Flensted-Jensen, *ibid.* 109-111, argues that in LL. 30/31 'Ἐνδυμίων ... λεκτοῦς ἐκ γαίης' ἀπὸδος ἡγάγετο does not refer to the Lelegians, although λεκτοῦς ἐκ γαίης may have been taken from a fragment of Hesiod (Strabo 7.7.2) where it indeed alludes to this people.

In addition, the volume contains an overview of comments on the ed.pr. (S.Isager, 9-13), 'some notes' by G.B.D'Alessio (43-57), a chapter each on the literary form of the poem in relation to archaic epic by M.S.Jensen (85-88), on the foundation of Halikarnassos (cf. LL. 35/36) by K.Jeppesen (89-91), on relations with Troizen in the Hellenistic period by M.H.Jameson (91-107; cf. our lemma no. 437 bis), and on relations with the Ptolemies by S.Isager (133-144).

- 1070 bis. Herakleia under Latmos. The synoikismos of Herakleia and Pidasa, 323-313/312 B.C. SEG XLVII 1563; cf. LIII 1198. See our lemma no. 1874.

1071. Herakleia under Latmos. Letters of Antiochos III and of Zeuxis to the city, 196-193 B.C. SEG XXXVII 859. L.Migeotte in *Le Roi et l'économie* 216-218, suggests translating B.L. 16 as follows: '--- et les taxes, aussi bien foncières que celles sur l'importation et l'exportation'; for C.LL. 4/5 he offers the following translation: '--- chargés de demander aussi l'exemption des taxes sur tous les produits de la terre et du droit de pacage et des taxes sur la possession de troupeaux et de ruchers' (most previous scholars connected ἐνομίου with τῶν τε ἐτηνῶν καὶ τῶν σμηνῶν; see, e.g., Schuler, *ibid.* 533/534).

1072. Hyllarima. Inscription on a theater seat, undated. In the report on their survey in Hyllarima, E.Varinfioglu-P.Debord, AST 21.1 (2004) 71, mention the name Ζυμάρωδος on the front of two seats (on the second seat written backwards).

1073. Hyllarima. Donation of (a part of) a synagogue, after 212 A.D. A.Laumonier, BCH 58 (1934) 379/380 no. 44; B.Lifshitz, *Donateurs et fondateurs dans les synagogues juives* (Paris 1967) 32; B.J.Brooten, *Women Leaders in the Ancient Synagogue* (Chico 1982) 162 no. 29. Reproduction with German translation and ample commentary in IJO II (cf. our lemma no. 1888) 20.

1074. Iasos. Inscriptions concerning Gorgos and Minnion, ca. 334-321 B.C. SEG XXX 191 392, XL 959, LI 1508, *I.Iasos* 1; 24; 27; 30; Syll.³ 312. C.Franco in M.Fano Santi (ed.), *Studi di archeologia in onore di Gustavo Traversari* (Rome 2004) 385-388, studies the relation

of the two men to Alexander the Great and its effect for their city as well as their role in the return of the exiles of Samos and Epidauros; he reaches, with minor differences, the same conclusions as those summarized in SEG LI 1508 (mentioned in an *addendum* on 395). [For *Iasos* 24 and 30 cf. now R. Fabiani, *PP* 62 (2007) 382/383, who argues that the two texts are parts of the same inscription.] – For the honorary decree from Samos for the two men cf. S. Dmitriev, *Klio* 86 (2004) 366-370.

1075. Iasos. Treaty between Ptolemy I and Iasos, 309-305 and after 305 B.C. I. Iasos 2/3; cf. SEG XXXVII 862. A. Giovannini, *EA* 37 (2004) 69-87 (ph.; French translation), republishes the inscription and comments on several aspects of the text and its historical context.

Iasos 2 (309-305 B.C.: Ptolemy is not yet king, and Polemaios, son of Polemaios, nephew of Antigonos Monophthalmos, is mentioned) is not a treaty between three parties (Iasos, the garrisons in the citadels, and Ptolemy; *I. Iasos*), but contains two distinct agreements, the first a private agreement between Iasos and the garrisons (LL. 13-29; in L. 25 he follows Y. Garlan, *ZPE* 18 (1975) 193-198: γεγεννημένων ὑπὲρ τῶν συμβολαίων; *I. Iasos*: γεγεννημένων πρὸ τῶν συμβολαίων), and the second, to which the inscription only refers, a treaty between Iasos and Ptolemy (LL. 29-32). This is followed by five oaths (LL. 32-55). The garrison consists of Antigonos' soldiers, and Polemaios acts as a mediator. *I. Iasos* 3 (after 305 B.C.: Ptolemy is mentioned as king) contains two letters: a reply of an Aristoboulos (perhaps a Ptolemaic governor) to an embassy from Iasos (shortly after the treaty of Iasos with Ptolemy) and a parallel one of a certain Asklepiodotos (probably Aristoboulos' successor). The subject is in both cases to have the free use of Iasos' revenues guaranteed and to negotiate the financial contribution to the defense of the region under the governors' administration. He concludes that the treaty represents Iasos as an 'État souverain'.

On the basis of this conclusion, G. goes on to examine several inscriptions and a literary text bearing on the relation between kings and cities; he argues that in all of them, the cities act as sovereign states. The inscriptions are a) for the Ptolemies: *Staatsverträge* 545 (Kos and Kalymna); *Milet* 1.3-139; b) for the Seleukids: *RC* 10-13 (*I. Ikon* 33); c) for the Attalids: Polybios 5.77.5. The same is true for Alexander the Great and the cities: He gave them back the sovereignty they were entitled to but were deprived of by the Persian kings.

See the critical remarks of P. Gauthier, *BE* (2005) no. 428.

1076-1077. Iasos. Dedications to Valerian, 253/254 A.D. Two inscriptions, reused probably in the second half of the 3rd cent. A.D. during the construction of city defenses against hostile incursions. Ed. pr. C. Franco, *Bollettino di Numismatica* 40-43 (2003/2004) 301-304 (text in majuscules, ph.), with remarks on inscriptions from Iasos mentioning Valerian and his family. The inscriptions are to be dated before 257 A.D. (assumption of the title *Germanicus*, here missing), perhaps in connection with work on the road system. Texts in minuscules now in *An. Ep.* (2003) [2006] nos. 1702/1703.

1076. 301-303. Block, reused in the southern gate of the agora.

vacat Ἀγαθῇ ν τύχηι vacat
vac [Αὐτοκράτορα Καίσαρα] [----]Α
[Λικίννιον] [Οὐ]αλεριανόν [----]Ν
4 [Εὐ]σεβῇ Εὐτυχῇ [Σε]βαστὸν vacat
δεσπότην ἢ πόλιν vacat

Restorations mainly on the basis of the following lemma II [1-2, printed as one continuous line with the first square bracket of L. 2 missing; tentative restoration based on the photograph, Consten] II *hedera* below the last line

1077. 303/304. Statue base, reused in the Byzantine basilica in the agora

vac Ἀγαθῇ ν τύχηι vacat
Αὐτοκράτορα Καίσαρα Πόπλιον
Λικίννιον Οὐαλεριανόν
4 Εὐσεβῇ Εὐτυχῇ Σεβαστὸν
τὸν γῆς καὶ θαλάσσης καὶ
ἐαυτῆς δεσπότην ν ἢ ν
λαμπροτάτῃ Ἰασην ν
8 vacat πόλιν vacat

1078. Iasos. Inscription mentioning an Ouliadēs, 4th cent. B.C. Block, reused (?) in the tower at the entrance to the agora. Ed. pr. C. Franco, *Bollettino di Numismatica* 40-43 (2003/2004) 301-304 (text in majuscules, ph.): Οὐ[λι]άδης Ἰασην

Ouliadēs is probably of Greek origin but has been blended with the Carian name Yliatos/Oliatos; it is frequent in *Iasos*, cf. Index s.v.; Ἀνξίς is Carian, cf. *EA* 20 (1992) 18. This combination of a Greek and a Carian name demonstrates the mixed culture in Iasos, ed. pr.

1079. Iasos. Three Jewish inscriptions, Hellenistic period. Republication of I. Iasos 193, 204, and 377, with German translations and ample commentary, in *IJO* II (cf. our lemma no. 1888) 21-23 (ph. of 22).

1080. Kaunos. Evidence for adoption of a woman in the honorary inscription for Iatrokles, 2nd cent. A.D. A.V. Walser, *EA* 37 (2004) 101-106, publishes the end of the text (LL. 9-13), now published as *I. Kaunos* 140 [nos. 118]: τὴν δὲ ἰ[ά]νάστασιν τοῦ ἀνδριάντος ἐποίησεν Ἰατροκλῆς Πάππου, κατὰ θυγατροθεσίαν δὲ Ἀριστοδήμου, Καυνία, ἡ γυνὴ ἰατροκλῆος. The term θυγατροθεσία, the equivalent to νιοθεσία, is new, but adoption of females is attested in Athens already in the 4th cent. B.C. (Isaios 7.9; 11.8, 41, 45) and in 55 inscriptions

of later periods [see SEG XLIII 522. Chaniotis]. The reasons for and the legal framework of the adoption of females remain nevertheless unclear.

1081. Kaunos. Epitaph (?) of a Jewish family, late Hellenistic/early Imperial period. SEG XII 474; now also *I. Kaunos* 154. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 24.

1082. Keramos. Honorary inscription for the athlete Polites, after 60 A.D. *I. Keramos* 15. In a study of the inscription already commented upon in 2002 (SEG LII 1054), J.-Y. Strasser, *REA* 106 (2004) 547-568, ponders the question of the date at which the κοινὰ Ἀσίας (A. LL. 8/9) were founded and opts for the reign of Nero at the latest. He suggests a new restoration of the entire inscription and provides a thorough commentary.

A	-----	[τῆς Ἀσίας] στ[άδιον ...]
	[..... ἐν] ὁπλ[ιστῶν ...]	
	[... δια]βύλον, ἐν Κο[ρίν]-	
	[θη] στ[άδιον] διαβύλον.	
4	[ἐν Μι]λήτῳ στάδιον.	B [at least 3 lines missing]
	[.....] στάδιον δια[βύ]-	στ[άδιον] ἐν
	[λον, ἐν Συρ]ακούσῃ στ[ά]-	Μυ[λήτῳ] ἐν
	[διον, ἐν Ἀπο]λλωνία δι-	
8	[αβύλον, ἐν Ἐ]ρέσῳ κοινῶν	4 vacat

A In *I. Keramos* longer lines are suggested on the grounds that the names of the contests were supposedly mentioned in LL. 4-8 + 4. the διδύμια or Πύθια, *I. Keramos*, however, the Pythia are attested only in the 3rd cent. A.D. so that solely the (Sebastia) Didymia can here be meant. S. II 7-8. certainly the Νύμφαια of Apollonia in Illyria, *I. Keramos* and S.; this is only the second attestation of these contests, the first being *I. Apollonia* 320/321. S. II B 1. Initial also ἄ is possible. S. II 2. *Mylasa?*, *I. Crampa, Gnomon* 60 (1988) 607; rather, Myndos, S.

1083. Knidos. Honorary decree for Parasitas, 2nd/1st cent. B.C. *I. Knidos* 606. J. H. M. Strabbe in *Roman Rule and Civic Life* 319/320 note 19, suggests restoring LL. 9-12 as follows: [καὶ ῥέζειν τῶν δομιόργων καὶ] ἐκαστον ἐν<α>αυτὸν τοῦ] μη[νός -name-] τῶν νομιόνων ἱερῶν τέλειον [ἐπὶ τοῦ βομοῦ τοῦ] ἀποδοιχθέντος (*I. Knidos*: [καὶ ῥέζειν] τῶν νομιόνων ἱερῶν τέλειον, [ἐπὶ τοῦ βομοῦ τοῦ] ἀποδοιχθέντος). The passage may testify to cultic honors for the honorand (sacrifices to be offered on his altar). See our lemma no. 1879.

1084. Knidos. Inscription on a terracotta lamp, ca. 70-200 A.D. Terracotta lamp in the shape of a monkey holding a scroll with inscription. Ed. pr. C. Igner, *Boreas* 27 (2004) 255-263 (ph.). German translation: ἐφαλλοπίναξ

Cf. names of 'parasites' such as Λειχοπίναξ or Ἐφαλλοκύβητος, ed. pr., who argues that the inscription does not give the monkey's name, but indicates the contents of the scroll.

1085. Labraunda. The spelling of Μαύσσωλλος. *I. Labraunda* 14. J. M. Camp in G. W. Bakewell-J. P. Sickinger (edd.), *Gestures. Essays in Ancient History, Literature, and Philosophy*, presented to Alan L. Boegehold (Oxford 2003) 185, republishes the inscription (in capital letters) and points out that Μαύσσωλλος must be the correct spelling of the name, despite later variants.

1086. Labraunda. Honorary inscription for Olympichos, late 3rd cent. B.C. P. Hellström, *KST* 25.1 (2004) 270 (ph.), reports on the find of an inscription listing honors for the Carian dynast Olympichos (cf. *I. Labraunda* 1-9).

1087. Mylasa. Inscriptions. W. Blümel, *EA* 37 (2004) 1-42, (re)publishes 65 inscriptions (ph.) and gives addenda and corrigenda to *I. Mylasa*. For the new inscriptions see our lemmata nos. 1089, 1091-1096, 1098-1102, 1104, 1106-1111, 1114, 1116-1141, 1147, 1149-1154, 1156-1158. B. republishes (in most cases with ph.) SEG XLIV 908 (22/23 no. 33); XLV 1510 (33 no. 60); XLVII 1605 (1/2 no. 1), 1606 (13 no. 14; ἀποτίθημι instead of ἀνατίθημι 'suggests that the acting priest made sure that an already existing statue of Athena was erected (or erected again)'. A. Chaniotis, *EBGR* 2004 [2007] 249 no. 26), 1607 (18/19 no. 25; to the right of LL. 1-2 [-] HMAIOY I KAI ... added in a different hand [not in SEG]; cf. C. Brixhe, *BE* (2005) no. 431 on Υσσαδωμου for Υσσαλδωμου); XLIX 1434 (17/18 no. 23, from the gymnasium, with slightly different punctuation; A. Chaniotis, *EBGR* 2001 [2004] 201 no. 20, suggested reading in LL. 12/13 ἀειμνημονεύτου instead of ἀεὶ μνημονευτού); LI 1525 (8/9 no. 8, with minor differences; see our lemma no. 1095), 1526 (12 no. 12).

Addenda et corrigenda to *I. Mylasa* (35-40; ph., given here for the first time):

1536 no. 137. Rediscovered in Milas, now in the local museum; fragment of a gray marble ashlar. The block is broken only on the left so that most of the restorations suggested in *I. Mylasa* belong in part or in full to the left part of the inscription. In addition, there are several new readings and/or restorations (we omit insignificant ones): L. 3 [κα]τεσκεύασεν (*I. Mylasa*: [ε]πεσκεύασεν), L. 6 in fine, vacat (*I. Mylasa*: [---]); L. 8 [ῥ]εφ[η]β[ον] (*I. Mylasa*: [---]ον); LL. 11/12 [---]TAPXH ψηφίζεσθαι (*I. Mylasa* (after *LBW* 395): [αὐ]τάρχη ψηφίζεσθαι); LL. 12/13 [---]ΕΙΣ τὴν κακοπάθει[αν] (*I. Mylasa*: [ὑπο]μείνας με[γ]ίστην κακοπάθει[αν]); L. 14 [---]σκευ[ά]σματα τὰ συν[ι]--- (*I. Mylasa*: [---]ΑΣΜΑΤΑ τὰ ΣΥΝΤ[---]); L. 19 initio, [---]Α (*I. Mylasa*: [---]ΑΙ); L. 22 e.g. [ἐν τοῖς προειρημέν]οις φιλοδοξεῖν after

I.Mylasa 105.13 (no restoration in *I.Mylasa*); L. 27 in fine. χρημ<α>των (*I.Mylasa*: χρημάτων).

36. nos. 221/222. Cf. *SEG* LI 1523.

37. no. 337. Now in the Archaeological Museum, Istanbul.

37. nos. 429, 440, 449, 451, 549. Rediscovered (no ph. of 449).

37/38. no. 522. Rediscovered in Milas, now in the local museum. I.L. 4/5 Εὐλιγένους (*I.Mylasa*: Εὐλιγένης); LL. 6/7 Ἀσιατι|κ|ός (*I.Mylasa*: Ἀσιότιμος); L. 7 Φοῖβιλλος (*I.Mylasa*: Φοῖβιλλος; also in Zgusta, *KP* § 652.2, with only this attestation).

38. no. 532. Now in the museum in Milas. The supposed single 'T' in L. 2 is damage on the stone.

38. no. 534. Cf. also J. and F. Rumscheid, *AA* (2001) 118/119 (ph.) [*SEG* LI 1528].

39. no. 613. The remains of the temple with the inscription have been rediscovered, the inscription cleaned and revised. In addition to the corrections presented in *SEG* XLIV 909, B confirms that in L. 7 ΕΞΙΤΥΠΟΝ is on the stone.

39. nos. 632-635. The stone with the four inscriptions has been rediscovered in the Aga Camii but the text is now so weathered that the reading can no longer be checked.

39/40. no. 657 (also in Rigby, *Asyria* 203). B. repeats his new reading, reported in *SEG* XLIX 1433.

F. Rumscheid, *EA* 37 (2004) 43-61, (re)publishes 18 inscriptions of unknown provenance (most probably Mylasa and surroundings) in the museum at Bodrum. For the new inscriptions and those with different readings or restorations see our lemmata nos. 1069, 1090, 1097, 1103, 1105, 1112/1113, 1115, 1144-1146, 1148, 1155, 1159/1160, and 1163; the republished texts are *I.Mylasa* 338 (Rumscheid 49 no. 5) and 636 (Rumscheid 49.51 no. 6 (A)).

1088. Mylasa at the end of the 1st cent. B.C. On the basis of literary, epigraphic, and numismatic evidence, F. Delrieux, M.-C. Ferrière, *REA* 106 (2004) 49-71 and 499-515, examine the situation in Mylasa during the last phase of the Roman civil war toward the end of the 1st cent. B.C. Of the inscriptions used they provide the full texts of *I.Mylasa* 534-536 and 601/602 (cf. *SEG* L 1117) with French translations.

1089. Mylasa. Fragment of an honorary decree (?), 4th cent. B.C. Gray-white marble block, found in Milas, now in the local museum. Ed. pr. W. Blümel, *EA* 37 (2004) 2 no. 2 (ph.). Dated by the letterforms.

..... |ΑΣ τιμήσαι K|.....
|.....|ΡΩΣΑ|.....
|.....|ΤΩΣΕΚΑ|.....

4

|.....|τε της ΕΜ. |.....|

1090. Mylasa (or area of). Fragment of a list of new citizens, undated (Hellenistic period). *I.Mylasa* 521. Republished with slight differences by F. Rumscheid, *EA* 37 (2004) 51 no. 6.

iph.; second text; on the same stele as no. 636: see our lemma no. 1087). I.L. 1-2. line break [εις φυλὴν κτλ.] (*I.Mylasa*: L. 2 [εις φυλὴν κτλ.]); L. 14: [-...-] Σ[-...-] (not in *I.Mylasa*).

1091. Mylasa. Fragment of a decree, Hellenistic period. White marble block, moulded base, found in Milas. Ed. pr. W. Blümel, *EA* 37 (2004) 2 no. 3 (ph.).

Ἐπὶ στεφανηφόρῳ] Λέοντος τοῦ Δ	
.....	ς, μὴνός Ξανδικοῦ
.....	γνώμ]ην ἀποφηνάμενοι] τῶν ταμιῶν
4	Δαμᾶ τοῦ Δημητρίου
.....	Ἐ]καταίου τοῦ Δη
.....	του] ναὶ ἐπεὶ θεο

1092. Mylasa. Honorary (?) inscription for the kitharistes Leodamas, Hellenistic period. Gray marble block, found in Milas. Ed. pr. W. Blümel, *EA* 37 (2004) 2/3 no. 4 (ph.). Cf. A. Chaniotis, *EBGR* 2004 [2007] 248 no. 26, who suggests that 'Leodamas offered his services during the celebration of a festival' (cf. I.L. 2 and 6).

|.....|
.....	ε καὶ μισθωτὴς ὑπὸ τοῦ δη]μου
.....	Διο]νύσοι καὶ τῶι δήμῳ τὰ τε ΚΡ
.....	φιλ]οτιμίαν] βουλόμενος τε καὶ
4	Λεο]δάμαντα τὸν καθαριστὴν ΕΞΠΕ
.....	καὶ τὸν Λεο]δάμαντα ἵνα συγγ
.....	ε τοὺς χοροὺς διαφόρων μὴ Σ
.....]ι προτε]θειμένος ἀπεγραψ
8	καὶ λαβείν τὸν Λεο]δάμαντ
.....	τῆς β]ουλῆς καὶ τοῦ δήμου Ε
.....	τὸ κοινὸν τὸ Χρυσ]οαρώων
.....	γ]αθὸς καὶ φιλόδο]ξος
12	Ἀπολλων
.....] . ΗΝΘΕ

in association with Χριστοπόων: a mainly religious federation of Carian cities (cf. *Ammon* 223-225), from which no decrees are known so far (*SEG* LIII 1229 (l. 68) and *I.Labraunda* 43), ed. pr.

1100: 11 no. 11. Brown-white marble fragment, found in Milas, now in the local museum.

4
8
12

[- - - - - φέρων|τ|α ἐπὶ τὰ αὐ|τὰ - - -|
[- - - ἀπὸ δὲ τοῦτου| προβαίντες ὄρον| - - - -|
[- - - - -| πρὸς τῶι περιβόλῳ| - - - -|
[- - - ἀπὸ τοῦτου τ|οῦ ὄρου ἐπιστρέφον|τες - - -|
[- - - ἐπὶ τὰ πρὸς| μεσημβρίαν μέρηι κα|ι - - - -|
[- - - - -| παρὰ τὸν περιβόλον| - - - - -|
[- - - - - ἄλλοι|ν ὄρον παρὰ τῶι περιβόλῳ| - - -|
[- - - - -| τῇ ὁδῶι τῇ διτοίχῳ| - - - - -|
[- - - - -| φερ|ούση ἀπὸ τοῦ ἱεροῦ| - - - - -|
[- - - - -| κ|αταβαίντες τῇ ὁδῶι| - - - - -|
[- - - - -| ἄλλον ἐθέμεθα ὄρον| - - - - -|
[- - - - -| κ|αταβαίντες τῇ πρῶ| - - - - -|
[- - - - -| ἐχαράξαμεν περὶ τῶν| - - - - -|
[- - - - -| τοῦτου καὶ Μῦ καὶ Βῆτα| - - - - -|

3, 6, and 7. The periboles of a sanctuary?, A. Chaniotis, *EBGR* 2004 (2007) 248 no. 26 ll. 5, μέρηι with abundant iota adscriptum, ed.pr. ll. 7, e.g. ἀπὸ δὲ τοῦτου προελθόντες ἐθέμεθα ἄλλοι|ν ὄρον, ed.pr. ll. 8, διτοίχος 'with two walls' or 'with a wall on both sides', ed.pr.

1101. Mylasa. Honorary inscription for Leontiades, late Hellenistic period. Round marble base, found in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 16/17 no. 22 (ph.), cf. P.Gauthier, *BE* (2005) no. 432 (French translation).

4
8

[πα|ροικοὶ καὶ μέ|τοικοι καὶ ξένοι],
οἷς οὐ μίτιστιν τοῦ ἐν τῷ γυμνα-
σίῳ ἀλίσματος, ἀνέθηκεν τὸν ἀν-
δριάντα Λεοντιάδου τοῦ Λέοντος
καθ' οἰοθεσίαν Φιλίσκου γυμνασι-
αρχήσαντος ἐπὶ μῆνας π' καὶ ἐπαν-
γελαμένον καὶ θέντος ἄλμμα
ἐκ τῶν ιδίων υπαρχόντων δι' ὅλης

12

ἡμέρας μέχρι νυκτῶν ἐπὶ τὸν
τῆς ἀρχῆς αὐτοῦ χρόνον τοῖς
τε παροίκους καὶ μετοίκους καὶ ξέ-
νοις, οἷς οὐ μέτεστι τοῦ ἐν τῷ γυμ-
νασίῳ ἀλίσματος, ἀρετῆς ἔνε|κεν|
καὶ εὐνοίας τῆς εἰς αὐτὸν Ἑρμῆ
καὶ Ἡρακλεῖ

11 and 10-13. Leontiades, by donating oil, enabled paroikoi, metoikoi, and passing foreigners, who normally did not use the gymnasium, to do so; cf. SEG XLV 1508 B, where metoikoi are given the means to participate in the sacrifice to Ἀρtemis Κινδύος, ed.pr. who suggests restoring the text of *FMylasa* 413 L.L. 8/9 after L.L. 10-13 (contra P.Gauthier, *BE* (1989) no. 13). In Mylasa, as certainly elsewhere, a distinction was made between paroikoi ('autochthonous citizens') and metoikoi ('strangers domiciles'), G. ll. 5-10, according to the wording, especially the 80 months in L. 6, the only duty of the gymnasiarch was to provide oil, G.

1102. Mylasa. Statue base of M. Vipsanius Agrippa, 1st cent. B.C. Fragment of a statue base of dark gray marble with white veins, found in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 22 no. 31 (ph.). [For dedications to Ἀγρίππης θεῶς σωτῆρ see SEG LIII 567 tetraquer and our lemma no. 1435. Pleket.]

[Μᾶρκον Ἀγ|ρίππαν τὸν εὐεργέτην
[- - - - -] δῆμος ἀνέθηκε [- - - - -]
[- - - - -]

M. Vipsanius Agrippa, the friend of Augustus, travelled the east in 23-21 and 17-13 B.C.; cf. his honors as a benefactor in, e.g., *I Hon* 86 and *Tu.Col.* 141, ed.pr.

1103. Mylasa (or area of). Fragment of a list of foreign judges (?), Imperial period. Block of gray-white marble, recut for use in an aqueduct, now in the museum at Bodrum. Ed.pr. F.Rumscheid, *EA* 37 (2004) 59/60 no. 18 (ph.).

4
8

[- - - -] . Λύκιοι Πιναρεῖς vac
[- - -] . Ἀπολλ|[- - -] . [']|άσανος
[- - -] . Ἑρμ|[- - - - -] . ἄτρον
[- - -] . δίκ| Διο[- - - - -] . τος
[- - -] . ΔΕ|[- - - - -] vac.
[- - -] . ΔΟΝ|[- - - - -] vac
[- - -] Ν Εὐφ|[- - - - -] |ΧΙΗΣ
[- - -] ν ΤΟΝΟΣΟ|[- - -] |ΣΟΙΜΗ
[- - - -] ἀδικήσης vac

A list of foreign judges from Pinara in Lycia, ed.pr., who refers to *FMylasa* 361-376 (list of foreign judges in the temple of Zeus Osogo) ll. 4, initior: δίκ = δικαστής?, ed.pr. ll. 8-9. [vacat] τὸν Δαό[γο] σοι ιxc. ιννορείτω, μη ἀδικήσης; cf. the exhortation τὸν θεόν σοι, μη ἀδικήσης (Sirubbe, *Arai Epitymbioi* 219), Chaniotis.

1104. Mylasa. Building inscription, early Imperial period. White marble block, exact provenance unknown, in the museum in Milas. Ed.pr. W.Blümel, *EA* 37 (2004) 3-5 no. 5 (ph.). Dated on the basis of the letter forms. Cf. M.Sève, *BE* (2005) no. 36, who suggests that the inscription refers to a temple of Dionysos (mentioned in L. 12); A.Chaniotis, *EBGR* 2004 (2007) 248 no. 26.

[- - - - -] ἐ|ξυστροφ|μεν - - - - -
[- - - - -] τ|ὰ ἐπ' αὐτὴν επιστάλῃα κλ| - - - - -
[- - - - -] καταγλύφους ζῶεις Βακχικοῖς - - - - -
[- - - - -] κοσ|μοφόρους γείσεισι καταγλύφους λευκ| - - - - -
[- - - - -] κ|άμπουσι εἰς τὰ παρε| - - - |τρα τοῦ προδό|μου|

8 [-----] τὴν ἐπ' αὐτῶν ἐποικ[οδομίαν] λευκόλιθον κ[---]
 [-----] κ[ατάφατον] σὺν ἐ[---] ρυπ[---] θράνῳ ἐπισκε-
 [-----] παρ[αστάδων] τασ[---] φα[---] ἀντενβαλεῖν δι[---]
 [-----] ρας τῶν παρ[---] τ[οῦ] προδόμου πα-
 [-----] θυφους καὶ στέ[γος] ἀποκερ[αμώσιν] αὐτὰ
 12 [-----] ται καὶ ἀναθε[---] ἐκ τῶν ἰδίων ὑπαρχόν-
 [-----] των Διόνυσον κα[---] ἰου ἐπιστήσε-
 [-----] [---] εἰς τὰ ὀφειλο[---] σκευ[α]σθῆναι ὑπὸ τοῦ
 [-----] [---] εἰς τὴν ἐν τῷ [---] τῶν τε ξυλίνων ἐρ-
 [γων] [---] τεων καὶ τῆς [---] [---] σέως καὶ κρ[---]
 16 [-----] [---] ποντα τῶν ἐρ[---] [---] σικεν[---]
 [-----] λε[υκόλιθον] δω[---] [---]
 [-----] π[λίνθισι] χαλκ[---] [---] [---]
 [-----] [---] γαι γραμματοθήκ[---] [---] [---] [---]
 20 [-----] [---] [---] τῶν ὑπερκα[---] [---]

1. Ξυστρώ: 'Hut' (LSJ) ed.pr., who also refers to *I.Mylasa* 508 I. 3: [κίονας] Κορινθίους ἐξυστρωμένους ||
 2. cf. *I.Mylasa* 507 I. 11 [ἐ]π' αὐτῶν ἐπιστάλια ξόλυ[α], ed.pr. || 3. κατάγλυφος 'carved'; ζῶσα βασιλιά, 'images of Bāshas', ed.pr., who refers to Διόνυσος in L. 12; or 'friso figuré à sujets dionysiaques', S., 'the reference to epistyles in line 2 suggests a relief frieze representing not Bakchos but the Dionysiac thiasos'. C., with reference to *EBGR* 2004 [2007] 288 no. 146 || 4. κοσμοφόρος: 'ornamental frieze' (cf. *I.Didyma* 32 L. 14), γει-
 σον, 'projecting part of the roof', ed.pr., who adduces *OGI* 483 I.L. 127 and 129; for καταγλύφους λευκ[---] ed.pr. refers to *I.Halos* 8: [σύν] τοῖς ἐπιφ[ε]ρομένοις λευκαλίθοις καταγλύφους, καταγλύφους λευκ[ολίθοις]. S. || 6 for ἐποικοδομία cf. *I.Didyma* 40 L. 24, ed.pr. || 7. κατάφανος: hitherto unattested, ed.pr., who compares φατέω 'roof', and φάνειν, φάνωμα 'coffered work in a ceiling'; θράνος: 'wooden beam', ed.pr. || 10. ἀποκε-
 ραμω, 'cover with tiles', ed.pr. || 18. (ῆ) πλίνθος: 'brick' or 'plinth of a column', ed.pr. || [π]λίνθεισιν: dat. pl. of πλίνθις, S. || 19. γραμματοθήκη: hitherto unattested, ed.pr., who sees in it an equivalent to γραμματοφυλάκιον (archive).

1105. Mylasa (or area of). Statue base, after 14 A.D. Fragment of a gray marble base of unknown provenance, now in the museum at Bodrum. Ed.pr. F.Rumscheid, *EA* 37 (2004) 52 no. 8 (ph.). Cf. M.Corbier, *An.Ép.* (2004) [2007] no. 1443

Ὁ δῆμος [---]
 [---] τὴν τοῦ Αὐτοκρά[τορος] [---]
 [Καίσα]ρος Θεοῦ Σεβαστο[ύ] [---]

vacat

1. 2. E.g. [καθημερινή], [ἐπισημνή], [ἀντιθέκη]. ed.pr. || 2. 3. titulature of Tiberius?, C. || 3 in line, e.g. Εὐσεβίου (cf. *I.Mylasa* 33). Υγιάν, Σωτηρίαν, ed.pr. with reference to *OMS* VI 42 note 1 (cf. also our lemma no.

1106. Corsten, alternatively, dedication of a statue of a female member of the imperial family (name), τὴν τοῦ Αὐτοκρά[τορος] - [γυναικα]/θυγατέρα vel sim.). cf. our lemma no. 1219, Chaniotis).

1106. Mylasa. Fragment of a cult regulation, 4th cent. B.C.(?). White marble block, found in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 12/13 no. 13 (ph.). Dated by letterforms and language. Cf. C.Brixhe, *BE* (2005) no. 431; A.Chaniotis, *EBGR* 2004 [2007] 248/249 no. 26.

[---] [ΑΔ] [---] [ΑΡΟ] [---] [---]
 [---] [ρου] ἀπὸ δὲ τῶν χρημάτων [---]
 [---] [το] βωμόν ιδρύσασθαι Ἥρης δαιμόν [---]
 4 [---] [Μυλα]σεῖς ἱερέα εἶναι Μαν[σ]ωλλον? [---]
 [---] [αμω]λλίου βού[ς] θηλείας [---]
 [---] [ἀ]π' ἐκάστου ἱερέου καὶ [---]
 [---] [τῆ]ν θυσίην ἐκάστω [---]
 8 [---] [αἰ] μὴ δο[---]
 [---] [κατ'] ἐν[ι]αυτόν [---]
 [---] [σ]ὺν Σ[---]

Ionic forms (L. 7: θυσίην), psilosis (L. 6: [ἀ]π' ἐκάστου, therefore I.L. 3 Ἥρης and 4 ἱερέα etc.), ed.pr., therefore of Hekatomnid date. Brixhe || 3. δαιμόν [---] 'an unattested epithet of Hera?', C. || 5 Or [-]αμωλδίου, probably part of a personal name: -αλλος/-αλλης is a frequent suffix of Carian names. ed.pr. || 5.6 'a sacrifice of cows ... and probably the distribution of the meat of the sacrificial animal', C

1107-1110. Mylasa. Dedications, late Hellenistic and Imperial period. Ed.pr. W.Blümel, *EA* 37 (2004) 13/14 nos. 15-18 (ph.).

1107. 13 no. 15. Dedication of Eutychos and the Temenitai, late Hellenistic period. Round marble altar, moulded above; inscription in a recessed field, above relief of a dolphin; found in Milas, now in the local museum.

Εὐτυχος | εὐχὴν | καὶ οἱ τεμενίται

[3. For τεμενίται cf. *SEG* XXX 1339-1344 and XLV 1606/1607. Pleket]

1108 14 no. 18. Dedication to Helios, late Hellenistic period. Block, reused in a wall in Milas: [---] [---] | Ἥλιος [---] | εὐχὴν

1109 14 no. 16. Dedication to the good and hidden god who listens, Imperial period. Round limestone altar; inscription in a recessed tabula ansata; below the tabula on

both sides, staff of Asklepios; above the tabula, 'Blattornamente': found in Milas, now in the local museum.

Ἀρχη ἀγαθῶ | κρυπτῶ ἐπικόφω εὐχὴν

A name Ἀρχης is not attested; perhaps Ἀρχεγαθός, the uncontracted form of Ἀρχεγαθός, as the name of a heroized young soldier, worshipped as a healing hero. A.Chaniotis, *EBGR* 2004 [2007] 249 no. 26, who for κρυπτῶς refers to the epithet Ἐπικρυπτός for Dionysos (*EBGR* 1993/1994 [1997] 277 no. 110) and the κρυπτοί, the unit of young patrollers in Athens (D.Knoepfler, *BCH* 118 [1993] 327-341).

1110. 14 no. 17. **Dedication to Demeter, Imperial period.** Marble plaque in the shape of a tabula ansata with a relief depicting two ears between LL 1 and 2 of the inscription, on either side a staff; exact provenance unknown, now in the museum in Milas. Mentioned in W.Blümel, *AST* 17.1 (2000) 251.

Ἐπαγαθῶ | relief | Δήμη|τρι | εὐχὴν

1111. **Mylasa (area of: Bahçe Köyü). Dedication to Hekate, late Hellenistic period.** Brown marble ashlar, dated by the letterforms. Ed.pr. W.Blümel, *EA* 37 (2004) 34 no. 63 (ph.). [- - -]δοτος | E|[- - -]η καὶ Ἐκάτη | - - -]

For dedications to Hekate from this region cf. *SEG* XLIV 910, ed.pr.

1112. **Mylasa (or area of). Dedication to Good Hope, undated [Imperial period].** Round altar of gray-white marble; inscription imperfectly erased. Exact provenance unknown, now in the museum at Bodrum. Ed.pr. F.Rumscheid, *EA* 37 (2004) 48 no. 4 (ph.): Ἐλπίδος | Ἀγαθῆς

1113. **Mylasa (or area of). Dedication to Zeus (?), undated.** Fragment of a gray-white marble block of unknown provenance, now in the Museum at Bodrum. Ed.pr. F.Rumscheid, *EA* 37 (2004) 57/58 no. 15 (ph.).

[- - -]ν τῷ Διὶ τῷ [- - -] 4 [- - -]οισθεῖς [- - -]
[- - -]η δὲ ἐν ταυτ. [- - -]
[- - -]ιοσίως προ [- - -]

[3 δόσιος? Chaniotis]

1114. **Mylasa. Dedication of Bithys for his sons, Imperial period.** Fragment of a column, found near the site of the ancient gymnasium in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 16 no. 21 (ph.).

Βίθους Πύρρου 4 [? - καὶ] Πύρρου τὸν
[? - ὅ]πέρ τὸν υἱ-
[ὦν Α]πολλωνίου [- - - - ἀνέθη]κεν

1. For Βίθους cf. *LGPN* I and II s.v.v., ed.pr. [also in *LGPN* III A and B, many examples in *LGPN* IV since the name is of Thracian origin. Corsten] II 2-5 the lines may have been indented, ed.pr. II 4-5 the object of the dedication, ed.pr.: τὸν Ι [βωμὸν ἀνέθη]κεν (a round altar). A.Chaniotis, *EBGR* 2004 [2007] 249 no. 26

1115. **Mylasa (or area of). Dedication (?), 1st cent. A.D.** *SEG* XXIX 1079; *I.Mylasa* 341 F.Rumscheid, *EA* 37 (2004) 53/54 no. 10 (ph.), republishes the inscription. In LL 2-4 he prefers κ[αθ'] ὁ. Ἐπα[φροδε]ί[ι]του (*I.Mylasa*: κ[αθ'] ὁ. Ἐπα[φροδε]ί[ι]του; *SEG*: κ[αθ'] ὁ. Ἐπα[φροδε]ί[ι]του) and quotes M.Ç.Sahin, *Archivum Anatolicum* 4 (2000) 228/229 and 233/234, according to whom the theta with upsilon above was written at the beginning of L. 3 (doubtful, after consultation of the photo. In addition, the name could well have been Ἀφρόδειτος, despite the remark in *I.Mylasa* that the name 'ist kaum glaublich'; besides the two attestations in *LGPN* I (Kos) quoted by R., there are six in *LGPN* II-IV, and four in Caria: F.Imhoof-Blumer, *Kleinasiatische Münzen* I (Vienna 1901) 105 no. 7 (Alabanda); LBW 322 (Euromos); Maiuri, *Nuova Silloge* 37 L. 3 (a man from Myndos); G.Cousin-G.Deschamps, *BCH* 18 (1894) 20 no. 9 (Kazıklı); the text in *SEG* is thus not to be excluded. Corsten).

B.Puech, *An.Ép.* (2004) [2007] no. 1444 (French translation), suggests that the stonemason was supposed to write Ἐπαφροδείτου τοῦ καὶ Εἰρηναίου (LL 3-5) but forgot the article (haplography).

1116. **Mylasa. Altar of the Tyche of Hadrian, 117-138 A.D.** Upper part of a gray marble altar with profile; provenance unknown, now in the museum in Milas. Ed.pr. W.Blümel, *EA* 37 (2004) 22 no. 32 (ph.).

Τύχης Σεβαστῆς τοῦ 4 [Σεβαστοῦ - - - - -]
Αὐτοκράτορος Καίσαρος
Τριαιανοῦ Ἀδρ<ι>ανοῦ

1 Vacat between P and A: the missing iota was presumably added with paint, ed.pr.

1117. **Mylasa. Funerary altar for the daimon of Demokrite, early Hellenistic period (330-300 B.C.).** Round marble altar, found in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 15 no. 20 (ph.). Cf. now M.Carbon, *EA* 38 (2005) 1-6 (ph.).

Ἡ φρατρία τῶν Δαρρωνιστῶν ἰ δαίμονι Δημοκρίτης

Date: early Hellenistic, ed.pr., perhaps 330-300 B.C., after the letterforms and historical context (e.g. Asandrov's rule in Caria, 323-313/312 B.C.). Carbon II honorary inscription, ed.pr., but see A.Chaniotis, *EBGR* 2004 [2007] 249 no. 26 II.1. Δαρρωνιστῶν, ed.pr., who adds that the word (profession or name of a god, place, or person?) is so far unattested in Greek, Δαρρωνιστῶν, C.Brixhe, *BE* (2005) no. 431, who explains it as a derivation of δῆρως (cf. δῆρως, 'to skin (an animal)'), with the Greek ending -ιστῶν. Carbon argues that the φρατρία is a religious association (and not a civic subdivision of Mylasa) that worshipped a Macedonian 'daimon', Δάρρων, attested in Pella (*SEG* XLIV 546) and in Hesychius s.v. Δάρρων [cf. also *SEG* XLVIII 702, Sverkos]; a foreign origin and composition is also suggested by the name Δημοκρίτης which is more frequent in central and northern Greece, whereas the concept of the δαίμων of a person is a Carian phenomenon (cf. *LSAM* 72 I. 35, *SEG* LII 1064 I. 6, with comments by Carbon) [for the use of φρατρία as a designation of a cult association see McLean, *Koila Museum* 34, Chaniotis].

1118-1121. Mylasa. Epitaphs for men from central and northern Greece, early Hellenistic period. Gray marble plinths for stelai of a kind used on Rhodes. Found in Milas, now in the local museum. Ed.pr. W.Blümel, *EA* 37 (2004) 23/24 nos. 34-37 (ph.).

1118: 23 no. 34. Epitaph of Aristeus. Inscription with remains of red paint on a raised panel. Ἀριστέας Ἰ Αἰαίος

1119: 24 no. 35. Epitaph of Dionysios. Διονύσιος Ἰ Αἰαίος

1120: 24 no. 36. Epitaph of Perdikkas. Inscription on a raised panel: Περδίκκας Ἰ Ἐρμολέους Ἰ Ἡπειρώτης

1121: 24 no. 37. Epitaph of a man from Ainiis. AN. [- - -] . ΟΞ Ἰ Αἰνίαν

1122-1138. Mylasa. Epitaphs, Hellenistic and Imperial period. Ed.pr. W.Blümel, *EA* 37 (2004) 24-31 nos. 38-54 (ph.).

1122: 24 no. 38. Epitaph of Kleopatra, early Hellenistic period. Gray marble base, found in Milas, now in the local museum: Κλεοπάτρα Ἰ Κλέωνος

1123: 25 no. 39. Epitaph of Artemisia, late Hellenistic period. White marble stele with recessed field ('einst bemalt?'), found in Milas, now in the local museum. Inscription below, erased text above the field: Ἀρτεμισίας τῆς Ἰάσονος

1124: 28 no. 47. Epitaph, late Hellenistic period. Round altar of gray-white marble.

{Δαιμόνων Ἀγαθῶν

[- - - - -] . Οὐλιάδου
[- - - - -] τοῦ Θεοδώρου καὶ
4 [- - - - -] Φανίου Θύμβρωνος καὶ
[- - - - -] τῆς Εὐθυδήμου γυναίκος καὶ
[- - - - -]

1125: 25 no. 40. Epitaph of Athenodote, early Imperial period. Moulded funerary column, found in Milas, now in the local museum. Ἀθηνοδότης Ἰ τῆς Θεοφίλου

1126: 26 no. 41. Epitaph of Diogenes, Imperial period. Round altar of gray-white marble.

Δαιμόνων	4	τοῦ Διογένης
Ἀγαθῶν		τοῦ Ἀντιγό-
Διογένης		νου

1-2. Read Δαιμόνων Ἀγαθῶν, a peculiar formula known from Mylasa; cf. *I Mylasa* 328 column, ed.pr.

1127: 26 no. 42. Epitaph of Sopatros and his family, Imperial period. Round altar of brown-white marble, found in Milas, now in the local museum.

Δαιμόνων Ἀ-		τοῦ Διογένηος καὶ
γαθῶν · τὸ μνη-		γένους αὐτοῦ
μίων ᾤπατρον		vacat ζῆ vacat
4 τοῦ ᾤπατρον		

1128: 27 no. 43. Epitaph of Spouda(i)nos, Imperial period. Round altar of gray-white marble. Δεμόνων Ἰ Ἀγαθῶν Ἰ Σπουδάου Ἰ vac. ζῆ vac

3. Σπουδάου: 'compromis graphique entre prononciation, qui serait reflétée par *Σπουδέου, et la norme Σπουδαίου'. Brixhe, *BE* (2005) no. 431.

1129: 27 no. 44. Epitaph of M. Aur. Pamphilos and his children, Imperial period. Gray marble block (upper part of a heroon?), found in Milas, now in the local museum; inscription in a tabula ansata. Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1438 (French translation).

Δαιμόνων Ἀγαθῶν · τὸ ἡ-		τοῦ Εὐχαρίστου καὶ τέ- vac.
ρῶν Μάρ. Αὐ. Παμφίλου	4	κνων αὐτοῦ · vac. ζῶσιν

1130: 27 no. 45. Epitaph of the family of Ulpius Leon and Ulpia Tyche, Imperial period. White marble block, found in Milas, now in the local museum; inscription in

a recessed field (tabula ansata?). Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1439 (French translation).

Δαιμόνων Ἀγαθῶν
τὸ μνημεῖον σὺν παν
Οὐλπίαν Λέοντος καὶ Τύχης
4 καὶ τέκνων αὐτῶν καὶ
ἐγγόνων· οὐδενὶ δὲ ἐτέρῳ ἐ-
ξέσται ταφῆναι ἢ μόνοις τούτοις
καὶ οἷς ἂν τὰ τέκνα αὐτῶν καὶ ἔργο-
8 ν[οι---]ΟΥΛ[---]-----]

8. Traces of letters after [-]ΟΥΛ, ed.pr.: perhaps [β]ουλ[ώνται]. S.Follet, *An.Ép.* (2004) [2007] no. 1439.

1131. 28 no. 46. Epitaph of Polites and his sister, Imperial period. Round altar of gray-white marble with ox heads and garland.

Δαιμόνων Ἀγαθῶν καὶ Ἀρτεμισίας τῆς
Πολίτου· τοῦ Ἀριστέου Ἀριστέου τοῦ Πολίτου
| τοῦ Πολίτου τοῦ τοῦ Πλειστάρχου
4 Πλειστάρχου

3. Initio [καί], ed.pr., who interprets the inscription as an epitaph for Polites and his grand-children: [τοῦ]. Brixe, *BE* (2005) no. 431, who for the repetition of the ancestors refers to our lemma no. 1139.

1132. 28 no. 48. Fragment of an epitaph, Imperial period. Gray-white marble plaque, found in Milas, now in the local museum.

[Δαιμόνων Ἀγαθῶν ζῆ
| --- |]ως τοῦ Πανσεῖ 4 [- - - - -] . ου τοῦ Πανσεῖ

2 and 4. For Πανσεῖ cf. Πανσιμάχος, Πανσιππος, Παύσιων, ed.pr.: normal genitive of the hypocoristic Πανσεῖς. Brixe, *BE* (2005) no. 431 II 3 ζῆ in the space between LL. 2 and 4.

1133. 29 no. 49. Epitaph of M. Aur. Basileides and Papia, Imperial period. Fragment of a sarcophagus of gray-white marble, broken into three pieces, found in Milas, now in the local museum. Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1440 (French translation)

Μνήμης Ἀγαθῆς
ἡ σαρ[φ]ύς]

4

Μαρ. Α[ύ]ρ.
Βασσιλείδου

καὶ τῆς γυναικὸς
αὐτοῦ Παπίας

8 Βασιλίου
ζ[ῆ]

L. 1 incised during the manufacture of the sarcophagus (4-bar sigma), LL. 2-8 added in less careful lettering by a different hand in an embossed tabula ansata below (round sigma) when the sarcophagus was used, F.Rumscheid apud ed.pr.

1134. 29 no. 50. Epitaph of Lucetius and his children, Imperial period. Upper part of a door of a marble funerary monument, found in Milas, now in the local museum. Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1441 (French translation).

Στιβᾶς μέση Λουκιτίου Ζωφύτου ἰ καὶ τέκνων αὐτοῦ

1. ΛΟΥΚΙΤΙΟΥ, lapis for Λουκιτίου from Latin Lucetius, ed.pr. [a horizontal bar, which may have been painted, would turn the two rotas into the expected eta, Carsten].

1135. 29/30 no. 51. Epitaph of Fl. Primigenes, Imperial period. Gray-white marble funerary column; LL. 2-4 in a recessed field with erasure. Mentioned by F.Rumscheid, *AST* 14 (1997) 123 and 129 (ph.).

τὸ μνημεῖον | vac Φλᾶ vac | Πριμιγένει νου vac.

[The text should be dated to the 4th cent. A.D. (or later) because of the nomen Flavius and the abbreviation sign, Chanotis] II 3-4. 'Primigenus', ed.pr. [this name is not attested, but Πριμιγένης is, see *LGPN* s.v., Pickett].

1136. 31 no. 54. Heroon of Ptolemaios, Imperial period. A.Kızıl, *Arkeoloji ve Sanat* 22 (2000) 24-26 (ph.; dr.; Turkish translation). Left part of the pediment of a funerary monument of gray marble, found in Milas, now in the local museum.

Ἡρόφον Πτολεμαί[ου - - -]

1137. 30 no. 52. Fragment, Imperial period. Fragment of a limestone sarcophagus (?), presumably from Milas, now in the local museum.

[- ? -] CIAC vac. I ΧΡΥΣΟΠΟΙΝΗC

Stonecutter's error for Βίαις Χρυσόγονης?, Brixe, *BE* (2005) no. 431, Χρυσόγονης being a metonym (?) for initio [Π]σιάς?, Chanotis].

1138. 30 no. 53. Fragment of a funerary imprecation, Imperial period. Fragment of a sarcophagus with garlands.

1960

Δαϊμόν[ων] Ἀγαθῶν ---
ἐξώληε καὶ [πανώληε] γένοιτο ---
ἀλλὰ ἐκκό-

4 πει τὰ
γράμ-
ματα

2-3 After γένοιτο, ἐάν τις αἰ τις ὄν, followed by a first verb, should be restored, Brähe, *BE* (2005) no. 431 # 3, initio, ἔμα, A Chantais, *EBGR* 2004 (2007) 250 no. 26, who translates 'let him be destroyed as soon as he destroys the letters' # 3-4 for ἐκκόψει (read ἐκκόπη) τα γράμματα cf. Strabon, *Arat. Epitaphios* 18 and 33, ed. pr.

1139-1141. Mylasa (area of), Epitaphs, Hellenistic and Imperial period. Ed. pr. W. Blumel, *EA* 37 (2004) 33/34 nos. 61/62 and 64 (ph.).

1139. 33 no. 61. Epitaph of Melas and Diodotos, late Hellenistic period. Upper part of a gray marble altar, found near the village of Mentes, now in the local museum; dated by the letterforms.

Δαϊμόνοι Ἀγαθῶν
Μέλανος τοῦ Ἰατροκλείους
τοῦ Ἰατροκλείους

4 Διοδότου τοῦ Ἰατροκλείους
τοῦ Ἰατροκλείους

Epitaph of two brothers, Brähe, *BE* (2005) no. 431, who compares our formula no. 1131

1140. 33 no. 62. Epitaph of Pollas, Imperial period. Moulded marble funerary column, found in the village of Mentes; dated by the letterforms.

Δαίμονος Ἀγαθοῦ ἢ Πολλίου τοῦ Εἰρηναίου

1141. 34 no. 64. Epitaph of Parmis and Sappho, Imperial period. Moulded funerary altar of white marble; inscription between two snakes; found in Yeniköy, now in the museum of Milas. Παρμῖς ἢ Ἡραφίλου, ἢ Σαπφῖς ἢ Ἀπελλεύς

1 The male name Παρμῖς is attested e.g. in Teos (*SEG* II 581 L. 15) and on Thasos (*LGPN* I s.v.). ed. pr. [also frequently in the Black Sea region, see *LGPN* IV s.v., Corsten] # 3. The first phi is incised within the pi, ed. pr. [i.e., the stonecutter forgot the pi and incised it around the phi which was then not painted in, Corsten]

1142. Mylasa. Funerary epigram for Achilles, Imperial period. Gray marble funerary column, in a recessed field representation of a naked, beardless, and long haired young man with necklace; in his right hand he holds an aryballos, in his left two strigils; in the lower left corner a small dog; in the lower right corner a pot (Blumel: 'Kochtopf'; Greek. χύτρα/χύτρο cf. L. 4), inscription above (L. 1-3) and under the relief (L. 4-7). Ed. pr. W. Blumel, *EA* 37

(2004) 20-22 no. 30 (ph.; German translation), see also F. Rumscheid in *Festschrift Isik* 636, 639 (ph.; German translation) and Merkelbach-Stauber, *SGO* V 19 no. 24/13 (to be inserted under 'Mylasa' with the numbering 01/15/05). Cf. A. Chantais, *EBGR* 2004 (2007) 249 no. 26.

Στήσον ἵχνος πρὸς Ζηνός, οὐδοίσι, μή με παρέλθῃς
τίς δ' ὦν τίς ἢ γενόμεν καὶ μάθῃ τίς λεγόμεν ἢ
οὔνομα μὲν μοι πρόσθεν Ἀχιλλεύς, οὐκ ἄδηλον,
Κυθροκύοντα δὲ φάσκον ἐπάλινυμον· εὐρυμῆτι δὲ
ναικῶν ἐγὼ τότε μόρσιμον ἐξετέλεσσα

4 Κυθροκύον: from κύθρα/χύτρα and κύων ('pregnant'); cf. the big bellied pot on the relief, ironic contrast between Achilles' nickname and his achievements in εὐρυμῆτι, R. κύρθητι 'der elegante Taus', B., who refers to *SGO* II no. 10/01/02 (*SEG* XXXV 1327, XI 1163; XI III 1215 and 1305) and suggests that Achilles is called in ballgames; rather a discipline in the gymnasium, cf. *SEG* XI III 1215. C

1143. Mylasa. Epitaph of Ainiās, Imperial period. Marble stele with triangular pediment, in which a rosette; inscription in a recessed field. Found during the excavations at Milas, now in the local museum. Ed. pr. H. Malay, *EA* 37 (2004) 62 (ph.; translation)

Λαβρενδῖς καὶ Ἐλπαφῶς Αἰνία ὑπὸ ἑμνίας χάριν vacat

1 Λαβρενδῖς: variant of Λαβρανδῖς (*EA* 474), connected to the toponym Labraunda, cf. the epithet of Zeus Λαβρανδῶς which is also spelled Λαβρένδος (*EA* 314 with comm.), ed. pr. 1-2 Ἐλπαφῶς: hypocorisation of Ἐλπαφῶδης, cf. *SEG* XXXIV 1236; XI 1070, ed. pr.

1144-1146. Mylasa (or area of), Epitaphs, Imperial period. Two stelai and a column of unknown provenance, now in the Museum at Bodrum. Ed. pr. F. Rumscheid, *EA* 37 (2004) 43-48 nos. 1-3 (ph.).

1144. 43-47 no. 1. Epitaph of Kinnamos. Gray-white marble stele with relief of a naked bust of a boy with short hair and a curl characteristic of prematurely deceased youths who were dedicated to Isis; inscription below.

Προφήτης Κιννάμω τῷ ὄντι μνή[ι]ας χάριν v. []

1-2 The name Προφήτης is rare; ed. pr. quotes an example each in *LGPN* II (Eleusis) and III A (Herculaneum), and H. Solin, *Die stadtrömischen Sklavennamen II Griechische Namen* (Stuttgart 1996) 196, for Κιννάμος, cf. *SEG* XXXIX 456 L. 76; *IErythrai* 519 (Klazomenis); further examples from southern Italy in *LGPN* III A (most of them used as cognomina), ed. pr. [an example from Bessia now in *LGPN* IV, from Nikaea *IErythrai* 1118, Svezkos]. Since both names occur mostly for

freedmen, ed.pr. argues that P. and K. were slaves or freedmen || 3. upper part of a round letter (smaller than omicron in L. 1) before the break, ed.pr.

- 1145: 47 no. 2. Epitaph of Porphyryon. Gray-white marble naiskos stele, inscription in the recessed field.

Ἀριστέως Πορφύριω τῇ ἰδίᾳ γυναικὶ μνίας χάριν

1. For Πορφύριον as a neuter diminutive, used as a woman's name; ed.pr. compares Λεόντιον and Φιλημάτιον (I. Mylasa 429 and 470) [for names in -ιον cf., e.g., SEG XI. 1278 and XLIII 358, Sverkos; Πορφύριον seems to be rare; one example in LGPN I s.v. (Chios), Corsten].

- 1146: 47/48 no. 3. Fragment of a funerary column (?). Gray-white marble column with two inscriptions next to each other.

a	vv OC vv Κέρδης ἀδελφῶν	b	v Ψ vacat λεγόμενος ΙΟΝΟΚ
---	-------------------------------	---	---------------------------------

a 2. Ed.pr. compares the names Κέρδος and Κέρδιον (LGPN I-IV s.vv.) | a Κέρδης = LGPN III A (Bruttium), Corsten || b 3. the inscription seems unfinished, ed.pr.

1147. Mylasa. Christian epitaph, undated. Marble plaque. Ed.pr. W.Blümel, EA 37 (2004) 32 no. 59. † ὑπὲρ ἀναπάσεως Μαρθανῆ [- - -]

Read ἀναπαύσεως, ed.pr.

1148. Mylasa (or area of). Testament (?), undated. Fragment of a gray-white marble ashlar of unknown provenance, now in the museum at Bodrum. Ed.pr. F.Rumscheid, EA 37 (2004) 54/55 no. 11 (ph.).

4 [- - -] ιτα καὶ ἐμοὶ καλὴ ὄψις E [- - - - -]
[- - -] βανη ὅτι ηξίωσα καὶ ἦτη[σα - - -]
[- - -] ΝΟΣ κάμοι φίλαφρόνας Σ [- - - - -]
[- - -] ΣΜΙΔΝ καὶ πατρώϊον καὶ Μ [- - - - -]
[- - -] Σ παῖς κυρίου υἱοὶ ΜΟΙ [- - - - -]
[- - -] Ν Ἰδριώως τοῦτα καλω [- - - - -]
[- - - - -] εὐδοκεῖ καὶ ἐμοί [- - - - -]
8 [- - - - -] ΠΡΟΣΕΤΗ [- - - - -]

|| perhaps ἰάκος λαυ[βάνη] ὅ, τι || 4. perhaps [- - -] ἐμὸν καὶ πατρώϊον καὶ μη[στρώϊον] || 6. in fine καλω[ς], (Sverkos)

- 1149-1151. Mylasa. Gladiator inscriptions, Imperial period. Cf. SEG LI 1528 W.Blümel, EA 37 (2004) 19/20 nos. 27-29 (ph.). publishes the following reliefs now in the Museum in Milas; the same reliefs also apud A.Zülkadiroğlu-C.İçten in *Gladiatoren in Ephesos* (our lemma no. 1185) and F.Rumscheid in *Festschrift Işık* 631-635 (ph.); on 640/641 R. discusses the iconography of the reliefs [for other gladiatorial reliefs and inscriptions see M.Aydos, EA 39 (2006) 105-110 nos. 1-6, from Stratonikeia in Caria, with G.Staab, ZPE 161 (2007) 35-46, Pleket].

- 1149: 19 no. 27 (Z.-I. 80; R. 631-633). The *murmillo* Kallimorphos, ca. 135-170 A.D. Gray marble relief; in a slightly recessed field, representation of a standing gladiator with helmet; on his left leg a leg-guard and fasciae; in his right hand a dagger-like sword; on his left arm a large shield; left and right of his head five wreaths; inscription on the band above the field: Καλλίμορφος
Kallimorphos is a *murmillo*, i.e., a heavy-armed gladiator fighting against a *thraex* or *hoplomachos*. For another gladiator called Kallimorphos see I.Laodikeia am Lykos 75 (Robert, *Gladiateurs* 152 no. 119).

- 1150: 20 no. 28 (Z.-I. 81; R. 633/634). The provocator Euprepes, after 200 A.D. Gray marble pedimental stele; in the pediment a rosette; in a recessed field, representation of a standing gladiator wearing a large helmet (with visor) and a cuirass; on his left leg a leg-guard and fasciae; around his right arm fasciae; in his right hand a short sword (dagger), on his left arm a large shield; between his legs four straps that were attached to the gladiator's back (cf. R. on 640/641 for such straps as typical of *provocatores*); left of his head three wreaths; on the right edge of the relief eight wreaths; inscription on the band below the pediment: Εὐπρεπής
A homonymous gladiator is explicitly called προβοκάτωρ (Robert, *Gladiateurs* 226 no. 291; Pfuhl-Möbius 1232).

- 1151: 20 no. 29 (Z.-I. 79; R. 634/635). A provocator, not before 200 A.D. Gray marble stele; in a recessed field, representation of a gladiator, similar in dress and armament to the gladiator in the preceding lemma; in the lower right corner a palm-branch; left and right of the gladiator's head a wreath with ribbons; inscription on the band above the field; above the inscription in a separate field six wreaths; after the third letter of the inscription some letters in a *rasura*: Κατ[-]ιαδος

ΚΑΠΤΙΑΛΟΣ, Z.-I.; Κά[μβ]αλος ('Haunieder'), Κά[νδ]αλος ('Feuerbrand'), or Κα[ύκ]αλος ('Hölle'). R. B. points out that the third letter is clearly a Π; Κατ[η]άδοξ. A.Chaniotis, *EBGR* 2004 (2007) 249 no. 26

4 |---| καταστήσει σ[---]
|---| μενος τὴν σ[---]
|---| τῆς φιλοκακῆς τῶν τ[---]

[3 |τοῖς τε συνιστάνο[ις] πολέμου], cf. *Milet* 1.3.148 f. 51, *Syll.*³ 569 L1. 12/13; *I Pergamon* 64, *Chaniotis* II 6. perhaps [τῆς φιλοκακῆς τῶν τ[ειχῶν]], cf. *IC* 502, *Sverkos* 1

1160: 58 no. 16.

4 |---| [ελθον] |---|
|---| |---| |---|
|---| [μασ] |---|

1161. Myndos. Donation for a synagogue, 4th-6th cent. A.D. *CIJ*² 756; B. Lifshitz, *op. cit.* (our lemma no. 1073) 29; B.J. Brodien, *op. cit.* (our lemma no. 1073) 157 no. 4; P. Trebilco, *Jewish Communities in Asia Minor* (Cambridge 1991) 107 no. 1.2; T. Rajak, *The Jewish Dialogue with Greece and Rome* (Leiden 2001) 424 no. 19. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 25.

1162. Nysa. Donation for the Jewish community, late Hellenistic period. B. Lifshitz, *op. cit.* (our lemma no. 1073) 31. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 26.

1163. Olymos (?). Decree, undated. Fragment of a gray marble block of unknown provenance, presumably from Olymos (cf. L. 2), now in the museum at Bodrum. It has been mentioned several times by L. Robert: *RA* (1935) II 159 [no. 155]; *Le sanctuaire de Sinuri près de Mylasa* I. *Les inscriptions grecques* (Paris 1945) p. 27, *Villes* 55 note 3; cf. also *I. Mylasa* 892/893 Ed. pr. F. Rumscheid, *EA* 37 (2004) 55/56 no. 12 (ph.).

4 |Επί στεφανόφρου |---| Μηνοφίλου, μηνίους |---|
ἔδοξεν τῶν δήμου τῶν Ὀλυμείων, γνώμην ἀποφην[α]μένου	---	
---	Κορμη[κ]οντίου, ἐπειδὴ Σολωνεῖς	---
---	συγγενείας δὲ τῆς Κανδῆβιαν	---
---	τοῦ αὐτοῦ δήμου καὶ Υ[---	
---	καθ' ὃν καιρὸν ἰγνίτο συμπολιτεία	---
---	τὰς φυλὰς Σολων	---
8	---	[Ο] τοῖς ἄλλοις Κ[---
---	[Ν] ὑποστησάμεν	---
---	[β]δομὴν μέρους	---
---	[α]λλὰ ἔχρηστο	---

12

|---| [ἸΝ τε ἱερῶν |---|
|---| [Μ] |---|

3, 4, and 7 Σολωνεῖς and Κανδῆβις are the names of syngenon of Olymos, cf. *I. Mylasa* 817, ed. pr. II 6 or [καθ' ὃν χρόνον], ed. pr. (cf. L. Robert, *Villes*), the phrase refers to the sympoly of Mylasa and Olymos

1164. Ouranion (area of: Bozalan). Fragment of a decree, late Hellenistic period. White marble block, found in Bozalan. Ed. pr. E. Varinlioglu in S. Isinger-P. Pedersen (edd.), *op. cit.* (our lemma no. 1070) 127/128 (ph.). The city of Ouranion is to be located on Kenkeretepe (on Mount Dikmendag) above Türkverli west of Keramos (cf. E. Varinlioglu, *REA* 96 [1994] 185). [The decree concerns major building activities in a sanctuary; it gives a board of functionaries the authorization to move a statue (of a goddess?; L. 8) and to tear down buildings, in order to improve the architectural setting (L. 1-10), provides for funds (L. 10-19), and allows these functionaries to sell building material, which is no longer needed (L. 19-25), Chaniotis].

[vac. κάλ]λιστα ἐσεσθαι vac.
ἔχοντες τὴν ἐξουσίαν vac.
καὶ ἀνελεῖν ἃ ἂν προαιρῶν.
4 καὶ τῶν οἰκοδομημένων
πρότερον καὶ ὑπὸ τῶν ἄν-
δρων τῶν πρὸ ἑαυτῶν καὶ
μετατιθέμεναι καὶ αὐτὸ τὸ
8 ἄγαλμα καὶ τὸ βῆμα αὐτῆς
χάριν τοῦ κατασκευασθῆ-
ναι πάντα ὡς κάλλιστα· εἰς
24 δὲ τὰς ἐσομένας δαπά· vac.
12 νας ὑπαρχέτωσαν πόροι
οἵτινες καὶ πρότερον ὑπῆρ-

16
20
24

χον τῇ κατασκευῇ κα-
τοῦ ἱεροῦ καθ' ὅτι τὰ ψηφί-
ματα τὰ ἐν τῇ ἱερῶν ὑπάρ-
χοντα περιέχει καὶ νῦν ἐν
τῷδε τῷ ψηφίσματι γε-
γραμμένοι εἰσίν, κατὰ τὰ αὐ-
τὰ δὲ ἔχουσιν τὴν ἐ-
ξουσίαν πωλεῖν ἃ τε ἂν
περισσότηι αὐτοῖς ἐξ ὧν
ἐπιτελοῦσιν ἔργων ξύλων
ἢ καὶ ἄλλο τι καὶ ὅσα πρότε[ρ]-
ρον ὑπῆρχιν ἐν τῷ [ἱερῶ]

The decree concerns the erection of a new temple for a goddess whose name is not preserved (perhaps Ἀποδότην Ἀσπασία?), ed. pr. II 3. ἀνελεῖν refers to the dismantling of an older building, ed. pr.

1165. Ouranion (area of: Bozalan). Honorary decree, late Imperial period. Fragment of a round marble altar, found near Bozalan. Ed. pr. E. Varinlioglu in S. Isinger-P. Pedersen (edd.), *op. cit.* (our lemma no. 1070) 128/129 (ph.).

4 Ὁ δήμος Ο[---|
ἐτίμησεν Υ[---|
[Τε]ροκλέου [---|
ΙΟΕΤΙΜΙΑΝΕ[---|

8 [---| μων φίλου Ο[---|
ΑΣΤΡΕΙΑΠ[---|
ΝΑΟΥΤΑΣΑ[---|
ΙΟΥΔΙΟΥΑ[---|

ΚΝΗΘΑΝ[- - - -]

[ΜΙΔΟΥ[- - - - -]]

1-3. Honorary decree of a city, the name of which is not preserved, for a son of Hierokles. ed.pr. II 13 (line v.g. ed.pr., which I do not see on the photo. Corsten).

1166. Ouranion (area of: Çökertme). Fragment mentioning an emperor, late Imperial period. Fragment of a gray marble block; found in the ruins of a church, which was built with spolia from a Roman temple, in the plain of Çökertme. Ed.pr. E.Varinlioğlu in S.Isager-P.Pedersen (edd.), *op.cit.* (our lemma no. 1070) 129/130 (ph.).

4 vnc Αὐτοκρά-
vnc τορος
Καίσαρο-
ς Σεβασ-
τοῦ[- - -]
[- - -]ΣΡΑ

8 [- - -]ΑΙΤΕ
ΟΥ . . . ΑΡΟΣ
ΙΚΑΦ[- -]ΤΕΤΑΣ
ΙΝΟΥ Καίσαρος

1167. Pidasa (Çert Osman Kalesi). Epitaph of the Lycian Kartakes, early Hellenistic period (ca. 300 B.C. or slightly later). Rectangular stele seen and copied by tourists in 1997; now apparently lost or at least not rediscovered by ed.pr. M. Wörle in *Festschrift Isik* 791-795 (ph.): Καρτακης Λύκιος | εὐδαίμων κακῶν | ἀπεισιχημένος

1. The Lycian Kartakes probably was a mercenary serving in the fortress at Pidasa: from *Miler* 1.3.149 it appears that in 188/187 B.C. Pidasa became a *φρούριον* of Miletos (see *SEG* 1.111.1269); our stele, however, is much earlier (ca. 300 B.C.) and probably dates from the period of Antigonos Monophthalmos, Asandros, Pleistarchos, and the Ptolemies (who controlled Miletos in 279/278 B.C.); Kartakes probably was active in the garrison at Pidasa in the service of one of these rulers, although the script seems to exclude the Ptolemaic period, ed.pr., who points out that the name Kartakes is unattested so far and adduces names such as Καρταλις and Καρταδης II 2-3, for *εὐδαίμων* ed.pr. refers to *SEG* XXVI 1415; the combination of *eudaimonia* with κακῶν ἀπεισιχημένος ('having refrained from evil') suggests that *eudaimonia* here has a moral connotation; see *Syll* 3 1268 I L. 18 for the Delphic maxim κακίας ἀπέχου. ed.pr. contrasts Kartakes' moralism with the more hedonistic views of his fellow Lycian Apollonios, on record in *SEG* XI.VIII 1561 (see also *SEG* I. 1349).

1168. Stratonikeia. Decree concerning the cult of Zeus Panamarios and Hekate, late 2nd cent. A.D. *I.Stratonikeia* 1101 (*LSAM* 69). A.Chaniotis in *Ritualdynamik* (see our lemma no. 1898) 296-300, examines the arguments used by Sosandros with the aim to convince his fellow citizens to institute the regular singing of hymns by boys to Ζεὺς Πανάμαρος and Ἑκάτη. Sosandros refers to the favors the gods have done the city, in particular the rescue in the Roman civil wars (cf. *I.Stratonikeia* 10) and the granting of *ἀσουλία* (Rigsby, *Asylia* no. 211), and to the city's piety. C. concludes that Sosandros, a member of the elite, was a man of real

piety who intended to enhance the cult by a splendid performance and to educate the youth. By way of comparison the following inscriptions are adduced: *IG* 112.2291; *SEG* XXXV 744 (cf. *XLII* 579, *XLV* 767; Kalindoria; German translation); *SEG* XLI 981 (Merkelbach-Stauber, *SGD* 1.296 no. 03/02/01; Ephesos; German translation); *I.Ephesos* 24 (*LSAM* 31; German translation); 27 (cf. G.Rogers, *The Sacred Identity of Ephesos: Foundation Myths of a Roman City* [London-New York 1991]); *LSAM* 28 (Teos); Merkelbach-Stauber, *SGD* 1.76 no. 01/19/01 (Didyma; German translation); M.Wörle, *Stadt und Fest* (cf. *SEG* XXXVIII 1462) 11 and 216-220 (Oinoanda).

1169. Stratonikeia. Honorary inscription for Demetrios and his mother, undated. *I.Stratonikeia* 691. J.-Y. Strasser, *Tyche* 19 (2004) 189/190, suggests restoring in L. 5 θεά[ς] or θεά[μ]α: it is the show put up by the pantomime that motivated those who hired him to reward him (*I.Stratonikeia*: διὰ θεά[τρον]: 'in the theatre, in front of the spectators'. Slater [*SEG* XLVI 1469]; see our lemma no. 1050). In the same line, S. prefers ἀρέσαντα π[όλει] to π[όλιν], for ἀρέσαντα see our lemma no. 1197.

1170. Stratonikeia. Religious identity, Hellenistic period. R.v.Bremen in S.Colvin, *The Greco-Roman East* (*YCIS* 31 [2004]) 207-244, studies the relationship between the city of Stratonikeia and the sanctuary at Panamara in the Hellenistic period. Among numerous inscriptions, the main evidence consists of *SEG* XLV 1556/1557 and *I.Stratonikeia* 7, which are republished with translations in an appendix. The sanctuary was administered by a κοινὸν of villages that was, however, not entirely autonomous, and the priest of Ζεὺς Κάριος was appointed by Stratonikeia. It existed as a religious center for the surrounding area already before the foundation of Stratonikeia and was granted *ἀσουλία* by a Seleukid king. The foundation of Stratonikeia did not have the decisive impact on the sanctuary that is often assumed: the association of Hera with Zeus is not attested before the late 2nd cent. B.C. and the appointment of a priestess for her cult not before the Imperial period. Nevertheless, the κοινὸν and its cult must have been integrated into Stratonikeia before the mid-2nd cent. B.C. The fact that no priests from Panamara are mentioned in inscriptions between the mid-2nd cent. B.C. and the mid-3rd cent. A.D. should indicate that the *koinon* of the Panamareis was broken up and its parts incorporated into or its inhabitants distributed over Stratonikeia's *demoi*. B. explains the predominance of priests from Κώρταια and Κολίοργα in the 1st cent. B.C. and A.D. by the assumption that these demes were the nearest to Panamara.

1171. Tralles. Honorary inscription for L. Aelius Tubero, 61-58 B.C. Marble block, found reused in Aydin. Ed.pr. M.Aydaş, *EA* 37 (2004) 121/122 no. 2 (ph.; English and Turkish translations).

[- και] οι γέροντες οι εν Τράλλεσσιν Αἰ[ε]λί[ου]
[ον Αἰ]λίον Λευκίου υἱόν Τουβερῶνα πρεσ-

- 4 [βευτή]ν, πᾶτρανα αὐτῶν, ἐτίμησαν vacat
[σειφάναι] χρυσῶι καὶ εἰκόνι χαλκῆι, ἐν τοῖς
[ἀναγκαῖοις] τοῖς καιροῖς ἐνδεεστερόν ἦν π[ο]·
[εἶται εἰς] γέρον[ας] εὐνοῖαν καὶ ἦν ποιεῖται
[ἐπιμέλειαν] ὑπὲρ ἐαν[ι]ζ[ω]ν

1. Οἱ γέροντες = ἡ γερουσία, ed.pr. [the supplement of ἐν Τρόλλεσι seems doubtful as it appears usually in combination with groups from outside the city, e.g. οἱ Πρωτοῖοι; perhaps, e.g., καὶ οἱ νέοι, cf. *I.Tralleis* 77 L1. 1. 1. Corsten] II 1-3. L. Aelius L. I. Tubero was legate in Asia (61-58 B.C.) under the proconsul Q. Tullius Cicero, ed.pr.

1172. Tralles. Altar of Apollo, Hellenistic (or Imperial) period. Marble altar, found in the village of Kavaklıdere (near ancient Kys). Ed.pr. M. Aydaş, *EA* 37 (2004) 121 no. 3 (ph.; English and Turkish translations); *Ἀπόλλωνος χρησιμιοδότης*

The inscription attests an oracle of Apollo in Kys, ed.pr. for Kys see L. Zgusta, *Kleinasiatische Ortsnamen* (Heidelberg 1984) 315 § 652-1. C. Brixhe, *BE* (2005) no. 427 II 2-3. for the gemination of -σ- cf. Brixhe, *Essai* 31-33, Corsten].

1173. Tralles. Dedication to the Nymphs, 4th cent. (390-370?) B.C. Marble block, found reused in Aydın. Edd.pr. M. Aydaş, *EA* 37 (2004) 120 no. 1 (ph.; English and Turkish translations), and R. Dinç-G. Meyer, *Mediterraneo Antico* 7 (2004) 289-300 no. 1 (ph.).

Υσσαλδαμος | Παν Νύμφαις

This is the most ancient inscription found in Tralles so far. D.-M. 1-2 Υσσαλδαμος and Πανος are well-attested Carian names. A. (with references); D.-M. give an exhaustive and annotated overview of the attestations of both names; the latter is with only seven occurrences much rarer than the former, remarks on the mythology, name, and hellenization of Tralles.

1174. Tralles. Dedication to Pan, 2nd/1st cent. B.C. *I.Tralleis* 15. R. Dinç-G. Meyer, *Mediterraneo Antico* 7 (2004) 300-305 (ph.), republish the inscription and suggest a new restoration.

[... Ὁ/Η δείνα ...]
relief
[τὰς νύμφας] ὑγιασθεῖς[ε]/[σ]α
[Παν] καὶ ὄνιμον

1. Not in the previous editions, restored by D.-M. II 2. initio [? Νύμφαις]. *I.Tralleis*, apparently interpreted as a female name; 2. D.-M. adduce parallels for the Nymphs as healing goddesses [cf. also the dedications to Herakles and the Nymphs in *I.Apameia und Pylae* 138-140, Corsten]; their sanctuary was, as the relief shows, in a grove

with a water source, mentioned by Pliny the Elder, *NH* 5.109 (no D.-M.) and may have been identified by O. Rader in id.-A. Thomas, *Milet et le golfe laïque* 1 (Paris 1877) 44/45. The Nymphs may later have been transformed into Amazons, who are supposed to have founded the city.

1175. Tralles. Dedications to Zeus, 2nd/3rd cent. A.D. *I.Tralleis* 67. S.L. Budin, *CPh* 98 (2003) 148-159, republishes the inscriptions with translations and argues that the term *παλλακή* is not evidence for the existence of sacred prostitution or for a form of divination involving a sexual relation with the god. *Παλλακή/παλλακίς* is the title of a cult functionary. [For a correction of several mistakes in explaining the *onomastics* in the inscriptions see A. Chaniotis, *EBGR* 2004 [2007] 252/253 no. 33.]

1176. Tralles. Jewish inscriptions, late Hellenistic and Imperial periods. (1) *CIG* 2924; B. Lifshitz, *op.cit.* (our lemma no. 1073) 30; B.J. Broton, *op.cit.* (our lemma no. 1073) 157/158 no. 5; *I.Tralleis* 240; P. Trebilco, *op.cit.* (our lemma no. 1161) 157 no. 4.3; and (2) *I.Tralleis* 241: republication with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 27 (ph.) and 28, respectively. (3) Reference to an unpublished text, mentioning a Jewish *πληθος* ('community') who thanked 'a lady who constructed a bridge' (29).

1177. Tralles. Stele with two epitaphs, 1st cent. B.C. and A.D. White marble stele with two inscriptions by different hands, found reused in a late antique building in the city. Edd.pr. R. Dinç-G. Meyer, *Mediterraneo Antico* 7 (2004) 305-315 (ph.).

(1)	Τὸ μνημῆον Ἀρτεμιδίου ρου τοῦ Ἀπολλωνίου καὶ Ἀπολλωνίου	(2)	Τὸ μνημῆον τοῦ Μενεκράτους καὶ Κάρπου τοῦ Ἀπολλωνίου
4	καὶ Ἀρτέμωνος τῶν Μοτολωνος υἱῶν	4	Μονίμης καὶ Ἀπολλωνίου τοῦ Ἀπολλωνίου τοῦ Ἀπολλωνίου vacat vacat ζώστων vacat

Dated by the letterforms. (1) 1st cent. B.C., (2) 1st cent. A.D., perhaps separated by two generations, ed.pr. II (1) S. the name *Μοτολων*, previously unattested, is perhaps Phrygian, cf. e.g. *Μοτῶλα, Μοτῶλεις, Μοτῶλεις, Μοτῶλεις*, ed.pr. with numerous references; they speculate that the man (and perhaps his entire family) may have come from Phrygia, perhaps from the region of Hierapolis where the names mentioned as well as the cults of Apollo and Artemis (cf. the other personal names in the text) are attested II (2) epitaph of three men who have no connection with the family of (1) and may be freedmen given the absence of fathers' names, they must have bought the stele from the city in whose possession it may have fallen after the extinction of the family in inscription (1), ed.pr. II 6. Persian name rare in the Greco-Roman world, in a previously unattested spelling, ed.pr.

1178. Didyma(-Ioustinianoupolis). Rescript of the emperor Justinian, 533 A.D. Cf. SEG LI 1567 bis. White marble block, found reused in an apsidal building by the Sacred Road, now in the garden of the museum at Balat. The inscription is written in different scripts but by the same letter-cutter: Greek capitals (square and round forms), Latin semi-uncial capitals, and a highly ornamental Latin cursive. Ed.pr. D.Feissel. *Chiron* 34 (2004) 285-365 (ph.). French translation; cf. the brief summary by id. *AA* (2004) 2.86/87 (ph.). Text. French translation, and summary in *An.Ep.* (2004) [2007] no. 1410 (M.Corbier, B.Puech); English summary in S.Mitchell, *A History of the Later Roman Empire* (Malden/MA) 175-177 (ph.).

- † Μήνυσις ἦτοι διδασκαλία τῆς σῆς ὑπεροχῆς δὴλη γέγονε(v)
 τῷ ἡμετέρῳ κράτι περιέχουσα τοὺς οἰκήτορας τῆς
 'Ιουστινιανουπολιτῶν διὰ τῆς ἐπιδεδομένης
 4 παρ' αὐτῶν διδασκαλίας διδάξε τὴν μὲν κατ' αὐτοὺς
 πόλιν κώμην εἶναι πάλε, τῆς δὲ ἡμετέρας εὐτυχήσα-
 σαν προσηγορίας δίκαια πολλὰς ἐσχηκένε· καὶ τοὺς
 συντελουμένους ἐξ αὐτῆς φόρους εἰσφέρεισθαι τῇ τῆς σῆς]
 8 ὑπεροχῆς τραπέζῃ καταβαλλομένους διὰ τῆς Μιλησίων πόλ(εως)
 συνιόν εἰς τεσσαράκοντα πρὸς τῷ ἐνὶ χρυσοῦς, ταῖς δὲ θείαις
 ἡμῶν λαργιτιόσιν εἰκοσι· τὴν δὲ ποσότητα ταύτην ἐκ τῶν ἀπο-
 γεωθέντων τόπων θαλαττίων πρότερον ὄντων, ὑποφό-
 12 ρων δὲ γενομένων τῇ Μιλησίων πόλῃ εἰσφέρεισθαι, τῆς 'Ιουστι-
 νιανουπολιτῶν κουφιζομένης πάσης τῆς ποσότητος ταύ-
 τῆς· καὶ τῇ μνηύσει πρὸς τὴν ἡμετέραν εὐσέβειαν χρήσασθαι
 ἐφ' ὅτε κ(αὶ) τὴν αὐτῶν αἵτησιν πρὸςδέξασθαι κ(αὶ) θείῳ πραγμα-
 16 τικῷ τύπῳ θεοπίσαι τὸ ἡμῖν παραστήσόμενον· θεοπίζουσε(v)
 τοῖνυν τῶνδε τὸν θεῖον πραγματικὸν τύπον πρὸς τὴν σῆν
 ὑπεροχὴν καταπέμποντες καὶ τοῦ δημοσίου ποιήσασθαι
 πρόνοιαν κ(αὶ) προτάξαι τοὺς μὲν τῆς 'Ιουστινιανουπολιτῶν
 20 πόλ(εως) οἰκήτορας μηδεμίαν· ἐπιγιγνώσκιν συντελείαν, τοὺς
 δὲ ἐξήκοντα καὶ ἓνα χρυσοῦς τῷ δημοσίῳ εἰσφέρεισθαι
 ἐκ τῶν ἀπογεωθέντων τόπων ὧν καὶ μνημὴν ἐποιή-
 σата ἡ τῆς σῆς ὑπεροχῆς μνήμης κ(αὶ) τοὺς μὲν τεσσαράκοντα
 24 πρὸς τῷ ἐνὶ χρυσοῦς τῇ τῆς σῆς ὑπεροχῆς τραπέζῃ, ταῖς
 δὲ θείαις ἡμῶν λαργιτιόσιν τοῖς λιπασμένοις εἰκοσι·
 τὴν γὰρ συντέλειαν κάσιν τὴν ἐκ τῆς 'Ιουστινιανουπολι-
 τῶν πόλ(εως) εἰσφερομένην συνχωρήσαι τοῖς τῆς αὐτῆς πόλ(εως)
 28 οἰκήτορσιν τὸ ἡμέτερον ἐδοκίμασιν κράτους· τοῖσι γὰρ
 τῷ τρόπῳ κ(αὶ) τὸ δημοσίον ἀξίμιον φυλαχθήσεται κ(αὶ) τοῦ
 ἐπὶ τῆς σῆς 'Ιουστινιανουπολιτῶν οἰκήτορες
 ἐν ἀπολαύσει γενήσονται· τὰ τοῖνυν παραστάνα ἡμῖν

- 32 κ(αὶ) διὰ τοῦδε τοῦ θεῖου πραγματικοῦ δηλούμενα τύπου
 ἢ σῇ ὑπεροχῇ ἔργῳ κ(αὶ) πέρατι παραδοῦναι σπουδάτω· ᾗ
 Dat(um) cal(endas) Apriles Const(antinopoli) d(omino) n(ostro) Iustiniano per(p)etuo
 Aug(usto) III cons(ule) ᾗ
 36 † D(omino) n(ostro) Iusti<ni>ano per(p)etuo Aug(usto) III cons(ule), d(ie)s IIII
 non(as) Apriles Constantinopoli, vac. ex offi-
 c(io) p(er) Dominum aug(ustalem) et agentem nume<u>m se<c>trini dio-
 ec(eseos) Asiane d(ictum) est: Θεῖον πραγματικὸν τύπον κατα-
 40 πεμφθέντα πρὸς τὴν ὑμετέραν φιλανθρωπίαν ἔχοντες
 μετὰ χεῖρας ὑποβάλλομεν πρὸς τὸ περιστάμενον·
 Fl(avios) Mariano<s> Micael(ios) Gabriel(ios) Arcangel(ios) Ioannes
 o megalopr(epestatos) eparc(os) ton ier(on) pr(aitorion) to βe apo ὑp(aton),
 44 Fl<av>(avios) F<a>ustos, Fl(avios) Bonos d(ixerunt), vac. προσφόρους ἀναγιγνώ-
 κέσθω· vac. qua<e> lec(ta sunt) in antel(atis) praefu<cl>ge<na>·
 Fl(avius) Marianus Ioannes = megalopr(epestatos) eparc(os) ton
 ier(on) pr(aitorion) to βe apo ὑp(άτων), Fl(avios) F<a>ustos, Fl(avios) Bonos
 d(ixerunt): κρα-
 48 τῆσει διὰ πάντων κ(αὶ) ἐξ ἡμετέρας ψήφου τὰ δη-
 λούμενα τῷ ἀναγνωσθέντι θεῖῳ πραγματικῷ
 τύπῳ γέγοντα φιλανθρωπίας κ(αὶ) τὴν τοῦ μεγά-
 λου βασιλέως πρὸς τοὺς ὑπηκόους εὐμένειαν ἐπι-
 52 δικνύμενα· vac. ex offic(io) p(er) Dominum aug(ustalem) d(ictum) es<cl>·
 εἰ παρίσταται γράμματα γενέσθαι πρὸς τὸν λαμ-
 πρό(τατον) ἄρχοντα τῆς ἐπαρχ(ίας) ἐφ' ὅτε εἶδεν αὐτὸν τὰ
 τε θειοδῶς θεοπισθέντα κ(αὶ) μεγαλοφυῶς προσταχθέντα
 56 pos<cl> cetera: vac. τοῦτο γενήσεται· vac. edantur; ᾗ
 ᾗ Fl(avius) Mar(ianus) M<ic>hael(ius) Gabriel(ius) Ioannes <E>utropi<u>s v(tr)
 sp(ectabilis) com(es) et cons(ularis);
 κρατήσει τὰ παραστάνα βασιλὶ τῷ κρατίστῳ κ(αὶ) τῇ μετ' αὐτὸν
 ἀρχῇ κ(αὶ) οὐδὲς τὸ λοιπὸν εἰσπράξῃ 'Ιουστινιανουπολ(ίτας) ἢ ἐισ<e>κόμω(ς) v
 60 τῷ δημοσίῳ πρὸς τοῦτον φαρὰν διὰ τὸ ἀντισαχθῆναι ταύτην τεθεσ-
 πίσθαι) παρὰ τῆς βασιλείας διὰ τῶν ἀπογεωθέντων ὑπὸ τοῦ Μεάν-
 δρου πυταμοῦ τόπων ἰς τὸν ἔμπροσθεν χρόνον θαλαττίων ὄντων(v),
 παραφυλιττούσης ταῦτα τῆς πιθομένης μοι τάξεως κ(αὶ) πάσης κατὰ
 64 ᾗ vac. τόπον πολιτικῆς κ(αὶ) δημοσίας ἐπικουρίας vac. edantur ᾗ

Content: three documents (inscribed by the same stonecutter), cf. comparable inscriptions from Miletos (IGC 220), Kasai in Pamphylia (Bean-Milford, *Journeys* 31), and Mylasa (I *Mylasa* 611 and 612), ed.pr., who adds that the three documents are only a selection of originally six documents that must have constituted the proceedings: (1) request of the Ioustinianoupolitans to the emperor (not inscribed; summarized in LL 4-13); (2) report of the prefect to the emperor (not inscribed; summarized in LL 2-16); (3) copy of an Imperial constitution, 1 April 533 A.D. (LL 1-35), contained in (4) the extract of minutes, from the prefecture of the Orient, 2 April 533 A.D. (LL 1-56); (5) letter of the prefect to the governor of Caria (not inscribed); (6) proclamation of the governor of Caria.

on the northern gate of the city. He agrees with B.E.Thomasson, *Laterculi praesidium* I (Göteborg 1984) 236, that the identity of the honorand is not certain (for Lollianus cf. also SEG LIII 1327/1328) and attempts to identify the monument to which it belonged. E. argues that the gate cannot have been an 'Ehrenbogen' for Lollianus since such monumental honors were a prerogative of the emperors. As the width of the inscription cannot have exceeded 180 cm, contrary to the calculation in *I.Ephesos* (several meters), the text may have accompanied a pedestrian statue which was erected on a part of the gate.

1185. Ephesos. Reliefs of gladiators with inscriptions, 2nd/3rd cent. A.D. A.Zülkadiroğlu-C.İçten in *Gladiatoren in Ephesos. Tod am Nachmittag* (Vienna 2002; catalogue of an exhibition held at the Ephesos Museum in Selçuk), present several gladiatorial reliefs from the Ephesos Museum, some of them with inscriptions (ph.). For a new epitaph see our lemma no. 1191, for the published reliefs, the following comparatio numerorum (Fleischer = R.Fleischer in A. Bummerid.-D.Knibbe (edd.), *Führer durch das Archäologische Museum in Selçuk-Ephesos* [Vienna 1974], Pietsch-Trinkl = W.Pietsch-E.Trinkl in D.Knibbe-H.Thur (edd.), *Via Sacra Ephesiaca* III [SEG XLV 1580]):

<i>I.Ephesos</i>	Z.-I.	Fleischer	Z.-I.	Robert, <i>Hellenica</i>	Z.-I.
1174 (4)	p. 78	145	p. 76	VIII 72 no. 341	p. 76
Fleischer		Pietsch-Trinkl		Robert, <i>Gladiateurs</i>	
144	p. 75	42-44 ill. 25	pp. 76/77	200 no. 215	pp. 80/81

1186-1187. Ephesos. Gladiator inscriptions, 2nd/3rd cent. A.D. Fragments of two reliefs of gladiatorial combats with inscriptions. Ed.pr. M.Büyükkolancı in *Gladiatoren in Ephesos* (our lemma no. 1185) 84 and 88.

1186: 84. A venator. Fragments of a white marble slab with representation of a venator stabbing a lion with a spear (a second part of the same relief, showing a venator fighting a bull, is briefly mentioned); inscription on the upper moulding: [- -]M . PA vacat

1187: 88. Two pairs of gladiators. Fragments of a white marble slab with representation of two pairs of fighting gladiators (*secutores* and *retarii*); inscription on the upper moulding above the heads of the *secutores*: vacat KONvTPO vacat KYNH vacat

KONTPO and KYNH the names of the *secutores*, ed.pr., who adds that the *retarii*, whose names are not mentioned, may have been criminals or prisoners who were condemned to death [rather κοινοκτονήσας], which would mean that this term was not only used for *venationes* (thus LSJ s.v. κοινοκτονήσας with Suppl.), W.Slater, *per ep.*]

1188. Ephesos. The cult of Μήτηρ. C.M.Thomas in *Les cultes locaux* 249-262, comments, *inter alia*, on the epigraphical evidence for the Meter-cult in Ephesos' metroon: *I.Ephesos* 107/108 (SEG IV 526/527), 1214-1227 and 1576 (Μήτηρ; Μήτηρ Ὀρεῖν, Μήτηρ Φρυγῖν; Μήτηρ Ὀρεῖν Φρυγῖν Πατριῶν[η]); further reflections on the iconography of the Ephesian Meter (alone; with two gods (an older, Zeus, and a younger one, Apollo?); or with only the younger one).

1189. Ephesos (?). Jewish amulet, undated. J.Keil, *JOAI* 32 (1940) 79-84; C.E.Arnold, *op.cit.* (our lemma no. 1239) 68. Republished with commentary in *IJO* II (cf. our lemma no. 1888) pp. 549-551 *Magica* I.

1190. Ephesos. Jewish inscriptions, (late) Imperial period. In *IJO* II (cf. our lemma no. 1888) 30-33 and 35 the following inscriptions are republished with German translations and commentary (for 34 cf. our lemma no. 1192) [Rajak = I.Rajak, *op.cit.* (our lemma no. 1161)]:

<i>I.Ephesos</i>	<i>IJO</i> II	<i>I.Ephesos</i>	<i>IJO</i> II	<i>CIP</i> ²	<i>IJO</i> II
1251	30	4135	35	746	33
1676	33			747	35
1677	32	<i>CIP</i> ²			
4130	31	745	32	Rajak	
				427 no. 32	30

1191. Ephesos. Epitaph of the gladiator Sidoni(o)s, 2nd/3rd cent. A.D. Light-gray marble stele with the relief of a thraex, now in the Ephesos Museum; inscription on the lower part of the moulding and to either side of the gladiator's helmet. Ed.pr. A.Zülkadiroğlu-C.İçten in *Gladiatoren in Ephesos* (our lemma no. 1185) 78/79: Σειδώνιος Πά(λου) - ζ'

[1 Σειδώνιος = Σιδώνιο(ς); for this name see *LGPV* I-III A s.v.; for an ethnic as name of a gladiator cf. our lemma no. 1151 app.pr. II 2. for the meaning of πάλος cf. Robert, *Gladiateurs* 28-31, and Roueché, *Performers* pp. 65/66 with some modifications to Robert's explanation, Corsten.]

1192. Ephesos. Epitaph of M. Aur. Sambathios, ca. 212-250 A.D. SEG XXXIX 1222. On the basis of a new reconstruction by H.Engelmann, the inscription is republished in *IJO* II (cf. our lemma no. 1888) 34 (ph.; German translation) with commentary.

A	[Τοῦτο τὸ μ(ν)η]-	[σίου, 'Ιουδ]έου	..
	[μόριόν ἐστι]ν	[-----]PIO	
	[----] IOY	[-----] . A	- < =
4	[----] 'Εφε-		

B	Τοῦτο τ[ὸ] μιν[η]- μόριον ἐ[στ]ιν Μ. Αὐρ. Σαμβ[αθίου] Ιουδα Ἐπ[ε]σίον.	Ιουδέου [καὶ γυ]- νεκός [αὐτοῦ - -] Α. [- - - - -]
4		

A and B 1-2 [ἡμίτριον]. SEG: the term is rare and not attested in Ephesos. *IO* II A 3 [Αὐρ. Σαμβ[αθίου], edd pr. in *ÖJh* 59 (1989) Beibl. 219 no. 54 II 6 [- μ[ό]ριον. SEG II 7, not in SEG II B 2 (in line [M.] not in SEG II 5-7 [Ιουδέου] Ἐπ[ε]σίον. [-] (no. 7). SEG II 7. Αὐ[ρη]λία?]. *IO* app. cr.

1193. Ephesos. Signatures on lamps, Hellenistic period. A. Giuliani, *ari. cit.* (our lemma no. 1853) 144-153, mentions several unpublished mouldmade lamps from Ephesos with signatures. 1) Δ (144; Museum of Ephesos; 1st cent. B.C.); 2) Α (147; Austrian excavations; 2nd/1st cent. B.C.); 3) [- ΔΟ[-] (151; Austrian excavations); 4) (monogram) Ἀρχετίμου? (153; museum of Ephesos; 2nd/1st cent. B.C.); 5) (monogram) ΑΤΡ? (153; Museum of Ephesos); 6) (monogram) ΗΑ[-] or ΗΔ[-] (153; Austrian excavations; 2nd/1st cent. B.C.).

1193 bis. Erythrai? Dedication to Aphrodite Strateia, Hellenistic period. Block broken on left and right, found in a house in the Kastro of Chios (now in the museum of Chios), but originally from Erythrai. G. Paspatis, *Χιακὸν Γλωσσάριον* (Athens 1888) 421 no. 57; A. K. Sarras, *Athena* 28 (1915) 161 no. 5; F. Graf, *Nordionische Kulte* (Rome 1985) 262-264, 464 no. 1E suppl. 3. Republished by J. Wallensten, *op. cit.* (cf. our lemma no. 1858) 199/200 no. 56. F. Graf, who attributed the stone to Erythrai, assumed that the dedication was made by a board of magistrates (nine στρατηγοί?). The text has never been presented in SEG.

[- -] ἄχου Ἀφροδίτῃ Στ[ρατεΐαι]	[- - ο]υ Θεομνήστου Δημ[- - -]
[- - ω]ν Φωκίων Φιλίν[- -]	[- -]ς Ἀριστόμαχος Ἀπολλω[- -]
[- -]ου Σώτου Σίμων[- -]	[- -] Ἀναξεύς Ἑρμῶν[- - -]
4 [- -] Ζήνδοτος Ἡρώδ[- -]	8 [- -] ὁ δὴ [μο]ς ἐστεφ[ά]ν[ω]σαν [- - -]

1. The cult of Aphrodite Strateia is attested in Erythrai (*Erythrai* 207). G.; F. Sokolowski, *HTHR* 57 (1954) 1, restored Σολωνίδης [the restoration is uncertain (cf. SEG XXXII 937). Chaniotis II 2-7 we leave the names unstored, since it is not certain whether they are in the nominative or in the genitive; Graf restores Φιλίν[ος] (L. 2). Σίμων[ος] (L. 3). Ἑρμῶν[ος] (L. 7). Chaniotis II 7 the rare name Ἀναξεύς [Ἀναξεύς is genitive (see *Erythrai* 215)] is attested in Erythrai. G.

1194. Klaros. Honorary decrees for Polemaios, ca. 130-110 B.C., and Menippos, after 120/119 B.C. SEG XXXIX 1243/1244. L. Boffo, *Dike* 6 (2003) 227-249, examines the inscriptions with special reference to the problem of the 'freedom' of Greek cities and of their role as communities and administrative centers under Roman rule during the Republic.

1195. Klaros. Dedications of statues to Apollo and Artemis, 2nd third of the 6th cent. B.C. SEG XLVIII 1406-1408. M. Pécasse, *Monuments Piot* 83 (2004) 21-59 (ph.: French translations), republishes all seven sculptures found during the excavations, including the inscriptions: 25-33 no. 2 (1407), 33-41 no. 3 (1406), 47-55 no. 5 (1408).

1196. Magnesia on the Maeander. Decree of a Thessalian city concerning the asyilia of Magnesia, 208 B.C. *I. Magnesia* 26; Rigsby, *Asyilia* no. 75. B. Helly, *ari. cit.* (cf. our lemma no. 782) 105-107, discusses the clause according to which the theoroi (the Magnesian theoroi or those of the anonymous Thessalian city) were given a ship (πλοῖον). He points out that the term πλοῖον designates a sea-going sailing ship; it is doubtful that in antiquity the river Peneios was navigable from Larisa to Gonnoi. H. restores θ[έ]με[ν] ἐν τὸν λιμένα[ν] παρ' τὸν τοῖ βασιλέως εἰκόνα in LL. 27/28 (λιμὴν = agora in the Thessalian dialect) and argues that the statue mentioned here was that of Philip V. Possible recipients of the king's benefactions, which would justify the erection of his statue, were Pherai, Krannon, Skotoussa, Gyrtion, and more probably Larisa.

1197. Magnesia on the Maeander. Honorary inscription for an unknown pantomime, 176-180 A.D. *I. Magnesia* 192; SEG XLVI 1469. J.-Y. Strasser, *Tyche* 19 (2004) 188-194, reproduces the text of SEG XLVI 1469. In LL. 7/8 he prefers ἀρέσαντα διὰ ἀγῶ[νας] 'Ῥωμαίων (cf. διὰ θέα[ς]) in our lemma no. 1169) and interprets ἀγῶνας as the equivalent of Latin *ludos*. Since S. believes that this text precedes the introduction of pantomimes in the ἀγών of the Καπετώλια, ἀγῶνας is not likely to refer to Greek agones. In LL. 5-7 the honorand claims to have won in the sacred isopythian Leukophryenia the first competition in the category of pantomime rather than having been successful in the first celebration of the Leukophryenia as a sacred crown game. The Leukophryenia were already a ἱερὸς στεφανίτης ἀγών in the Hellenistic period. The mention of ἀνδριάντων ἀναστάσεις in LL. 15/16 never occurs in honorary texts for famous athletes or artists performing in official agones. It is typical of pantomimes who for a long time were not allowed to participate in agones and were confined to marginal ἐπιδείξεις. Inscriptions so far record six ἀγῶνες which became accessible to pantomimes. The Magnesian text shows that Greek pantomimes, and not only Latin Imperial freedmen, performed in the Latin part of the Empire (Sebasta in Naples; Eusebeia in Puteoli). The anonymous honorand of *I. Magnesia* may have originated in Syria and was a freeborn person.

1197 bis. Magnesia on the Maeander. Oracle regarding the organization of Dionysiac thiasoi, 117-138 A.D. (?), allegedly after a Hellenistic original. *I. Magnesia* 215; Merkelbach-Staubert, *SGO* I 187-191 no. 02/01/02; cf. SEG LHI 1311. I. Tassignon in *Studia anatolica et varia* (see our lemma no. 1914) 315-335, examines the myth of Dionysos at Magnesia (in particular the δεινὸρροπία) as it is represented in this inscription and on coins, and finds several analogies with the myth of the Hittite god Telepinu. In addition, she studies the relation with

the cult of Apollo and subscribes to the view that the *καταιβάται* in the inscription derive their name from Dionysos' epithet *Καταιβάτης*.

1198. Metropolis (or Ephesos; area of: Çirpi, between Torbali and Bayındır). Inscription recording the construction of a water system, undated (Imperial period). Marble plaque with a semicircular recess below, perhaps in order to place it above the water pipe, found at Örentepe near the village of Çirpi. Edd.pr. H.Beden-H.Malay, *EA* 37 (2004) 185/186 (ph. translation). Cf. B.Puech, *An.Ép.* (2004) [2007] no. 1409 (French translation).

	Κορηλιανὸς Φουριανὸς συνκλητικὸς τὸ ὕδρεϊ- ον τῇ κόμῃ ἀποκατέστη- σεν, τοῦ περὶ αὐτὸ ἀναλώ- ματος παντὸς γεγενη- μένον ὑπὸ δούλου αὐτοῦ καὶ πραγματευτοῦ Ἀφρο- δεΐσιου	
4	Ἀγαθὴ Τύχη· κατὰ τὴν δοθεῖ- σαν τοῦ ὕδατος δω- ρεάν τῇ Ἀστροτηνῶν κώμῃ ὑπὸ Γ. Ίουλίου Πούλχρου Ποταμωνια- νοῦ συνκλητικοῦ.	12
	καὶ 16	
8	Τ. Φλ. Ἀθηναγόρας	

3 and 10 11. The first man provided the water system, the second repaired the reservoir, edd.pr. II 4-5 the *Ἀστροτηνῶν* κώμη may be identical with *Ἀστροπεῖα* near Ephesos, mentioned by Athenaios I 31, edd.pr. II 5-7 and 8. In both men, of senatorial rank, are unknown, edd.pr.

1199. Miletos. Seleukid euergetism. M.-C.Marcellesi in *Le Roi et l'Économie* 165-188, lists the following inscriptions testifying to Seleukid gifts to the city: *Milet* I.2.1; 7.194; *I.Didyma* 424, 479/480 and 493; *SEG* XXXVI 1046 Block II/III LL. 1-4 (ἀτέλεια for all the γενήματα imported from Miletos into the Seleukid kingdom; on 181/182 comment on the nature of those *genemata*: agricultural, perhaps also including wool; see in the same sense C.Schuler, *ibidem* 537/538). Brief comment on the nature and economic importance of the gifts; comparison between Seleukid and other royal benefactions. (M.-C.Marcellesi, *Milet des Hécatomnides à la domination romaine. Pratiques monétaires et histoire de la cité du IV^e au II^e siècle av. J.-C.* (Mainz 2004) will be discussed in *SEG* I.V. Pickett.)

1200. Miletos. Treaty between Miletos and Magnesia, 196 or after 185/184 B.C. *Milet* I.3.148, *SEG* XXXIX 1254, cf. LIII 1325. M.Worle, *Chiron* 34 (2004) 45-57, examines the historical context of the treaty and opts for the 'traditional' date of 196 B.C. (*SEG* XXXIX 1254: 185/184 B.C.). He argues that the treaty between Miletos and Herakleia under Latmos (*Milet* I.3.150) need not be the basis for the war of the two cities against Magnesia; it was instigated by Herakleia with the aim of ending the war with Miletos. Antiochos III was, in the aftermath of Philip V's failure in Caria, not interested in the region around Miletos, probably

also out of consideration for Rhodian interests, so that there are no arguments against the possibility of a war between Miletos and Magnesia for Myous at this time. On the contrary, events after the Peace of Apamea show that Miletos was already in possession of Myous, which means that *Milet* I.3.148, by which Myous was given to Miletos, should be earlier.

1201. Miletos. Decree concerning the Molpoi, 1st cent. A.D. *Milet* I.3.134 (cf. VI.1.134). A.Chaniotis in *Ritualdynamik* (see our lemma no. 1898) 292-296, studies the inscription in regard to the institution of rituals and shows first that, though the decree concerning a banquet for the κόσμοι pretends to originate in the assembly, it goes back to the initiative of Τιβ. Κλ. Δαμῆς, one of the first citizens of Miletos with a close connection to the cult of Ἀπόλλων Διδυμεύς. In order to strengthen his case, Damas referred to the general importance of piety as well as to the ritual as a traditional element of an important cult and connected his motion with the Imperial cult. In addition, he took great care in securing the banquet for the future against possible motions to the contrary in the assembly lest the rituals be discontinued as had happened in the past (and was nevertheless still to happen). He did this not for the sake of his own popularity but to keep alive or to revive a traditional ritual. C. adduces also the following inscriptions: *SEG* XLIV 1165-1182 (Oinoanda); L 1356 (Sidyma); *I.Didyma* II 237; 268; 272, 289; 297; 303; Malay, *Researches* 127.

1202. Miletos. Rescript of the emperor Justinian, 538-542 A.D. *IGC* 220 bis. On the basis of LL. 31-33 of our lemma no. 1178, D.Feissel, *Chiron* 34 (2004) 324, suggests restoring LL. 7-9: τὰ τοῖνον παρασ[τάντα] ἡμῖν κ[αὶ] διὰ τοῦδε τοῦ θεοῦ πραγματικὸν δηλούμενα τύπου ἢ] τε σὴ μεγαλοπ[ρέπεια κ[αὶ] ἡ πειθομένη σοι τάξις παραφυλάττειν] εἰς τὸ διηνεκέ[ς] σπενυσάσων - -]; in *IGC* only partial restorations were suggested: [ταῦτα π[ά]ντα τοῖνον παρα[φυλάσσειν] (L. 7) and [ἡ] τε σὴ μεγαλοπ[ρέπεια] - -].

1203. Miletos. Topos inscriptions in the theater, (late) Imperial period. In *IJO* II (cf. our lemma no. 1888) 37-39 the following inscriptions are republished with German translations and commentary:

SEG	IJO II	Milet VI.2	IJO II	CIF ²	IJO II
IV 441	37	940 III f-h	37-39	748	37

In 37, *IJO* prefers to leave the text unchanged and argues (cf. *Milet* VI.2.940 III f) that Ἰουδαῖοι οἱ καὶ θεοσεβῖοι are the Jews in the city who called themselves also θεοσεβῖοι (which is unexplained, but in any case different from θεοσεβεῖς).

M.Baker, *JSJ* 36 (2005) 397-416, also opts for an unchanged text of no. 37; he explains θεοσεβῖοι as a 'local adjectival form' of θεοσεβεῖς and compares the Λεόντιοι in Sardis (*IJO* II 69; see our lemma no. 1226). On the basis of S.Mitchell's theory of the identity of θεοσεβεῖς and the followers of Θεός Ὑψίστος (see *SEG* XLIX 2495 with LI 2354 and LII 1968 bis) and

by adducing *OGIS* 755/756 (honorary inscriptions for the councillor Ulpus Carpus, priest and prophet of Θεός "Υψίστος) he suggests that the Jews in Miletos, who were a group of only minor numbers and importance, appealed to their 'co-religionists', the Θεοσεβείς, in order to help them secure a place in the theater, where they consequently featured as a sub-group of them

1204. Priene. The location of the Imperial cult. W. Raack in *Festschrift Işık* 623-626, points out that a room in the northern stoa of the agora, where *I. Priene* 105 and 106 were found, is not a *Caesareum*. *I. Priene* 157/158, engraved on the architrave and the altar of the temple of Athena Polias, respectively, show that it is in the latter temple that Augustus was worshipped as σύνναος of Athena.

1204 bis. Smyrna. Treaty about a sympolitia between Smyrna and Magnesia on the Sipylus, ca. 245 B.C. *I. Smyrna* 573 (*OGIS* 229; *I. Magnesia am Sipylus* 1). See our lemma no. 1874.

1205. Smyrna. Donation of sacred instruments and buildings for Helios Apollon Kaisauloddenos and the city, 1st cent. A.D.(?). *I. Smyrna* 753. G. Manganaro, *EA* 37 (2004) 66 note 7, doubts the translation of κλείς (L. 24) by 'gefesseltes Gotterbild (?)'.

1206. Smyrna (?) Jewish (?) amulet and medallion, undated. Republication in *IJO* II (cf. our lemma no. 1888) pp. 551/552 *Magica* 2 (*CIF*² 743) and pp. 552-554 *Magica* 4 (P. Perdrizet, *REG* 16 [1903] 48/49 no. 4).

1207. Smyrna. Jewish inscriptions, (late) Imperial period. In *IJO* II (cf. our lemma no. 1888) 40-45 the following inscriptions are republished with German translations and commentary (Lifshitz; see our lemma no. 1073; Brooten; see our lemma no. 1073; Trebilco; see our lemma no. 1161; Rajak; see our lemma no. 1161):

<i>CIG</i>	<i>IJO</i> II	<i>I. Smyrna</i>	<i>IJO</i> II	<i>CIF</i> ²	<i>IJO</i> II
3148 (in part)	40	844 a	41	740	42
9897	41	844 b	42	741	43
9898	42			742 (in part)	40
<i>I. Smyrna</i>		<i>IGR</i> IV		<i>Lifshitz</i>	
295	43	1431 (in part)	40		41
296	44	1452	43	14	42
297	45	<i>CIF</i> ²		15	
697 (in part)	40	739	41		

Brooten	<i>IJO</i> II	Brooten	<i>IJO</i> II	Trebilco	<i>IJO</i> II
S-11	43	225 A. 31	44	104 no. 1	43
224/225 A. 29	41			Rajak	<i>IJO</i> II
225 A. 30	42			423 no. 12	43

For the Jewish inscriptions from Smyrna cf. now also E. Leigh Gibson, *JIS* 56 (2005) 66-79 (to be summarized in *SEG* LV).

1208. Teos. Relations with Abdera. In an overview of the relations between Teos and Abdera, L. Loukopoulou, M.-G. Parissaki, *art. cit.* (cf. our lemma no. 626) 305-310, briefly discuss the following inscriptions: *SEG* XXXI 985; *SEG* XLVII 1646; *Syll.*³ 656.

1208 bis. Teos. Treaty about a sympolitia between Teos and Kyrbissos, 3rd cent. B.C. *SEG* XXVI 1306. See our lemma no. 1874.

1209. Teos. Donation of P. Rutilius Ioses, 3rd cent. A.D. *CIF*² 744; B. Lifshitz, *op. cit.* (our lemma no. 1073) 16; B. J. Brooten, *op. cit.* (our lemma no. 1073) 161 no. 24; T. Rajak, *op. cit.* (our lemma no. 1161) 424 no. 18. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 46.

LYDIA

1210-1212. Northeast Lydia. Epitaphs, Hellenistic and Imperial period. Ed. pr. P. Ö. Aytaçlar, *EA* 37 (2004) 187/188 nos. 1-3 (ph.).

1210. 187 no. 1 (translation). Epitaph of Stratonikianos. Lower part of a marble stele with tenon, found in Çaykoy, south of the ruins of Saittai. Cf. B. Puech, *An.Ép.* (2004) [2007] no. 1391 (French translation).

[Ἔτους .. μηνός] Πανήμιου λ'·
 ἐτίμησαν οἱ ἀδελ-
 φοὶ Ἑλπιδιανός καὶ
 4 Ἀπολλωνίδης καὶ
 οἱ γόνις Στρατόνικος
 καὶ Ἑλπίς καὶ Γαϊανή
 ἡ ἀδελφὴ Στρατονι-
 8 κτανόν ζήσαντα) ἐτ(η) λ'

³ ΔΙ'ΑΝΟΣ (apis, ed. pr. II 7. ΗΣ in a rasura, where originally may have stood ΕΠ, ed. pr. II 8. In the abbreviated words, the second letter is smaller and written on top of the first letters)

1211. 187/188 no. 2. Epitaph of five people, 99/100 A.D. Upper part of a marble stele with triangular pediment, found in Sandal (between Kollyda and Maionia).

Ἐτους ρηδ'. μη(νός) Γορκιαίου λ'.
Χαιριγένην καὶ Ἀφφίον καὶ
Νεικάνορα καὶ Τατίαν καὶ Ἀ-
4 πολλ[ο]λίων τὸν ἀδελφόν
Ἀπολλώνιος ὁ ἀδελφὸς καὶ
ἡ μήτηρ Ἀφφιάς ἐτείμησαν

Date: year 184 (Sullan era) = 99/100 A.D., ed.pr. II 2-3, it is not clear whether the four persons are also the children of Apphias, ed.pr. II 3-4. Ἀπολλώνιος (or Ἀπολλώνιος), ed.pr. II 3-5. Apphias must have had two sons with the name Apollonios, ed.pr. II 5, read Ἀπολλώνιος, ed.pr. II 6. Ἀφφιάς is written in smaller letters between L.L. 5 and 6.

1212. 188 no. 3 (translation). Epitaph of Enas, Hellenistic period. Marble stele with the representation of a standing woman with a girl (servant?); inscription below the relief; found reused in a fountain in Gökçeören.

Ενας Ἀγελάου, ἱ Θεοδότου δὲ γυνή, ἰ χαῖρε

1. Enas is another form of Eva, ed.pr. (cf. C.Brixhe, *BE* (2005) no. 417 with reference to id., *Εται* 77/78).

1213. Daidis. Milestone, December 308 A.D. *IGR* IV 1364; *TAM* V.1.618 b. A.Stefan, *AntTard* 12 (2004) 274-276 no. 1 (French translation), publishes a revised text; cf. id., *AntTard* 13 (2005) 200 no. 2; *Ant.Ép.* (2004) [2007] no. 1394 (French translation).

[- - - - - Γ. Αὐρ. Οὐίαλ. Διοκλητια[ν]ῷ πρεσ[βυτέρῳ Σεβαστῷ καὶ]
[Γαλ. Οὐίαλ. Μαξιμιανῷ καὶ Οὐίαλ. Λικιννιανῷ Λικιννί[ω Σεβ(αστοῖς)]
[καὶ Μαξιμίνῳ καὶ Κωνσταντεῖνῳ ἐπιφανεστάτ[οις] Καίσα[ρ]σιν]
4 [- - - - -]ΙΙ.Ι.Κ[- - - - -]
[- - - - -]ΩΝ[- - - - -]
[- - - - -]Ν[- - - - -]

1. [Μαξιμίνῳ] πρεσ[βυτέρῳ Σεβαστῷ], the previous edd., S. excludes the mention of Maximianus at this time, i.e. after the conference at Carnuntum I. 2. only [Λικιννίῳ], *IGR* and *TAM* II 3. only [ἐπιφανεστάτ]οις Καίσα[ρ]σιν, the previous edd. II 4-6 perhaps mention of Galerius Valerius, the city, and the distance. S.

1214. Hermokapeleia. Milestone, 309/310 A.D. *SEG* XXIX 1165, *TAM* V.2 1235 (A). A. Stefan, *AntTard* 12 (2004) 284/285 no. 8 (French translation), publishes a revised text; cf. id.

- AntTard* 13 (2005) 203 no. 15; M.-Y. Perrin, *Ant.Ép.* (2004) [2007] no. 1395 (French translation).

[Τοὺς γῆς καὶ θαλ[άσσης]ς]
[καὶ παντὸς ἀνθρώπου]ν
[ἔθνους Αὐτοκράτορας] Γ. Αὐ[ρ. Οὐίαλ.]
4 [Διοκλητιανὸν π]ρεσβύτερον Σεβ[αστὸν]
[καὶ Γαλ.] Μαξ[ι]μ[ι]αν[ον] Σεβ[αστὸν]
καὶ Λικιννιανὸν Λικιννίον Σεβ[αστὸν]
καὶ Γαλ. [Οὐίαλ]ερίαν θιοτάτην Αὐγούστην
8 [καὶ Μαξιμίνον], Υἱὸν Βασιλέων
καὶ Κ[ων]σταντεῖνον, Υἱὸν Βασιλέων
[ἀπὸ Ἑρ]μοκαπηλίων μί[λιον] α'

1-3. Translation of *dominus orbis terrarum et totius generis humani*, S. who points to the substitution of the dative (dedication) by the accusative (honorific), which was common in this period; P. refers to a parallel for the formula in *Milet* VI.3.1112 II 3. ΤΑΥ. SEG: [ἔθνους δεσπότης] [ἡμῶν], *TAM* II 4.]... π[ρεσβύτερον], *TAM* II 7 θιοτάτη = *sacratissima*, S.

1215. Hypaipa. Jewish dedication (?), late 2nd-early 3rd cent. A.D. *CIP* 755; *I.Ephesos* 3822. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 47.

1216. Kollyda. Dedication to Zeus Ariou, 1st cent. B.C.(?). Marble base, found in Incesu (formerly Gölde) in 1976 and mentioned several times (see references in ed.pr.). Ed.pr. H.Malay, *EA* 37 (2004) 179/180 (ph.; translation).

Ἀρρεῖδατος Διοκλέως τὸν ἐκ
Κολλυδῶν διεὶ Ἀρίου κατ' ἐπι-
ταγὴν ἐπόησεν τὸν Ἑρμῇ

1. Ἀρρεῖδατος is a Macedonian name, ed.pr., with reference to another attestation in Kollyda (*TAM* V.1.403: Ἀρρεῖδατος [cf. also *ibid.* p. 110 no. 1. Corsten]); cf. A.B.Tatani, *Macedonians Abroad, A Contribution to the Prosopography of Ancient Macedonia* (Athens 1998) 266/267 and 513; and C.Naour, *ZPE* 44 (1981) 18 note 30 II 1-2. For τὸν ἐκ Κολλυδῶν cf. *SEG* XLIX 1598; for origin indicated by οὐ ἐκ see, inter alia, *DMS* 1.430 note 114, and C.Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (Munich 1996) 107. Given the name of the dedicant, Kollyda may have been a Macedonian colony, ed.pr. II 2. the cult of Zeus Ariou, which is also known from *TAM* V.1.535, was founded by a man called Ἀριος, ed.pr., who refers to *IMA* p. 47 note 51 (with further references).

1216 bis. Magnesia on the Sipylus. Treaty about a sympoliteia between Smyrna and Magnesia on the Sipylus, ca. 245 B.C. *I.Smyrna* 573 (OGIS 229, *I.Magnesia am Sipylus* 1). See our lemma no. 1874.

1217. Magnesia on the Sipylus. Jewish epitaph of Straton, high or late Imperial period, *IGR* IV 1743; *CIJ* 753; *I.Magnesia am Sipylus* 27; *TAM* V.2.1384. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 48.

1218. Maionia. Bilingual epigram for Valeria (A) and end of a document of a village (B), ca. 350-375 A.D. (A) and ca. 300 A.D. (B). Marble plaque inscribed on both sides. Reuse of the stone in the later Roman period (A) has seriously damaged the earlier text (B); now in the museum of Manisa. Edd.pr. T.Drew-Bear, H.Malay, C.Zuckerman in *L'armée romaine ... the museum of Manisa*. Edd.pr. T.Drew-Bear, H.Malay, C.Zuckerman in *L'armée romaine ... the museum of Manisa*. Edd.pr. T.Drew-Bear, H.Malay, C.Zuckerman in *L'armée romaine ... the museum of Manisa*. (cf. our lemma no. 973) 409-418 (ph.; French translation). Text and French translation also in *An.Ép.* (2004) [2007] no. 1396.

- A: Τίς ἐστὶν ὁ ζητῶν ἐν τῷ τίτλῳ, τίς ἐνδο[ξάζεται]
οὕτως εὐτυχὴς τὴν ζωὴν μετὰ χαρᾶς [δι' αἶνοι]
τί σφυρὰν γυναικὸς ζητεῖς ἐνδὲν ἢ τέρ[α]
4 Βαλερίαν εὐπρέπῃ κατέχει τότε π[...]

Dum tenera fuera cognovera compare[m dulcem]
singulaque meruit gradatim cuncta dec[ora],
centurio primus domesticus inde trib[unus];
8 culminis adeptus his viribus audax ina[ne]
in bello cecidit, sic fata hoc tribue[re] run[t];
ut Dassianum comitem rursom coniun[gerem]
et idem quae sunt humanis rebus adempta s[olacia],
12 tunc ad carum subolem Hadrianum me pro[dux]i
ut manibus eius que sunt suprema futu[ra];
reddere vita peti, merui prece quodque [ogavi];
orbe pererrato requiem mihi parcat de[us];
16 post his tricenos transactos mensibus [annos]
nunc Ludie sedes consedi, ultima terram, [m] [ea]
fatis iam debita reddi; S S S te queso care f[...]
adde sepulti

14. These lines 'présente un aspect métrique, avec prépondérance de pieds iambiques, qui ne constituent pourtant pas de trimètre, ni même de tétramètre'; they enabled the Greek-speaking people of Maionia to find out whose epitaph they were reading. edd.pr., who add that Dassianus is likely to have originated in one of the Balkan provinces II 1. reference to Dassianus (L. 10), the husband of the deceased Valeria, his career and life are dealt with in the Latin epigram II 3. σφυρά (phonetic rendering of σφυρά; cf. e.g. νύφη for νύμφη); the catastrophe

is the death of Dassianus. ἐνδὲν = ἐνδὲν = ἐνδὲν. edd.pr. ἐνδὲν for ἐνδὲν, S.Follet, *An.Ép.* II 4. edd.pr. consider restoring in fine v[er]um (411 note 9) but point out that Valeria was young when she married D., not when D. dies after a career of, at least, thirty years II 5-19. Dassianus' son Hadrianus is responsible for the Latin text. edd.pr., who point out that there is evidence for the presence of Roman military people in Maionia. *SEG* XLIX 1599; *TAM* V 1.564; 'chaque ligne ... veut être un hexamètre'. edd.pr. who add that at the same time in each hexameter there are metrical mistakes II 5. (cf. 14 and 17) omission of the final -m (tenere; cognovera; vita; ultima) is common in later Imperial inscriptions. edd.pr. II 6-7. the text mentions only D.'s last three positions. edd.pr., who add that D. is likely to have belonged to the rank and file in the beginning of his career, on 419-430 D. B. and Z. discuss two Latin epitaphs of officers like D., who rose from the rank and file to high positions; *centurio primus*: a *centurio* belonging to the highest echelon of legionary *centurions* in the late 4th cent. A.D. the *ordinarii*, after his service in the legions III was promoted to the rank of *protector domesticus* 'détaché comme officier de l'état-major'; D. died in his capacity of legionary (or auxiliary) tribune, possibly in the Persian war of Julian the Apostate. edd.pr. II 8. *culminis adeptus*: an exaggeration; after the tribunate a function as *comes* was available. edd.pr., who point out that *comes* in L. 10 may be ambiguous: the 'companion' of Valeria but also a potential *comes* in the Imperial service; *viribus audax*: reminiscence of Virgil, *Aen.* 5.67. edd.pr., who also point to *suprema* in L. 13 ('rites funéraires') and *suprema* in *Aen.* 6.213 II 9. the mason erased a wrong letter but failed to erase the L II 11. 'Pour rejoindre ... les consolations qui sont au-delà des choses humaines'. edd.pr. II 12. Hadrianus' son of Valeria and Dassianus and probably himself also a member of the military. edd.pr. II 13. *que* = *quae*: a verb-like *adipiscam* is lacking; *suprema*: cf. above ad L. 8. edd.pr. II 14. *vita* for *viam* II 15. *orbe pererrato*: V followed her husband during his long military career. edd.pr. II 16. edd.pr. refer, *inter alia*, to *CLE* 1156 (*CIL* III 9106); *bis ternos denos complivi mensibus annos* II 17. *Ludie* (sedes consedi, ultimam) terram; *consido* with accusative *sedes Ludiae*. edd.pr. II 17-18. S indicates end of the verse; S S S indicates the end of a sentence. edd.pr. II 18. *queso* = *quæso*; in fine care *stili*. edd.pr. II 19. the text is incomplete. edd.pr., who refer to *An.Ép.* (1977) no. 806 (epitaph of the soldier Fl. Aemilianus; from Nakoleia).

B: ---
Ω ὑπογράψαντος ΚΙΟΙΣ .ΩΙΟΥ ἐπιμελητοῦ
καὶ τῶν λοιπῶν οἰκοδεσπότην καὶ τῶν κομάρχων
[χρῶν]

End of a document II 1. ἐπιμελητής: which office is meant here remains obscure. edd.pr. II 2. the epimeletes belonged to the category of the οἰκοδεσπότες: 'the village élite', edd.pr., referring to *SEG* XLVI 1635 (see our lemma no. 1265).

1219-1220. Mastaura (?). Dedications to members of the Imperial family, Imperial period. Marble blocks (statue bases), found reused in Böğrüdelik Mahallesi, Kestel near Nazilli. Edd.pr. M.Aydaş, *EA* 37 (2004) 122-124 nos. 4/5 (ph.; English and Turkish translations).

1219. 123/124 no. 5. Dedication to Livia, 27 B.C.-29 A.D. Cf. M.Corbier, *An.Ép.* (2004) [2007] no. 1401 (French translation); A.E.Cooley et al., *JRS* 97 (2007) 198.

[Ἡ πόλις ἡ λαμπρ]-

οτάτη ἀνέθη-

4 κεν Δρο[ύ]σιλλαν
τὴν γυναῖκα
τοῦ Κυρίου

Αὐτοκράτορος
Καίσαρος Λιούια[ν]
8 Σεβαστῆν

I ἡ πόλις: see next lemma, app. pr. on L. 3 || 3-8 the statue of Livia was erected in Augustus' lifetime and 'Livia Augusta' (LL 7/8) added later, C || 5 κύριος: Augustus, in fact, refused to be called 'dominus', JRS.

1220:

122-123 no. 4. Dedication to an emperor, late Imperial period. Cf. D. Feissel and B. Puech, *An.Ép.* (2004) [2007] no. 1400.

4 [Καίσαρος]
[- - - - -]
Σεβ[α]στοῦ
ἡ πόλις

ἐπιμελησάμενο-
ν Τ[- -]ΘΥΟΥ[- -] τοῦ
ΘΕ[-] ΓΕ[- - - -]Υ

4 Presumably Mastaura, the city closest to the find-spot, ed. pr. || 6-7. τοῦ Θε[οῦ] γε[νομένου] or perhaps τ[ῆ]ς θε[ᾶς] τοῦ Θε[οῦ] γε[νομένου], ed. pr., who refers to Steph. Byz. s.v. Μάσταιρα, who speaks of bull sacrifices to Ma, the goddess from whose name the name of the city is derived, and who reared Dionysos (who should be the god mentioned here), θεός is, however, mostly poetic, F.; LL 5-7 could also be understood as a genitive absolute to indicate the man responsible for the erection of the statue, P. (e.g., (name) τοῦ Θε[οῦ] γε[νομένου], Chaniotis).

1221. Nakrason. The testament of Epikrates, 1st cent. A.D. P. Herrmann-K. Z. Polatkan, *Sitzungsberichte Österr. Akad. Wiss., Ph.-Hist. Kl.*, Band 265, 1. Abh. (Vienna 1969) 7-36. L. de Ligti in *Roman Law and Civic Life* 81-84, offers the 'speculative suggestion' that the ἀπλή οὐνκτα for which the landowner has to pay 12 dr. to the φύσκος (LL 21-25) may have comprised 16 2/3 iugera (= one twelfth of a centuria). In Nakrason productive land was taxed in money, not in kind. SEG XLVII 1806 shows that in the early decades of the 2nd cent. A.D. tax was paid in money, although the expression σπειτική δεκάτη suggests that originally it was collected in kind. As to *IKidvra* 41 (*IGR* IV 914; SEG XXXII 1306) De Ligti defends the reading πρᾶσις against Magie's and Duncan Jones' πρᾶξις and concludes that the text does not refer to taxes being collected in kind. For his interpretation of LL 72-74 of the Ephesian customs law (SEG XXXIX 1180) see SEG LI 1574 on p. 469.

1222. Philadelphia. Jewish inscriptions. In *IJO* II (cf. our lemma no. 1888) two inscriptions are republished with German translations and commentary. No. 49. *CIP* 754, B. Litshitz, *op. cit.* (our lemma no. 1073) 28; B. J. Brosten, *op. cit.* (our lemma no. 1973) 162 no. 28; P. Trebilco, *op. cit.* (our lemma no. 1161) 162 no. 46, now TAM V 3.1879 (German translation), no. 51. *EMania* 432, TAM V 3.1881 – For no. 50 (new) see our lemma no. 1223, under no. 52.

reference to a still unpublished text, announced by C. Naour in 1983 as to be published by T. Drew-Bear.

1223. Philadelphia. Epitaph of Hesychios and Ioudas, high or late Imperial period. Marble table leg ending below in a lion's paw, inscriptions on front (A) and back (B); above each text a menorah with lulab and ethrog; on the sides of the stone, ivy tendrils. Ed. pr. *IJO* II (cf. our lemma no. 1888) 50 (after photographs by H. Malay and R. Deines) (ph. German translation); now also TAM V 3.1880 (German translation).

A	Ἡσυχί[ου] καὶ Εἰού- δα μημό- 4 ρια	B	Εὔτυ- χίας ΕΥΔΑ 4 ΜΕΤ
---	---	---	--------------------------------

A 1. Ed. pr. refers to numerous attestations of the names Ἡσυχίος and Ἡσυχίον in Palestine and Syria || 3-4 η-πόρις: the pure Latin form instead of the usual μημέριον, ed. pr. for the plural of the latter, TAM || B 3 perhaps a mistake for Ε-ίο-υδα?, TAM.

1224. Saïttai. Inscriptions of phylai on the seats of the stadium, ca. 150-300 A.D. SEG XL 1063 (37). After reviewing the different meanings of νεώτεροι in various contexts, *IJO* II (cf. our lemma no. 1888) p. 201 (comm. to no. 47) suggests restoring the inscription as follows: (φυλῆς) λινου[ρ]α γῶν νε[ώτερον] (For φυλή = professional association see our lemma no. 1058.)

1225. Saïttai (area of: Kalburcu). Confession to Zeus 'from Twin Oaks', 203 A.D. Marble stele with relief of a right leg, inscription below; said to have been found in Kalburcu, now in a private collection in Istanbul. Ed. pr. H. Malay-M. H. Sayar, *EA* 37 (2004) 183/184 (ph.; translation). Cf. B. Puech, *An.Ép.* (2004) [2007] no. 1393 (French translation).

Διὶ ἐγ Διδύμων Δρυῶν Μηνοφίλα Ἀσκληπιάδου 4 κολασθεῖσα ὑπὸ τοῦ θε- οῦ εὐξάτο πίνακα· ἔχρο- νούληκτε καὶ οὐκ ἀπέ- δωκε· συνευξαμένης	8	τῆς ἀδελφῆς Ἰουλίας ἐ- πεζήτησε ὁ θεὸς στήλ- ην· ἣν ἀπέδωκε εὐχαρισ- τοῦσα τῷ θεῷ· ἐτοῦς σὺς· Δαισίον λ
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Date: year 287 (Sullan era), 30th Daisios = 21 May 203, ed. pr. || Menophila suffered injury on her right leg (cf. the relief) and she promised, together with her sister Iulia, a pinax; she did not, however, fulfill her promise after her recovery, and Zeus asked her sister to erect a stele instead, ed. pr. || the vow was fulfilled by Menophila's sister Iulia, perhaps because Menophila had been punished again (by death?), J. Mylonopoulos, *EBGR* 2004.

[2007] 296/297 no. 179, who adds that the inscription 'is an interesting example for the interdependence of dedications in fulfillment of vows and confession inscriptions' II 1, for the god, cf. Petzl, *Beichtinschriften* nos 9 and 12, and Hermann-Malay, *New Documents* 71, ed. pr., who suggest locating the sanctuary south of Saittai given the find-spots of the four stelai with known provenance (Borduce and Kalburcu) II 4-5 *χρονολόγῳ* is otherwise known only from Hesychius s.v. *πομπυλλεῖ*, who gives it as synonymous with *χρονοτριβέω* 'waste time', ed. III

1226. Sardis. Jewish inscriptions. The Jewish inscriptions of Sardis are republished with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 53-145 (56 and 105. 109 are written in Hebrew letters). *Comparatio numerorum* [a comparatio numerorum of nos. 60-104] and 110-145 with J.H. Kroll, *HThR* 94.1 (2001) 5-127 is in *SEG* 1.1 1625 (where *IJO* II 92 should be 'Kroll 31', not '3'); Lifshitz: see our lemma no. 1073; Brooten: see our lemma no. 1073; Trebilco: see our lemma no. 1161; Kearsley = R.A. Kearsley (with T.V. Evans), *Greeks and Romans in Imperial Asia. Mixed Language Inscriptions and Linguistic Evidence for Cultural Interaction until the End of AD III* (IGSK Band 59, Bonn 2001);

SEG	IJO II	Sardis VII.1	IJO II	Brooten	IJO II
XL 1074, 5	57	187	54	161 no. 25	69
1074, 6/7	58			162 no. 26	90
1074, 8	59	<i>CIF</i> ²		162 no. 27	86
XLV 1647	83	750	54		
1648	84	751 (part)	53	Trebilco	
1649	100			44 no. 4.2	69
XLVI 1518	132, 138	Lifshitz		45 no. 4.3	90
2368	129	20	90	46 no. 4.4	98
		21	94	48 no. 4.7	64
Kearsley		22	86	50 no. 4.10	63
107	54	23	98	51 no. 4.11	131
		24	92	51 no. 4.13	142
Sardis VII.1		25	87	158 no. 4.4	67/68
17	53	26	94	252 note 60	132
		27	119		

F. Millar, *JJS* 55 (2004) 10-12, stresses the uncertainty concerning the date starting from which the building in Sardis was used as a synagogue, and argues that one cannot be sure whether the local Jews were Jews by descent or had been converted (from paganism or, though forbidden, from Christianity).

P.W. van der Horst in id., *Joden in de Grieks-Romeinse wereld* (Zoetermeer 2003) 40-49, gives, on the basis of literary sources, a brief account of Jewish life in Asia Minor in the Hellenistic and Roman periods and compares it with the information gained from the inscriptions found in the synagogue at Sardis and in comparison with those from Aphrodisias. He concludes that the epigraphic evidence supports the view that the Jews in Sardis were a wealthy and influential community. As to the *φυλὴ Λεοντιῶν* in *IJO* II 69, he agrees with

Kroll that this term designates 'real' Jews as opposed to the *θεοσεβεῖς* (cf., however, *IJO* II p. 246 note 173).

1227. Sardis. Inscriptions on pottery, Hellenistic period. Hemispherical mouldmade relief bowls with inscriptions, found during the excavations at Sardis. Ed. pr. S.I. Rotroff in ed. A. Oliver, *The Hellenistic Pottery from Sardis. The Finds through 1994. Sardis Monograph* 12 (Cambridge, Mass. 2003).

Κέρδων: 94/95 and 203 (ph.), apparently a potter's signature, ca. 100 B.C., local production, cf. C. Rogli, *JÖAI* 74 (2005) 313-316.

Μι(θ)ρ(η)ς: 138/139 and 141 no. 591 (potter *Μι(θ)ρ(η)ς*).

A: 125 no. 524; 113 no. 456 and 148 no. 628 (cf. 132); 141 no. 592 (?); 145 no. 608 (cf. 143); 113 no. 456 (cf. 144).

1228. Thyateira. Epitaph of Fabius Zosimos, 2nd/early 3rd cent. A.D. *CIG* 3509; *IGR* IV 1281; *CIF*² 752; *TAM* V.2.1142. Republication with German translation and ample commentary in *IJO* II (cf. our lemma no. 1888) 146. The text is considered Jewish mainly on the grounds of the interpretation of the *σάμβαθεῖον* in L. 2 which is, however, not necessarily a synagogue.

AIOLIS

1229. Kyme. Decree concerning the duties of the strategos, 3rd cent. B.C. About 30 fragments of a dark marble slab, found in the area of the theater or bouleuterion. Ed. pr. G. Man-ganaro, *EA* 37 (2004) 63-68 (ph.; Italian translation); cf. P. Gauthier, *BE* (2005) no. 396.

[---]AAA Εὐίππος Λαονίκοι εἶπε· ἵνα ἅ πόλ[ις] [---]
 [---]ῆται τὸν ἐπιμήνιον τῶν στραταγ[ῶν] [---]
 [---]κυρίαν ἐκκλησίαν καὶ προθέμεναι [---]
 4 [---]βόλλας ἵνα ἅ πόλ[ις] ἐλευθέρῃ [κ]αὶ αὐτόνο[μος] [---]
 [---]ὥς περ κἀτριὸν ἐστὶ ἅμῃ διασώ[ι]ζ[ε]ται Δ[---]
 [---]Υ τὰν πρὸς τοῖς θεοῖς εὐσεβείαν καὶ Δ[---]
 [---]Σ ἐλευθερίας βολλευσμένων ἀμ[ύ]λων [---]
 8 [---]στον ἔμμεναι τοῖς καλῶς γεγονόν[τε]σσι [---]
 [---]Α σ[υ]ναντιλαμβανόμενος τὰς ἀγαθὰς τύχας μετὰ [---]
 [---]τῶν θεῶν εὐνοίας, οἵτινες ἐξέδωκαν τοῖς χρησμοῖς [---]
 [---]τοῖς θεοῖσι εὐ δεκτὰ ἔμμεναι, δεδύχθαι τῷ δαίμ[ον]· αἱ κέ τι [---]
 12 [---]ῶν ὧν κε ὁ δῆμος χειρο[το]νήσῃ ἐπὶ τὰς αὐτῶ στρα[---]
 [---]ας μὴ παραδοῖ τὰν πόλ[ιν] ἐλευθέραν καὶ δαμοκρατημέναν [---]

16 [- - -] ἰαρήσῃ τοῖς καταλυόντεσι τὸν δᾶμον τὰν ΚΑ[- - -]
 [- - -] στραταγίῳ ὑπεῖξῃ τοῖς ἐπιτιμήμενοις τῇ πόλει Χ[- - -]
 [- - -] ἰος ἢ ἀποδειλιάσῃ ἢ λίπῃ τὰν τάξιν ἢ μὴ βαθόσῃ [- - -]
 [- - -] ἰα ἑκάστος αὐτῶν ἀγωνίζομενος πρὸς τὸ διασώζ[εσθαι] [- - -]
 [- - -] ἰα π[όλιν] ἢ γὰρ ἢ ΤΙΝΑΕΙΔΩΣ χρῆ[ι] ἐπιτρέπῃ τὰν πόλιν [- - -]
 [- - -] ἰα ΣΑΝ παραδέχεσθαι ἢ τὰν κλαῖδων παραχωρήσῃ [- - -]
 20 [- - -] ἰα καταλύσαι τὰν δαμοκρατίαν καὶ μὴ συνλάβῃ ΔΥ[- - -]
 [- - -] ἰα ΠΑΝΤΑ ἢ μὴ εἰσαγγελλῇ εἰς τὸν δᾶμον τὸν Ε[- - -]
 [- - -] ἰα ΕΝΟΝ ἢ παραβαῖναι τὸν ἐν τῷ ψαφίσματι τοῦτ[ω] [- - -]
 [- - -] ἰα προσίσῃ καὶ τῇ καταλύσει τῷ δᾶμῳ [- - -]
 24 [- - -] ἰα καὶ ἔστω κατ' αὐτὴν εἰσαγγελία ὡς π[ερ] [- - -]
 [- - -] ἰα ΠΙ τοῦτων ἔδοντας καὶ τὸ ψάφισμα [- - -]
 [- - -] ἰα δυνατόν μηδεὶς λαμβάνῃ προσ[- - -]
 [- - -] ἰα ῥύσῃ τὰς πόλεις [- - -]

The decree must have been issued in a time when Kyme and its democratic government were threatened. ed.pr., who refers to *I.Kyme* 12, especially LL. 7, 12, and 16 || for Euthippos, son of Laonikos, cf. *I.Kyme* 12 LL. 2 and 15/16; G. Manganaro, *Cronache di archeologia* 32 (1993) 46 LL. 6 and 18; a Laonikos on a coin of Kyme could be the father (D. Knoepfler, *BCH* 95 (1971) 540 note 29), and on a fragment of a proxyen decree of Kyme, [Λαό]- νικος Εὐθίππου] can perhaps be read (*SEG* XLVII 1658 L. 14). ed.pr. || 1-4. e.g. [Ἐν τῇ βο[λ]λᾷ (not attested so far, but [έ]δοξε τῇ [βο]λλᾷ is too long. G.) ... ἵνα ἀ πόλιν ἐλευθέρῃ | διασώζ[ε]ται, τὸν ἐπὶ τῇ τῶν στρα- τῶν συνίηνη? | - κ[υρία]ν ἐκκλησίαν καὶ προθέμεναι [τὸ] ψάφισμα τῆς βολλᾶς κτλ., ed.pr. || 5-7 e.g. [διαφυλάττειν | - - -] ἰα πρὸς τοῖς θεοῖς εὐσεβεῖαν καὶ Δ[ι] - - - | περὶ τῆς ἐλευθερίας βολλευσμένων ἀμυ[ν]ων - - -], ed.pr., who refers to *Syll.*³ 562 L. 25, *Amisyon* 9 L. 7 || 9-11. e.g. μετὰ [τῆς] πάντων τῶν θεῶν εὐνοίας, οἵτινες ἐξέδωκεν τοῖς χρησμοῖς, [θεοὶ] - - - | τοῖς θεοτοῖς εὐ δεκτὰ ἔμμεναι, ed.pr., who adds that an identification of the gods is hardly possible (not the Kymaean Sibyl) || 11-13. e.g. αἱ κέ τις τῶν | στρατῶν ὧν καὶ ὁ δᾶμος χειρω[σ]τησῇ ἐπὶ τὰς αὐτῶν στρα[τ]ηγίας | - - - | ας μὴ παραδοῖ τὰν π[όλιν] ἐλευθέραν καὶ δαμο- κρατημένην. ed.pr. || 14-18 e.g. ἰα παρακ[υ]ρήσῃ τοῖς καταλυόντεσι τὸν δᾶμον (cf. L. 20) τὴν κλαῖδων (cf. L. 19) ἢ ἀπὸ στραταγίῳ ὑπεῖξῃ τοῖς ἐπιτιμήμενοις τῇ πόλει | - - - | αἱ κ' αὐτὸς ἢ ἀποδειλιάσῃ ἢ λίπῃ τὰν τάξιν ἢ μὴ βαθόσῃ | πολίταισι, θε[α] ἑκάστος αὐτῶν ἀγωνίζομενος πρὸς τὸ διασώζ[εσθαι] | τὴν πόλιν κτλ., ed.pr. || 21-22 e.g. ἰα μὴ εἰσαγγελλῇ εἰς τὸν δᾶμον τὸν ἔξωχον - πολίταιν ἢ ἔξένον, ἢ παραβαῖναι τὸν ἐν τῷ ψαφίσματι τοῦτ[ω] - - -], ed.pr.

1230. Kyme. Decrees of Kyme and a letter of Philetairos, 280-278 or ca. 270 B.C. SEG L 1195. G. Manganaro in S. Lagana (ed.), *Studi su Kyme Eolica II* (Catania 2004) 50-52, gives a description and an Italian translation of the text [this is the printed version of a paper given at the conference 'Belle e Belle in Occidente' at Catania, 11-13 November 1999; M. refers therefore in the text to his 'forthcoming' publication in *Chron.*, but see his note 13 (cf. *SEG* L 1195), Coisten].

K. Buraselis, *art. cit.* (cf. our lemma no. 1895) 191/192, discusses the cult of Philetairos. Unlike Antiochos I, who was honored together with Dionysos (L. 28: τοῖς πρώτοις Διονυσίοις καὶ Ἀντιόχειοις), Philetairos was honored in a festival which remained distinct from the So-

teria (L. 42: τὰ Σωτήρια καὶ τὰ Φιλεταίρει[α]). The phrase καὶ Φιλεταίρει[ω] καὶ τῶν ἄλλων πολιτῶν (L. 30) suggests that Philetairos had been awarded citizenship in Kyme.

P. Fröhlich, *REG* 117 (2004) 59-81, republishes LL. 29-55 (French translation) and comments on the utilization of the shields donated by Philetairos, for which the φύλαρχοι were responsible (who played apparently a military role in this period), and on the protection of the domation. He explains the term λογιστήριον in LL. 39 and 47 as the submission of accounts by magistrates (comparable to the Athenian εὐθυναί) and suggests restoring LL. 49-51 as follows:

καὶ μηδὲν πρότερον διοικήτωσαν· ναε· μὴ ἐξουσίαν ἔμμεναι μηδενὶ - - - μήτε
 50 ἄρχοντι προθέμεναι ὡς δεῖ τὰ ὅπλα [- - -] ἰδιότῃ εἰπῃν μήτε
 ἢ προθῇ, ἐξουσίαν ἔμμεναι τῷ θέλ[οντι] - - - αἱ δὲ
 κε ἢ ἰδιώτης ἢ ἄρχων ἢ εἰπη[ί] - - -

49 μὴ ἐξέμμεναι - - - μήτε], *SEG* || 50: τὰ ὅπλα [- - - αἱ δὲ κε - - -]. *SEG*

1231. Kyme. Decree concerning a sale (?), Imperial period. Limestone block, found near the Imperial baths. Ed.pr. G. Manganaro in S. Lagana (ed.), *op.cit.* (our lemma no. 1230) 52/53 (ph.).

[- - -] ἰα [- - -] 8 προσαγγεῖλαντι τὸν κακούργου-
 ἰα [- - -] τα [- - -]
 ἰα ΜΑΕΤΗΜΕΝ[- - -] [- - -] κυρίῳ ἡμῶν αὐτοκράτορος· Τ
 4 αὐτὸν εἰς ΤΕΝΚ· Υ[- - -] Α· - - - ὡς πινύρασκοντα ταλα * μι'
 ΤΟΝΗΤΙΜΑ ψῆφον [- - -] 12 νῦμα Ἀδοτιτῶν ἐπὶ τὴν ἀγορὰν
 ΤΩΝ εἰσπράσσεσθαι ΚΕΑΕ[- - -] καταφερόμενον [- - -]
 τέταρτον ἐξ αὐτῆς δίδοσθαι [τῷ] [- - - 8 lines erased - - -]

5-9. A popular vote (ψῆφον), followed by regulations concerning a fine (perhaps [ζημίαν δὲ πόλις] τὸν εἰσπράσ- σεσθαι καλε[ύ]οντων;), a fourth part of which went to whoever reported a transgression, ed.pr.; καλε[ύ]ω τὸ], S. Follet, *An.Ép.* (2004) [2007] no. 1390 || 9-10 the decree may have been issued on the basis of an Imperial order [δόγματι] Ἀντωνίνου Σεουήρου | τοῦ κυρίου ἡμῶν αὐτοκράτορος; the emperor's name was erased after his *damnatio memoriae*, which applies to several emperors of the 2nd and 3rd cent. A.D., in particular Commodus, cf.pr. || 11. Initio perhaps ἄλγ[ω]ν, ed.pr. || 11. or πινύρασκοντα στάλα (a single vendor), followed by the sign for *denara* and a number (ME also possible). ed.pr., who for ταλα refers to 'l'oscuro fonema colico' τάλα in *IG* XII.2.74 L. 2, apparently meaning a legal negotiation concerning land; στάλ[η]ν would point to a border demar- cation || 12 apparently a water source or a creek (the reading and interpretation of Ἀδοτιτῶν remain obscure) that runs up to the agora, ed.pr. || 13 ff. the inscription may have ended with a list of the names of the vendors, ed.pr.

1232-1233. Kyme. Two fragments of honorary decrees, undated. Ed.pr. G. Manganaro in S. Lagana (ed.), *op.cit.* (our lemma no. 1230) 50 nos. 1 and II.

1232 No. 1.

καὶ κοινή|καὶ ἰδία|
 γ|ινομένου|κα|
 λ|αμβανόμενος|
 4 τ-ων εἰρ|ημενων θεω|ροδῶκων?

[- Α|θηναία ὑπὸ τον|
 [-]ους ἐν τῇ ἱερ|
 [-] ἐπηνέθη ὑπ[ὸ
 8 [-]τοι πομπ|

1233 No. 11.

ΜΑΙ|
 [-] δὲ καὶ τον|
 [-] καλῶς καὶ φι|λοτίμως?
 4 [-] ἀρετῶς ἔνεκα καὶ εὐνοίας|
 [-] τὸν δὲ γραμματέα|
 [-] χρεῖαν ἐπιτετ|ελ-

[-] αἱ δὲ| καὶ Ἀμμία πολ|ιτῶν?
 8 [-] ἐπαγγ|ελίω αὐτῶν|
 [-] ἐν ἐπιφανείσ|τάτῳ τῷ φ|
 [-] ὡν αὐτ|
 [-] τῷ δ|άμφ α|
 12 [-] ΛΩ εὐχ|αρῶν?

6. ἔνεκα: Aeolic form of ἔνεκα, ed. pr. II R. [-] ἐπαγγ|ελίω, ed. pr. [without explanation].

1234. Kyme. Fragment of an inscription, undated. Ed. pr. G. Manganaro in S. Lagona (ed.), *op.cit.* (our lemma no. 1230) 50 no. III (ph.).

[-] -|ΟΙΣΓ|
 [-] -|ΑΑΛΗΤΗΧ|

[-] -|ΙΟΝΑΣΚΑΙΣ|
 4 [-] -|ΝΙ|

1235. Kyme (or Phokaia?). Honorary inscription for Tation, undated. *IGR* IV 1327; *CIJ*² 738; B. Lifshitz, *op.cit.* (our lemma no. 1073) 13; B. J. Brotoen, *op.cit.* (our lemma no. 1073) 157 no. 3; I. Kyme 45; P. Trebilco, *op.cit.* (our lemma no. 1161) 110 no. 1.4. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 36. Cf. P. W. van der Horst, *ISJ* 36 (2005) 78, who doubts that Tation herself was Jewish.

TROAS

1236. Ilion. Fragmentary decree in honor of a citizen from Kyzikos, 3rd cent. B.C. Fragment of a white marble stele broken on all sides. Ed. pr. K. J. Rigsby, *Studia Troica* 14 (2004) 117/118 (ph.).

[-] -|δικ|ε|μείν|
 [-] -|τῶν πολιτῶν|

[-] -|ους καὶ ἀντε|
 4 [-] -|ἐπ|ελ|θόντες ἐπὶ τῇ|μ|βουλῇ|
 [-] -|Θεογέν|ου Κυζ|ικην|
 [-] -|φιλότιμον εἰς ε|
 8 [-] -|μ| καὶ ἐν τοῖς|
 [-] -|ασιν τῷ|
 [-] -|Σ|

1. The polis was perhaps διακειμένη, in fine ἐμπερίσσε? ed. pr. alternatively, the honorand, and so a woman, may have been the person who benefited Ilion: in that case Κυζ|ικην| in L. 5 || 4, see *Ilion* 56 for the formula πλείονες τῶν πολιτῶν ἐπὶ τὴν βουλὴν οὐσιν etc., ed. pr. who suggests that these persons were mentioned either in L. 2 (πλείονες) τῶν πολιτῶν or in L. 3 || 6 perhaps εἰς ἐ|παιτούς, ed. pr. || ed. pr. conjectures that the ἐπὶελθόντες may have been envoys sent to Kyzikos, who were aided by a prominent citizen there.

MYSIA

1237. Balıkesir (area of: Pamukçu = Byzantine Pteleai). Letter of Antiochos III to Zeuxis with two cover letters, 209 B.C. *SEG* XXXVII 1010 (cf. *SEG* L 1199 and 1736). On the basis of a more complete version of the beginning of Antiochos' letter in our lemma no. 1353 and after reexamination of the stele, H. Malay in *Ad Fontes* 408/409 presents the following text of LL. 20-29:

20 φίλ|ων, δι|ατρίβοντα πᾶ|ρ ἡμεῖν ἐν τιμῇ ἀπολύσαι [ἐπὶ] μ|εῖζονά τι|να ἀξίως
 [καὶ πίστε]ι τ|ῇ πρώτῃ διὰ τὸ| συντε- τῶν προγεγραμ|μένων ἐπιτευχ|θέν|
 [θρα]|μένον ἡμῖν [πεποι]ῆσθαι ἀποδεί- [τ]αν παρ' ἡμῶν φιλανθρώπων' σὺχ ὑ|πο|
 [ξ]εις ἔκτενεῖς [τ]ῆς αὐτοῦ πίστε- 28 μένοντος δὲ αὐ|τῷ ἐφ' ἕτερα προχ|ει|
 24 [ω]ς καὶ εὐνοίας, [ἡ]βουλό|μεθα μὲν ρισθῆναι etc.

1238. Kyzikos. Epitaph of Antonia Philoumena, ca. 50 B.C.-50 A.D. W. Froehner, *Dépoulement des antiques et de la sculpture moderne. Les inscriptions grecques* (Paris 1865) 260/261 no. 158; M. Cremer, *Hellenistisch-römische Grabstelen im nordwestlichen Kleinasien I. Mysia* (Bonn 1991) 154 no. KSt 29; M. Hamiaux, *Catalogue des sculptures grecques du Musée du Louvre II. La période hellénistique (IIIe-Ier siècles avant J.-C.)* (Paris 1998) 159/160 no. 175 (ph.), points out that this stele was not included in *I Kyzikos*.

1239. Kyzikos. Jewish (?) amulet, 6th cent. A.D. *CIJ*² 1448; C.E. Arnold, *The Colossian Syncretism* (Tübingen 1995) 65 no. 1. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) pp. 555-557 Magic 5.

1240. Pergamon. The 'art collection' of the Pergamene kings. On the basis of archaeological, literary, and epigraphic evidence, H.-J. Scholtes in J. Gebauer-E. Grabow-F. Jünger-D. Metzler, *Bildergeschichte. Festschrift Klaus Stähler* (Hamm 2004) 413-428, examines the nature of the 'Kunstsammlung' of the Attalids and the latter's motives to collect pieces of art. He argues that it was foremost the need of decoration and representation that induced the kings to build up an art collection. In addition, S. points to three further motives: (1) the attempt at acquiring pieces of art which were somehow connected to the royal family or the region with the aim at constructing a local history; (2) ties with Athens through the medium of art; (3) the beginning of a scholarly interest in art.

1241. Pergamon. Decree in honor of Attalos III, shortly after 138 B.C. *OGIS* 332. After an overview of the content of the inscription, P. Hamon, *Chiron* 34 (2004) 169-185, comments on some difficult passages and draws several conclusions concerning the Attalid royal cult. He argues that most of the Pergamene kings enjoyed a cult already during their lifetime. In LL 26/27 he suggests a correction of the transmitted text (stone and squeeze lost) in reading στεφανοφορήσαι πάντα ἑκαστον στεφανοφόρον. He subscribes to the view that the Great Altar of Pergamon was dedicated to the Twelve Gods and Eumenes II, whose cult was taken care of by a στεφανοφόρος; the priest of Attalos III is at the same time agonothetes (line 12: ὁ ἱερεὺς τοῦ βασιλέως καὶ ἀγωνοθέτης). H. emphasizes that the Attalid royal cult differed from the royal cults of the Seleukids and Ptolemies solely in that the Pergamene kings are called θεοὶ only after their deaths and that in Pergamon there was no 'state cult' but a royal cult of the city of Pergamon, which explains its survival after 133 B.C.

1242. Pergamon (area of: Alliano). Alliano: site. Starting from Aelius Aristides, *Or.* 3 (49) 1-7 (report on his stay ἐν Ἀλλιανοῖς, with its thermal baths, ca. 22 km from Pergamon). H. Müller, *MDAI(I)* 54 (2004) 215-225, draws our attention to the excavations of Ahmet Yavaş (since 1998) of a settlement near the thermal baths in the valley of the Ilya Çayı, ca. 18 km northeast of Pergamon. Two dedications, one of which is to Ἀσκληπιῶς Σωτήρ and Ὑγίεια, have been found in addition to various anepigraphic objects and buildings. This settlement is to be identified with Aelius Aristides' Ἀλλιανοί, probably a κόμη or δῆμος of Pergamon [see now A. Yavaş, 'Alliano/Nymphesi' in *Festschrift Işık 803* 815, Pickett].

1242 bis. Pergamon. Honorary inscription for the proconsul P. Iulius Geminus Marcellianus, 180-192 A.D.? *I. Pergamon* 433. E. Erkelenz, *JRA* 16 (2003) 214 no. 29, thinks it possible that the inscription was inscribed on a monument supporting a horse carriage.

1242 ter. Pergamon. A poem by Aristeides, 2nd cent. A.D. R. Herzog, *SB Berlin* 1934 p. 753-769; *AvP* VIII.3.145; Merkelbach-Staubert, *SGO* 1 594-596 no. 06/02/16. C. P. Jones, *ZPE* 146 (2004) 95-98, republishes the inscription and examines it as to its authorship. He removes most of Herzog's restorations, argues that neither its beginning nor its end is preserved, and concludes that the poem was indeed by Aelius Aristeides, as Herzog suggested, followed recently by Merkelbach-Staubert.

[B. Puech, *An. Ép.* (2004) [2007] no. 1389, rejects Herzog's restoration [ἀνέ]μοις in L. 9 *mitio* (kept by J.), since ἀνέμοιο occurs again in L. 12; she doubts Aristeides' authorship on the grounds that the reference to Bithynia in L. 15 makes no sense, and that there were many other men of high social and intellectual standing, with close relation to the emperor and with similar experiences, who could have had such a poem inscribed.]

1243. Pergamon. Dedication to Hestia, 2nd cent. A.D. *SEG XXXVI* 1130. H. Schwarzer, *MDAI(I)* 54 (2004) 181 (ph.), assigns the inscription not to a cult building (*SEG*) but to the prytaneion, since a cult of Ἑστία Πρυτανεῖα is often attested in such a building.

1243 bis. Pergamon. Dedication to Θεὸς Κόρτος, undated. M. P. Nilsson, *Eranos* 54 (1956) 167-171; B. Lifshitz, *op.cit.* (our lemma no. 1073) 12; P. Trebilco, *op.cit.* (our lemma no. 1161) 163 no. 4.7; cf. *IJO* II (cf. our lemma no. 1888) pp. 304/305 note 5. S. Japp, *MDAI(I)* 54 (2004) 260, republishes the inscription (in capital letters) and assigns it to θεοσεβής. A. Chaniotis, *EBGR* (2004) [2007] 279 no. 122, however, points out that ὁ ὦν εἰς αἰεὶ is to be understood as 'an eternal god' ('der Eine und Einzige', J.), and that L. 5 has φλογούχου (not θλογούχου), and refers to *IJO* where the inscription is attributed to a worshipper of Θεὸς Ὑψιστος.

1244. Soma. Letter of Attalos II concerning tax exemption for the katoikoi of Apollo Tarsenos, 185 B.C. *RC* 47; *SEG XXXIX* 1337; L. 1220. C. Schuler in *Le Roi et l'Economie* 512/513 note 13, suggests restoring in A LL. 9/10 ὑπὸ [τοῦ οἰκονόμου], on the analogy of *SEG XLVI* 1519 LL. 13/14.

1245. Bithynia. Urban elites. H.-L. Fernoux, *Notables et élites des cités de Bithynie aux époques hellénistique et romaine (III^e siècle av. J.-C.–III^e siècle ap. J.-C.). Essai d'histoire sociale* (Lyon 2004) is heavily indebted to Greek inscriptions from the area. He discusses the following themes: 1) the Hellenization of Bithynia from ca. 300–100 B.C. (ch. 1): royal philhellenism and euergetism; King Zipoites, Nikomedes I–IV, Ziaelas, Prusias I and II; urbanization and monetarization; *φυλαί* (tabular survey on 65/66) and magistracies in the Hellenistic cities, Greek and indigenous names (tabular survey on 74–81); hellenization and iconography of funerary stelai; 2) provincialization of Bithynia in the period ca. 100 B.C. to the reign of Augustus (ch. 2): Roman *negotiores* prior to the *Lex Pompeia*; implications of the *Lex* for the political organization of the cities (census criterium for the *βουλή*; the *τιμητής* ('censor'); *cursus honorum* in the cities?); Italians residing in Bithynia (tabular survey on 154); contacts with and enfranchisement by Roman governors; vicissitudes during the Mithridatic and civil wars; 3) the *colonia* Apamea, *peregrini* and *cives Romani* in Apamea and other Bithynian cities; enfranchisement of *peregrini*, with tabular survey of imperial *nomina* on 201; double citizenship in the cities; Latin and Greek in the inscriptions (ch. 3); 4) the economic basis of private wealth (ch. 4): land; on 238–242 discussion of inscriptions recording *οικονόμοι/πράγματευσται* of large estates cultivated by slaves, comprising villages and characterized by absentee landlords [for a new *οικονόμος* see M. Adak–N. E. Akyurek Şahin, *Gephyra* 2 (2005) 139/140 no. 5; A.-A. Ş. argue that F.'s interpretation of TAM IV 276 (241) is incorrect: we have an urban *οικονομος* manumitted by the city. Pleket, however, the inscription reads *Γάιος Τρύφωνος οἰκονόμος* (LL 1/2), and A. Weiß, *op.cit.* (see our lemma no. 1907) 53 rightly states that Gaius was a manumitted public slave who became *οικονόμος* of a certain Tryphon, Corsten]; on 248–252 survey of smaller landowners (but, nevertheless, of bouletic origin) [on landowners cf. now also T. Corsten in T. Bekker-Nielsen, *Rome and the Black Sea Region* (Black Sea Studies 5; Aarhus 2006) 85–92, and id. in E. Matthews (ed.), *Old and New Worlds of Greek Onomastics* (Oxford 2007) 121–133; Corsten]; import and export; 'grand commerce' (on 267–270 survey of Nikomedeian and Nikaian *ναυκλήροι* abroad); quantity and function of coinage; diversification of the wealth of the elite: money-lending, investment in manufacturing; 5) political structure of the cities and the Bithynian *κοινόν* (ch. 5): *βουλή* (variant of the Latin *curia*) and *ἐκκλησία* and their competences; *γερονσία* [but see SEG XXXVIII 1975, ignored by F., Pleket]; *δημόται*; *φυλαί*; associations, magistrates: *ἄρχοντες* (*πρώτος ἄρχων* included), *ἀγωνοθέται* (with the contests organized by them, *ἀγορευσιμος*, *γραμμιστεύς*, *πολιτογράφος*, *βουλογράφος*, *ταμίαι* (τῶν ἐλαίων-κῶν or σπειρωτικῶν χρημάτων); judicial functions: *ἐκδικος*, *σύνδικος*, *προήγορος*; the magistrates of the *κοινόν*: *βειθονίᾳρχης*, *ἄρχων τῆς ἐπαρχείας*, *ἀρχιερεύς* (according to F. not identical with the bithynarch (353/354)); on 350–352 tabular survey of the provincial magistracies; 6) euergetic activities (ch. 6): building projects (survey on 389/390), embassies (list on 403/404) and *παροισμαί*; 7) local members of the elite and the empire (ch. 7): Bithynian *equites* and senators (lists on 416–478 of 25 *equites* and 21 senators); representatives of the *artes liberales*: doctors, philosophers/sophists, 8) religious beliefs and funerary practice of the elite (ch. 8).

A large number of Greek inscriptions are quoted, sometimes in passing, sometimes discussed at some length. We single out the following (between brackets we give F.'s pages): SEG XLIV 1010 (94/95): an ineditum in the Museum in Iznik mentioning a L. Pactumeius Tyrannus and his wife Pactumeia Fausta (157); IGUR 71 (181–184; dated by F. to the late 30s rather than to 42–35 B.C.; F. suggests dating the birth of the Κοινόν to 20 B.C.); I. Apameia und Pylai 18/19 (190–192) and 40 (199/200; with a mixture of Greek and Roman elements in the relief); I. Kios 16 (IGR III 24; 219/220); I. Prusa 48 (220); I. Prusias 38 (SEG XXXIV 1268; 221); I. Iznik 81 (221/222); I. Prusias 1–12 (223–226; whereas the honorands of these inscriptions all have Roman citizenship, the *φύλαρχοι* ('petits notables') in majority remain *peregrini* until the Severan period); I. Iznik 1201 (246/247); TAM IV 1.258 and 304, I. Prusa 98, and I. Prusias 98 (287–289); I. Iznik 60 and I. Prusias 25 (both concerning the *γερονσία*; 303–305); I. Prusa 21 (309–310); I. Iznik 702, 726, 1071, 1129, 1202, 1242, 1254, and 1260 (342–349; relations between lower members of the elite and villages).

In an Appendix (547–562) a list of Roman citizens arranged alphabetically and according to cities.

1246. Bithynion-Klaudiupolis. Epitaph of Aur. Alexandros, 3rd/4th cent. A.D. I. Klaudiupolis 180. Republication with German translation and commentary in IJO II (cf. our lemma no. 1888) 152.

1247. Kalchedon. Sacred law, 3rd/2nd cent. B.C. Syll.³ 1011; LSAM 3; I. Kalchedon 10. In his examination of *σανίδες* and *σανίδια*, J. E. Fischer in G. W. Bakewell–J. P. Sickinger (edd.), *Gestures* (our lemma no. 1085) 245, reprints L.L. 15–18 [after Syll.³, apparently ignoring I. Kalchedon] and comments on the unusual provision in L.L. 15–18 that the text recorded on the *σανίς* is not merely to be painted on the surface of the wood in the normal manner, but to be carved into it as a more permanent copy that could not be erased.

1248. Kalchedon. Jewish inscriptions, 4th cent. A.D. or later. Republication with German translations and commentary in IJO II (cf. our lemma no. 1888) 150 (CIJ² 80); I. Kalchedon 76 and 151 (CIJ² 800; I. Kalchedon 75; Broton, *op.cit.* [our lemma no. 1073] 237 A. 53).

1249. Modrene (Mudurnu, area of: Timaraktaş). Dedication to Hosios and Dikaïos, 1st/2nd cent. A.D. Small white marble altar moulded above and below and now built into the wall of a private house in Timaraktaş. L. 1 of the inscription on the moulding. Ed. pr. N. E. Ak-yurek Şahin, *Gephyra* 1 (2004) 146/147 no. 7 (ph.; German translation); for other Hosios and Dikaïos-dedications see our lemmata nos. 1268–1274.

Ἀγαθὴ Τύχη·
Ὅσις καὶ Δι[κέ]-

φ εὐχὴν
Μ· Ἰούλιος[ς]

Ουάλης [κῆ]

Ἐρुकία Χαρίτ[η]

2 κῆ written in ligature II 6, in fine small iota between P and T II (Mudurnu may have belonged to the territory of Nikaia; see Pottius, *op.cit.* (see our lemma no. 1245) 135. Pteket, cf. already S. Şahin, *EA* 7 (1986) 142/143, and C. Marek, *EA* 28 (1997) 81-84, Corsten).

1250. Nikaia. The history of the city. On the basis of archaeological, literary, epigraphic, and numismatic evidence, S. Şahin in I. Akbayrak-H. Inalcik-O. Aslanapa (edd.), *Iznik through-out History* (Istanbul 2003) 3-23, gives an overview of the history of Iznik in the Hellenistic through Byzantine periods. He quotes in full the following inscriptions: *I. Iznik* 11/12; 25; 29; 51/52; 85; 89 (vol. II p. 301; Merkelbach-Stauber, *SGO* II 159 nos. 09/05/04-05; 116; 450; 751 (*J. Kios* 98; Merkelbach-Stauber, *SGO* II 170/171 no. 09/05/16); *GV* 433.

1251. Nikaia. Quotation from a psalm, 2nd or 4th-6th cent. A.D.? *I. Iznik* 615; *SEG* XLVIII 1499. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 153.

1252. Nikomedeia. Jewish epitaphs, 3rd cent. A.D. Republication with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 154 (*TAM* IV.1.376), 155 (*TAM* IV.1.375), 156 (*CIL* 2 798; *TAM* IV.1.374), 157 (*TAM* IV.1.377), and 158 (*TAM* IV.1.319).

PONTUS

1253. Amastria. Dedication to θεὸς ἀνείκετος Ἀσβαμεύς and the κυρία προσευχή, after 212 A.D. B. Lifshitz, *op.cit.* (our lemma no. 1073) 35; Marek, *Stadt* 165 no. 27. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 149, where it is tentatively regarded as Jewish given the term προσευχή which is, however, not used exclusively by Jews.

1254. Amisos. Honorary inscription for L. Antonius Zeno, 1st cent. A.D. *IGR* III 1436, S. J. Saprykin, *VDI* (1993) 25-49. In a study of the family of A. Ἀντώνιος Ζήνωνος of Laodikeia (cf. our lemmata nos. 1346 and 1876), P. Thonemann, *EA* 37 (2004) 146-148, republishes the inscription and suggests a new restoration. See also our lemma no. 598.

[ε.g. τὸν ἀπὸ προγόνων βασιλ[ε]ων, τετραρχ[ε]ν -----]
[----- στεφ[αν]ὸν νηφύρων, ἀγα[θ]οθετῶν, -----]

4 [----- ἀρ]χιερέων, Μάρ[κου] Ἀντωνίου Παλέμωτος]
[----- υἱὸν Λούκιον Ἀντώνιον Ζήνωνος, χ[ι]λιαρχήσαν]-
[τα λεγιῶνος ἰβ' Κεραινοφ[ό]ρου καὶ ἐτεμηνέον ὑπὸ τοῦ Αὐτο]-
[κράτορος Καίσαρος Σεβαστοῦ πληροφορητοῦ βασιλικῇ διὰ τῆς]
[οἰκουμένης -----]

The line division is uncertain. T. B. I. Zeno was a descendant, most probably a grandson, of Polemo I, king of Pontus and, previously, tetrarch of Lykaonia/Cilicia, T. B. I. 3-4 c. p. Μάρ[κου] Ἀντωνίου Παλέμωτος υἱὸς Παλέμωτος υἱὸν Λούκιον Ἀντώνιον Ζήνωνος κτλ.] or, preferably, Μάρ[κου] Ἀντωνίου Παλέμωτος υἱὸν Παλέμωτος υἱὸν Λούκιον Ἀντώνιον Ζήνωνος κτλ.] I

1255. Amisos. Mosaic inscription, *SEG* LIII 1427. D. Şahin in R. Vollkommer (ed.), *Künstlerlexikon der Antike* II (Munich-Leipzig 2004) 166/167, argues that the artist's name Ορέντης points to the river Orontes in Syria where the man may have originated, which corresponds to the style and iconography of the mosaic.

1256. Herakleia. Funerary epigram for the pantomime Krispos, 2nd/3rd cent. A.D. *SEG* XXXI 1072. J.-Y. Strasser, *Tyche* 19 (2004) 205-207, suggests that L. 15 (τῆς ἐνρήθμου τραγωδίας στέφος λαβὼν τὸ πρῶτον) means that Krispos had won only one crown, his first one (and also his last one) in the pantomime in an agon; prior to that event he had excelled in theaters (see L. 17: τῶν ἰδίων θεάτρων) in ἐπιδείξει. After his first performance in a regular ἱερὸς ἀγὼν he died at the age of 29. Earlier interpretations were: 'first pantomime to win in a ἱερὸς καὶ στεφανίτης ἀγὼν' or 'il a reçu la plus haute couronne de la tragédie rythmique' (Robert). S. does not connect the genitive τῆς --- τραγωδίας with στέφος but interprets it as meaning 'in the pantomime'.

1257. Sebastopolis. Jewish epitaphs, 4th cent. A.D. or later. Republication with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 159 (*SEG* XLI 1139), 160 (*SEG* XLI 1137), and 161 (*SEG* XLI 1138).

1258. Sinope. Corpus. D. H. French publishes the first volume of *The Inscriptions of Sinope* (*IGSK* Band 64; Bonn 2004 [abbreviated *I. Sinope*]), comprising the texts, translations, short commentaries, concordances, indexes, and photographs; volume II will contain elaborate commentaries to the inscriptions. The corpus has 224 inscriptions (no additional numbers, no vacant: 28 Latin, four Greek-Latin bilinguals; 74 inscriptions are new), which are arranged in four chapters in chronological order, followed by fragments. Greco-Persian period: civic documents (1-6), inscriptions pertaining to religion (7/8), epitaphs (9-74); Hellenistic period: dedication (75), epitaphs (76-85); Imperial period: dedications to the emperors and their families (86-93), public documents (94-97), honorary inscriptions (98-107), dedications

Βρομίου: (35) Ἐπιγράτεως (I); (36) Ἰμα; (37) [Μ]ην[οθέμοις]; (38) Ὀνα[στο]ίκου; (39) Πά-
πα; (40) Τιμαρχίδα.

Period V (ca. 145-108 B.C.): (A) magistrates: (41) ἐπὶ Νικασα[γ]ήρα (II) | [- -]; (42) ἐπὶ
Λεοντίδα· Ἀργαίου; (43) ἐπὶ Αἰσχίν[α]· Ἀργαίου[υ]; (44) ἐπὶ Ἀριστάντατος (II)· Δαδ[ι-
ου; (45) ἐπὶ Ναύλαϊνα[ο]υ· Αἰγυπτιῶ[υ] (cf. Z. Szeletylo, *Nea Paphos I. Les tumbres cérami-
ques* (1965-1973) [Warsaw 1976] no. 201); (B) potters: (46) Εὐφρά[ν]ορος (II).

Period VI (ca. 108-80 B.C.): (A) magistrate: (47) ἐπὶ Ἀρισ[το]μ[ά]χου· Ἰ Πανάμου; (B)
potter: (48) Ἀπολλων[ί]ου.

PAPHLAGONIA

1262. Safranboli (Theodoropolis?). Votive epigram of the Empress Eudokia, 439 A.D.
(7). *SEG* XLVI 1624. After a reexamination of the stone. C. Mango, *Nέα Πάμνη. Rivista di rice-
rche bizantinistiche* 1 (2004) 13-34 (ph.; [non vidimus; cf. M.-Y. Perrin, M. Sève, *An. Ép.* (2004) [2007]
no. 1381, and D. Feissol, *BE* (2006) no. 553]), argues that the inscription has been forged in the 19th
cent.

GALATIA

1263. Ankyra (area of: Çeltikli). Epitaph of Propetouros, Imperial period. *RECAM* II
316. T. Corsten, *EA* 37 (2004) 113/114, republishes the inscription (German translation) and
explains the name Προπετούρος (LL 7/8) as a regional spelling of Προπο(ν)τούρος from the
Latin cognomen Profuturus.

1264. Germa. Epitaph (?) of Jacob and Esther, Byzantine period (?). *CIP* 2 796;
RECAM II 133. Republished with German translation and commentary in *IJO* II (cf. our
lemma no. 1888) 162, where it is suggested that we may have to do with two similar texts, the
second of which could be the epitaph of a priest (ΕΙΕΡ[Ε]-[Ι]Σ = εἰερέ[ω]ς); in the first, ΜΑΕΙΑΚ
may be a misreading of μνήμα.

1265. Pessinus. Dedication to the Meter Magna, later Imperial period. *SEG* XLVI
1635. T. Drew-Bear et alii, *art. cit.* (see our lemma no. 1218) 416/417, republish this text. They
suggest reading in L. 3 το[ν] (*SEG*: τ[ὸν]) and interpret the text as the dedication by the village
elite of the Ἀτυνηοί (οἰκοδεσπόται = οἰκοδεσπόται; see our lemma no. 1218 B) of a statue (te)
of Νίκη (L. 5; possibly the figure represented in the arched niche above the inscription, *SEG*

Meter Magna) vowed by them (L. 4· εὐχὴν) to Kybele (ὑπὲρ τῶν εἰδῶν (= νιῶν), i.e., for their
sons, who may have been recruited for one of the many 3rd/4th-cent. A.D. wars.

1266. Tavium. Jewish epitaphs, 5th/6th cent. A.D. Republication with German translat-
ions and commentary in *IJO* II (cf. our lemma no. 1888; 163 (*RECAM* II 511), 164 (*RECAM* II
510), 165 (*RECAM* II 509), and 166 (*RECAM* II 512).

PHRYGIA

1267. Phrygia. For an inscription possibly from Phrygia see our lemma no. 1785.

1268-1274. Phrygia. Dedications to Hosios and Dikaïos, Imperial period. N.E. Akyürek
Şahin, *Gephyra* 1 (2004) 135-148 nos. 1-7 (ph.; German translation), presents the following
texts:

1268. 136/137 no. 1. Yaylababa Köyü. Dedication. Now in the museum in Kütahya;
SEG LIII 1451.

1269. 137/138 no. 2. Yaylababa Köyü. Dedication, after 212 A.D. Upper part of a small
marble naiskos-stele with pediment and akroteria; in the pediment an eagle sitting
on a dead hare; under the pediment in a recessed field, flanked by two columns, re-
presentation of standing Hosios and Dikaïos, hand in hand; the left deity carries a
scepter, the right one a balance; the iconography much resembles that of the stele in
the preceding lemma; L. 1 of the inscription on the band below the pediment; now
in the museum in Kütahya.

Αὐρ(ήλιος) Ἀρχέλαος Διον-

relief

[υσίου? Ὅσιφ καὶ Δικέω]

[εὐχὴν] vacat

1270. 138 no. 3. Yaylababa Köyü. Dedication. Now in the museum in Kütahya; *SEG*
LIII 1452.

1271. 138-142 no. 4. Kütahya (area of: Muratlar Köyü/Domaniç). Dedication. Now in
the museum in Kütahya; *SEG* LIII 1489.

1272: 142/143 no. 5. Gediz (area of). Dedication, 137/138 A.D. Now in the museum in Kütahya: SEG LIII 1493.

1273: 144-146 no. 6. Dorylaion (Sultandere). Dedication, 2nd/3rd cent. A.D. Marble pedimental naiskos-stele; recessed field not separated by a band from the tympanon; in the field representation of a quadriga; above possibly a seated Kybele flanked by two lions; inscription below the relief (LL. 1-5) and on the band under the field.

Ἀντήλιος) relief Γάειος Μενε[σ]-
 τράτου κέ Χαρί-
 ταιν γαμβρός
 4 σὺν συνβίῳ
 ἁφίε κέ σὺν τοῖς
 [ἰ]δίοις Ὅσιφ Δικέψι εὐχῆν

Representation of a quadriga occurs on various other Hosios and Dikaioi reliefs from (the territory of) Dorylaion. ed.pr. II 2 and 5. Q, Q = κέ II 3. the mason originally wrote BPΩ but corrected Ω into OΣ (with square sigma). ed.pr.

1274: 146/147 no. 7. See our lemma no. 1249.

1275. Aizanoi. Letter of the governor Avidius Quietus to the city, 125/126 A.D. MAMA IX p. XXXVI A (OGIS 502; IGR IV 571). C. Kokkinia in *Roman Rule and Civic Life* 50 note 42, argues that the phrase δύο τὰ μάλιστα --- παρεχόμενα (LL. 5-7) depends on δηλῶν (LL. 4/5) and is a clarification of δηλῶν τὸ πρῶγμα ὅλον (LL. 4/5). Further reflections on the governor's rhetoric ('one purpose --- was to advertise the governor's connection to the emperor' (53)).

1276. Aizanoi (?). Dedication to Zeus Ezeanites, 2nd cent. A.D. Limestone stele; below the pediment two olive twigs and a lightning bolt; the inscription follows beneath. Provenance unknown, now in a private collection in Antalya. Ed.pr. R. Tekoğlu, *Adalya* 7 (2004) 217-221 no. 2 (ph.: English and Turkish translations).

Ἀρίστων Με-
 νάνδρου ὑπέ-
 ρέουτου καὶ
 4 Νικηβούλας τῆς

γυναϊκὸς καὶ Μα-
 νιάδος τῆς θυ-
 γατρὸς διὰ Ἑξε-
 8 ανίτη εὐχῆν

14. The Doric form Νικηβούλα is unexpected in Aizanoi, if the inscription comes from this city, the woman may not have been a native II 5-6. Μανιάς is a variant of Μανία, cf. another example in TAM V.1 790 L. 3 (Iula

Gordos). Corsten) II 7-8 for the ethnic Ἐζεανίτης cf. TAM V.1 13 L. 15 (Ἐζεανίτης); SNG von Antioch 3331 and 3341. Ζεὺς Ἐζεανίτης is in other texts called Ζεὺς Αἰζανῶν, cf. M. Worle, AA (1995) 719/720 no. 1. ed.pr.

1277. Aizanoi. Epitaph of Polychares and Mathias, ca. 175 A.D. MAMA IX 420. Republished with German translation and commentary in IJO II (cf. our lemma no. 1888) 167; dated on analogy to SEG LII 1296 from the same workshop (SEG). The Jewish character of the inscription is assumed on the grounds of the name Μαθίας (which is not necessarily always Jewish) in combination with Πολυχάρης which is related to the mainly Jewish name Πανχάρης.

1278. Akmoneia. Jewish inscriptions, 2nd-4th cent. A.D. In IJO II (cf. our lemma no. 1888) 168-177 the following inscriptions are republished with German translations and commentary [Lifshitz: see our lemma no. 1073; Brooten: see our lemma no. 1073; Trebilco: see our lemma no. 1161; Rajak: see our lemma no. 1161].

SEG	IJO II	CIP	IJO II	Trebilco	IJO II
XV 807	173	766	168	62 no. 3.2	174
		768	175	62/63 no. 3.3	172
MAMA VI		769	176	74 no. 5.1	175
264	168	770	172	74/75 no. 5.2	176
316	175	771	169	77 no. 5.5	177
325	177			78 no. 6.1	171
334	170	Lifshitz		81 no. 6.2	169
335	174	33	168	82 no. 6.3	170
335 a	173	34	169	135 no. 4.5	176
IGR IV		Brooten		Rajak	
655	168	158 no. 6	168	424/425 no. 20	168
658	172				
		Trebilco		Strubbe,	
CIP		59 no. 2	168	Arai Epitymbioi	
760	173	61 no. 3.1	173	228	174
				229	175

On 361 (comm. to no. 171), remarks on the use of the 'Eumeneia formula' (ἔσται αὐτῷ πρὸς τὸν Θεόν, 'he will have to reckon with God') by Jews (cf. SEG LII 1034).

1279. Amorion. Building inscription, reign of Tiberius or Claudius, 14-54 A.D. Block of an architrave, found in the church. Mentioned by C. Lightfoot-Y. Arbel, KST 25.1 (2004) 3 (ph.). we read from the photograph: [- -]ίου Καίσαρος Σεβαστοῦ (L. 2 impossible to read).

1280. Amorion. Bilingual milestone, reign of Philippus Arabs, 244-249 A.D. Column, found in a village near Amorion. Ed.pr. E.Lafli. *KSt* 25.1 (2004) 5/6.

Imperator) Caesar ----]	Aug(usta) vacat?
Felix - Augustus) - [----]	vacat
et Imperator) Caesar ----]	ἡγ[οούμενος -----]
et - Marc[us (sic) O]t[acilia ----]	8 Φ[λάβιος? -----]

4 Marc[us] iac. ed.pr. [either mason's or printing error, Corsten].

1281. Apameia. Epitaph of Aur. Rufus, after 212 A.D. *CIP*² 774; P.Trebilco, *op.cit.* (our lemma no. 1161) 100 no. 5.1. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 179.

1282. Apollonia. Epitaph of Debbora from Antiochia, 1st/2nd cent. A.D. *SEG* XXX 1507; *CIP*² 772; *MAMA* IV 202; Merkelbach-Stauber, *SGO* III 414 no. 16/62/02. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 180; Debbora comes most probably from Syrian Antiochia, as S.Mitchell, *Anatolia* (Oxford 1993) II 8/9 note 60 suggested.

1283. Appia (?). Dedication to Zeus Thallios, 3rd cent. A.D. White marble stele with the representation of a left hand with forearm on the shaft (first depiction of a part of the human body on a stele for this god, presumably to thank Zeus for curing the dedicant's arm); in the akroterion three rosettes, inscription on the lower moulding. Provenance unknown, assigned to Appia by ed.pr. on the grounds of Zeus Thallios; now in the museum at Afyon. Ed.pr. N.E.Ak-yürek Şahin; *Olba* 9 (2004) 143/144 no. 4 (dr.: German and Turkish translation).

Εὐμένης Σοσσηηνὸς Δεῖ Θάλλω | εὐχὴν νεκαί

For numerous dedications to Zeus Thallios see T.Drew-Bear, C.Thomas, M.Yıldıziran, *Phrygian Votive Steles* (cf. *SEG* XLIX 1805) nos. 388-484, 507-515, and 579-606; cf. also *SEG* LI 1808, ed.pr. II 1-2. the ethnic Σοσσηηνός is new, unless it is a mistake for Σωσ|σηηνός (ethnic of Sô near Appia), ed.pr. II 2. Δεῖ = Δεῖ, ed.pr.

1284. Appia. Foundation document (?), Byzantine period. *MAMA* X 145. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 181; the plaque was perhaps part of the furnishings of the synagogue.

1285. Attouda (Hisarköy). Epitaph of Papias and heirs, Imperial period. *MAMA* VI 83. Now in the Archaeological Museum of Denizli-Pamukkale. Republished by E.Miranda in *Libitina e dintorni. Libitina e i luci sepolcrali. Le leges libitinae campane, lura sepulcrorum: vecchie e nuove iscrizioni* (Atti dell'XI Rencontre franco-italienne sur l'épigraphie; Rome 2004) 645/646 no. 15 (ph.). In L. 5 M. reads κληρονόμους ἐ[α]ντοῦ· οὐ ἐξέσται (MAMA: κληρονόμους αὐτοῦ· οὐ ἐξ[έ]σται), in L. 9 ἐξ (MAMA: ἐξ[έ]σται) and in L. 17 τοῖς (MAMA: τοῖς[ε]); the sigma is on the cornice). Brief comment on τὰ περιόρια (L. 8) and on the adverb ἐξιώντως (LL. 11/12; 'col tempo').

1286. Çal (northeast of Hierapolis but not belonging to its territory). Epitaph of Artemidoros and family members, 2nd cent. A.D. Marble tabula ansata; inscription begins on the upper edge. Now in the archaeological museum of Denizli-Pamukkale. Ed.pr. E.Miranda in *Libitina* --- (see our lemma no. 1285) 643/644 no. 13 (ph.). (Text and French translation in *An. Ép.* (2004) [2007] no. 1427.)

Τοῦτο τὸ ἥρων ἐξ ἡμῶν	δόρω γ' τῷ υἱῷ αὐτοῦ καὶ Ἀπολλ-
μέρους, καθὼς καθαροῦ ὄν-	12 ανίῳ γ' τοῦ Ἡρακλέοντος συν-
τος τοῦ τόπου ἀπεπράθη τὸ ἡ-	γενεῖ αὐτοῦ καὶ Μαρκίᾳ τῇ τε-
4 μισοῦ μέρος καθὼς ἡ κτήσις περι-	θραμμένη μου γυναῖκα δὲ τοῦ Ἀ-
έχει, ἐστὶν Ἀρτεμιδώρου β', ἐν ᾧ	πολλωνίου καὶ τοῖς ἐξ αὐτῶν
κεκήδευται οἱ τε γονεῖς τοῦ	16 γεννηθεῖσιν, οὓς καὶ παρακα-
Ἀρτεμιδώρου καὶ Κοῖντος ὁ ἄδε-	λῶ σὺν καὶ τῷ υἱῷ μου Ἀρτεμιδώρῳ
8 λφός τοῦ Ἀρτεμιδώρου, ἐν ᾧ οὐδε-	μετὰ τὴν ἐμὴν τελευταίην ποι-
νὶ ἐτέρῳ ἐξέσται κηδευθῆναι	εῖσθαι τὴν πρόνοιαν τοῦ ἥρω-
ἡ αὐτῷ Ἀρτεμιδώρῳ καὶ Ἀρτεμι-	20 νεκαί οὐ νεκαί

2-3. καθαροῦ - τόπου: equivalent of Latin *locus purus* ('non sottoposto ai vincoli tipici del locus religiosus'). ed.pr.

1287. Diokleia. Epitaph of Aur. Alexander, 257/258 A.D. *CIP*² 764. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 182.

1288. Dokimeion. Dedication to Artemis, 3rd cent. A.D. White marble stele with pediment, in which a rosette; on the shaft a pair of eyes; below the inscription; now in the museum of Afyon. Ed.pr. N.E.Akyürek Şahin, *Olba* 9 (2004) 139/140 no. 1 (ph., dr.: German translation). Νάνα Μοσχιαίνος Ἀρτέμιδι | vv εὐχὴν νεκαί

For (rare) dedications to Artemis as a healing goddess cf. I.Diakonoff, *BABesch* 54 (1979) 144 nos. 5/6 and 154 no. 48, ed.pr.

1289. Dokimeion (area of: Kale Köyü). Dedication to Asklepios, 3rd cent. A.D. White marble stele with tenon (pediment missing); in the field a curled snake, surrounded by the inscription; now in the museum of Afyon. Ed.pr. N.E.Akyürek Şahin, *Olba* 9 (2004) 141 no. 2 (dr.; German translation), Ἀπολλωνίου Ἀντίκα Ἀσκληπιῶ ! vacat εὐχῆν

1290. Dokimeion (area of: Çobanlar). Dedication to Meter Olympene, 3rd cent. A.D. SEG XIV 793. Republished by N.E.Akyürek Şahin, *Olba* 9 (2004) 141-143 no. 3 (dr.; German translation). This inscription was considered an epitaph by ed.pr., corrected by J. and L.Robert, *BE* (1956) no. 288; therefore, at the end of L. 1 Μη[tr] (μητρί, ed.pr.).

1291. Dokimeion. Jewish epitaph of Iousoua and Samouel, 4th-6th cent. A.D. SEG XLIV 1033. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 183.

1292. Dorylaion. Bilingual dedication, ca. 150-200 A.D.? Gray-white marble pedimental stele broken below and at left; akroteria; on the front, representation of a god standing on a bull; the god wears a Phrygian cap and a tunica and holds in his left hand a "Blitzbündel", on a strap over his left shoulder a sword, above and to the right of the deity a Latin inscription (A); in the right field of the altar, representation of a standing figure (Victoria) in a naiskos, holding in her left hand a wreath and in her right hand a palm branch; under her feet a ball ("Kugel"); in the left field lower part of a figure standing on a ball; presumably the same Victoria; underneath this figure a Greek inscription (B). Now in the archaeological museum in Eskişehir. Ed.pr. P.Frei in *Ad Fontes* 435-442 (ph.).

A: [- ca. 5-6 -] ERICINE[-] . . . |E
[- ca. 5-6 -] Invicta Dolichen-
ne propiti-
us sis

B: v ΩΔΕ
ΕΓΕΡΜΟ[-] |
ΜΗΝΙ [-] |
[-] |ITP [-] |

A: One expects the name of the dedicator, ed.pr. II 1-2, possibly the name of the deity; for Jupiter the space is lacking, perhaps Der (voc. of Deus), but in L. 2 initio there may have been an empty space, ed.pr. II 2. invicta: not attested for Dolichenus, common epithet of Sol, often worshipped together with Dolichenus, ed.pr. II 3-4. propitiu/sis: rare formula, ed.pr., with three parallels in B: I ὁδὲ 'so, folgendermassen' or 'hier, hierher', ed.pr. II 2. something like ἔγερμα, unattested so far and related to ἐγείρω: 'Aufweckung, Erweckung', ed.pr. I relations between Dolichenus (A) and Victoria (A and B) are well attested, ed.pr. who on 439-441 collects a number of Latin dedications and epitaphs from Dorylaion; they show that the presence of Latin-speaking inhabitants in the city is beyond doubt.



1293. Dorylaion (area of: Bahçecik Köyü). Epitaph of Kleopatra, 3rd cent. A.D. Gray marble stele with pediment with huge top akroterion and smaller ones on either side; in the pediment a basket between two combs; in the upper part of the field a female and a male bust on spindle-shaped bases; below the inscription; in the lower part the soles of two feet (so ed.pr.), 146/147 no. 6 (ph.; dr.; German translation).

Εἰρήνη <σα> ν Κλεοπ-
άτραν γονεῖς Θρ<ε> πτ-
ος κὲ Ἀπολωνία

4 κὲ ἑαυτοὺς <ε> ὄντες
ἐνθάδε χάριν

ΕΙΡΗΜΗΝΗ, lapis II 3. read Ἀπολωνία, ed.pr.

1294. Dorylaion (area of: Karacaşehir). Epitaph of Aur. Aquilina, Imperial period (3rd cent. A.D.?). In their report on the excavations in the village of Karacaşehir in the district of Eskişehir, E.Parman-C.Parla, *KST* 25.2 (2004) 366 (ph.), mention the following epitaph on a 'stele' [or an altar?]; we read from the photograph (cf. C.Brühne, *BE* [2005] no. 456):

Αὐρ(ήλιος) Ἀμίαντος
καὶ Μένανδρος
καὶ Βερονείκη
4 καὶ Ἀγριππεῖνα

Πατροκλέους
(Αὐ)ρή(ή)λια Ἀκυλεῖνη
[μητρί] γλυκυτάτη
8 [μνήμη]ς χάριν

1295. Dorylaion. Jewish epitaph of Ignatios and Dada, 3rd cent. A.D.(?). *CIG* 4129. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 185. In LL. 2/3 ΑΙΠΟΝΟΜΙΟΣ instead of Α[ὐρ.] <Εὐ>ονόμιος (*CIG*), since there are no other Aurelii in the text.

1296. Eumeneia. Jewish epitaph of a family, after 212 A.D. *CIG* 3891. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 186.

1297. Vacat.

1298-1342. Hierapolis. Epitaphs, ca. 100-250 A.D./4th cent. A.D. After a detailed introduction on various aspects of the *ius sepulcrorum* in Hierapolitan epitaphs (acquisition; ownership; owners, transmission of property rights; admission to the tomb; interdictions and violations; sanctions (legal, religious, pecuniary); funerary foundations; imprecations; rasurae; with parallels from many other areas: 455-568), T.Ritti in *Libitina* --- (our lemma no. 1285) 569-

597 nos. 1-42 (B), (re)publishes the following epitaphs found in the northern necropolis of the city. The stones are now all in the Archaeological Museum of Denizli-Pamukkale. Most of the photos are inferior in quality. Text and French translations in *An. Ép.* (2004) [2007] nos. 1411, 1413 nos. 12-14), 1414/1415 (nos. 18/19), 1416 (no. 28), 1417 (no. 31), 1418-1420 (nos. 33, 35), and 1421/1422 (nos. 37/38).

- 1298 569/570 no. 1. Epitaph of Theodoros, 4th cent. A.D. Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς καὶ ὁ τόπος πᾶς σὺν τῇ προσκιμένῃ σορῷ καὶ τὸ προσκείμενον ἥρῳον
καὶ ἐ<ε>πικίμν[ι].
μῆνης δύο τῷ ἥρῳ καὶ παρακιμένες πρὸ τῆς εἰσόδου τοῦ ἡρωείου σοροῖς δύο
εἰσερχομένων ἐν εὐνόμοις, μήκους μὲν πηχῶν ιε', πλάτους δὲ πηχῶν ζ',
διαφέρει

- 4 Θεοδώρῳ διακόνῳ Ζευξίου β', πολитеυσσμένου, ἐκ προγ(ονικῆς) διαδοχῆς

1-2. ΚΑΙΡΕΠΙΚΙΜΕΝΗ. Iupis: read αἱ <ε>πικιμέναι, κε σοροί; on 471 ed.pr. written <ταῖς> ἐπικίμνης --- καὶ ταῖς παρακιμένες --- σοροῖς δύο [παρακιμένες (= παρακιμέναις) fits in with σοροῖς, in that case after ἥρῳον <σὺν ταῖς> has to be added, in any case, we have one sarcophagus and (its ἥρῳον) (with an additional soros) and a heroon, with two sarcophagi on its flat roof and two others in front of the entrance of the heroon, on the left side. Pleket] II 3. the whole complex measures 15 by 6 cubits; a πήχυς is ca. 45 cm. ed.pr., with parallels on 471/472: εὐνόμοις the omission is on the stone II 4. διακόνῳ: Christian deacon or perhaps an agent/intendant of Ζευκίῳ, πολитеυσσμένου. Zeuxis was *curialis*, ed.pr. [διάκονος for 'intendant' is unusual; πραγματοεὐνῆς and οἰκονόμος are the commonly used terms. Pleket].

- 1299 570 no. 2 (ph.). Epitaph of the Imperial high priest M. Aur. Dionysios Artemonios, his wife (high priestess) and children, ca. 200 A.D. *Altertümer von Hierapolis* 118. In L. 1 R. has περὶ αὐτὸν (*Altertümer*: περὶ <α>ὐτήν); in L. 3 the stone has ΑΡΧΙΕΡΕΩΝ (ἀρχιερέω<ς>).

- 1300 570/571 no. 3 (ph.). Epitaph of the Imperial high priest Zeuxis and his wife (high priestess). *CIG* 3291; *Altertümer von Hierapolis* 261. The καλαιὰ σορὸς (L. 1) probably is the anepigraphic limestone sarcophagus still visible on top of the βωμός (L. 2) The bomos, with its two sarcophagi, is distinguished from the entire complex (ἥρῳον) for which see ed.pr. on 469/470).

- 1301 571/572 no. 4. Epitaph of Tryphon, his wife Tatias, and their children and descendants, undated. Marble block.

Ὁ περιβόλος καὶ τὸ ἥρῳον καὶ ἡ κειμένη ἐπὶ
τῷ μνημείῳ σορὸς λευκόλιθος καὶ τὰ ἐν τῷ
περιβόλῳ στεγνὰ καὶ ἐξέδρα Τρύφωνος

- 4 τοῦ Ἀπολλωνίου τοῦ Διοδώρου καὶ Τατί-
ας Διονυσίου, τῆς γυναικὸς αὐτοῦ, καὶ τέκνων
αὐτῶν καὶ ἐγγόνων, καὶ εἴ τιτι ἐτέρῳ δώσι ὁ Τρύ-
φων συχώρημα· ἵς μέντοι τὴν σορῶν, ἵς ἣν ὁ Τρύφων
8 καὶ ἡ τοῦτου γυνὴ Τατιάς κηδευθήσονται, οὐδενὶ
ἐτέρῳ ἐξέσται κηδευθῆναι· ἐὰν δὲ τις παρὰ ταῦ-
τα ποιῇσι βιάσεται, ἀποτείσει τῇ Ἱεραπολιτικῶν βου-
12 λῇ (δηνάρια) .β καὶ τῇ γερουσίᾳ (δηνάρια) .α καὶ τῷ κατὰ καιρὸν ταμίᾳ
ἀποτείσει (δηνάρια) .β καὶ τῷ ἀποδείξαντι καὶ ἐπεξελ-
θόντι περὶ τῶν προστειμῶν δοθήσεται ἐκ τῶν
ὑπαρχόντων τοῦ Τρύφωνος καὶ τῆς Τατίας (δηνάρια) φ'
ζῶσι

2 μνημείον: the ἥρῳον in L. 1; λευκόλιθος white marble (local, from Thionia or from Dokimeion/Synnada Δοκιμνή, Μοννοδική), ed.pr., who on 469 refers to sarcophagi made from limestone (πάρινος; πάρος) II 3. στεγνὰ 'costruzioni coperte', ed.pr., who refers to L. Ruben, *Hel lenica* XIII 193/194 II 7. συ<ν>χώρημα, ed.pr. [συχώρημα; cf. συφορά for συμφορά in our lemma no. 1218 A and συχωρήσει in our lemma no. 1326. Chaniotis] II 9-13 δηνάρια abbreviated as α II 10 ποιῇσι βιάσεται = ποιεῖν βιάσεται, ed.pr. II 11-12 the fine is 5000 den. 2000 for the boule, 2000 for its treasurer and 1000 for the gerousia II 14 500 den. for the informer, ed.pr.

- 1302 572 no. 5 (ph.). Epitaph of the perfumer Ammianos Diokles and his wife Pro-
phetilla, ca. 150-200 A.D. *Altertümer von Hierapolis* 262. L. 2: δηλοῦν (*Alterti-
mer*); for καθὼς --- κτήσεως see ed.pr. on 471/472; she refers to *Altertümer* 88
(καθὼς περιέχει ἡ κτήσις) and an imedutim ([καθὼς] ἐν τῇ κτήσει σημειώται (= ση-
μειώται)). [As perfumer (μυροπώλης) the deceased could afford a respectable and monumental
grave; Egyptian papyri show that a myrotopoles paid the third highest craftsmen's taxes and as μυρο-
πώλης εὐσχημῶν could even qualify for an important office: *P.Oxy.* XXII 2340 (192 A.D.); see also
Bernard, *Inscr. métriques* 27: see P. van Minnen, *Roman Hermopolis. A Study of the Social and Eco-
nomic History of an Egyptian Town in the First Four Centuries A.D.* (Leuven 1997) 571-573,
Pleket].

- 1303 572/573 no. 6. Epitaph of Metras Diatrophos Thallos and family members, ca.
150-200 A.D. Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς καὶ ὁ [πε]ρὶ αὐτὴν τόπος νακα Μητρά Διατρόφου
Θάλλου· ἡγόρασα τὴν σορῶν ἐμαυτῷ καὶ τῇ γυναικὶ Μετρίνῃ
καὶ μετὰ τὴν ἡμετέραν τελευτην ἐξουσίαν τῆς ἑξῆς Μητράς,
4 ἐν ᾗ κηδευθήσεται, εἰεν βουλῆθῃ, ἡ θυγάτηρ Τρυφωνίς, εἴτε-
ρφ δὲ οὐδενὶ ἐξέσται κηδεύσαι· εἴ τις παρὰ τὴν ἐπιγραφὴν
ποιήσῃ, θῆσι τῇ γερουσίᾳ (δηνάρια) .α

3 ἐμετέρων, ed.pr. (printing error?); τῆς for πύτης; Μητράς: a son of Meiras senior., ed.pr. 116
δηνάρια abbreviated as *

- 1304: 573/574 no. 7 (ph.). Epitaph of Titus Flavius Zeuxis and two sons, ca. 100 A.D. CIG 3920; *Altertümer von Hierapolis* 51; Syll.³ 1229; SEG LI 502. Rini is the first to read L. 1 vacat [Τ]ίτος vacat; in L. 2 she reads [Φλά]ου[ι]ος (CIG: Φλαούιος); in L. 3 the stone has Μαλέων (previous editions: Μαλέαν); *Altertümer*: Φλαούιος; in L. 3 the stone has Μαλέων (previous editions: Μαλέαν); initio: πλεύσας (CIG) and πλεύσας (*Altertümer*); L. 4 initio: ταλιαν, CIG: ταλιαν (*Altertümer*).
K. Ruffing, *MBAH* 23.2 (2004) 96 note 45, rejects the dating of the inscription to late antiquity, which was on onomastic grounds suggested by A. Demandt, *Die Spätantike* (Munich 1989) 347 note 42, and argues that III has to be dated to the mid-1st cent. A.D. (rather after 69 A.D., Corsten) since, in addition to the *nomen gentile* Flavius, all the other names are attested in this period; this date is supported by the architecture of the tomb and the find of a coin in it from the 1st cent. A.D.

- 1305: 574 no. 8 A. Epitaph of Diokles, undated. *Altertümer von Hierapolis* 55 B.

- 1306: 574 no. 8 B. Epitaph of Diokles, undated. *Altertümer von Hierapolis* 55 A.

- 1307: 574/575 no. 9 (ph.). Funerary epigram for Neratia Maximilla, 100-150 A.D. Merkelbach Stauber, *SGO* I 271 no. 02/12/10.

Τὸ Μαξιμίλλης σῶμα τῆς Νερατίας
Μακρίνης ὁ Φιλᾶδελφός οὐσης συμβίου
ἔθαψε τούτῳ τῷ πατρίῳ μνήματι· τὸ
τῶν Φιλᾶδελφῶν κηδεταί ταυτοῦ γένος

Four iambic trimeters II 1, the gentilicium Neratius is on record in five other epitaphs from Hierapolis, R. II 2 Φιλᾶδελφός the cognomen of Maximilla's husband; the latter's γένος (L. 4) is called οἱ Φιλᾶδελφοί, ed.pr. who refers to *Altertümer von Hierapolis* 53, which records a Ιούλιος Μακρινός and οἱ Μακρινικοί (obviously Iulius' γένος), ed.pr. (on 501).

- 1308: 575/576 no. 10 (ph.). Epitaph of [-]ios Kolosimos and family members, ca. 150-200 A.D. *Altertümer von Hierapolis* 128. Limestone sarcophagus. Inscription on the band of the lid, left and right of a gorgoneion (L. 1), on the short side below it (LL 2-6), on a long side (LL 7 and 9) and on the other short side (L. 8); traces of an erased text of at least three lines on a long side.

Ἡ σορός καὶ γοργόνειον ὁ περὶ αὐτὴν <τόπος>
[.....]
λου Κολοσίμου, ἐν ᾧ κηδεύησε-
ται αὐτός καὶ ἡ γυνὴ αὐτοῦ Αὐρηλία <Εὐ>.

κλεία Ἀλκείου καὶ τὰ τέκνα αὐτῶν
καὶ ὅν ἂν αὐτοὶ βουλήσονται
τοῦ γένους κηδεύσαι τινα, ἕτερος δὲ οὐδὲς·
<ὅς> κηδεύει τινα, δῶσι τῷ ιερο-
τάτῳ ταμίῳ (δηνάρια) πεντακισχίλια

3]]ο[]κο[] ἐν ᾧ κηδ. *Altertümer* II 4 []αι and in line 4 τοῦ γ. *Altertümer* II 5 initio κα[]
Ἀλκείου and in fine αὐτῶν []. *Altertümer* II 6 βουλ<η>ον[]αι τοῖ[], *Altertümer* II 7 9.
[]ουος and in fine οὐδὲς, [εἰ δὲ μὴ, ἀποτεῖ]σά[]το τῷ ταμίῳ, *Altertümer* II 8 III/IV. Lapis
finitio space for two letters but the surface seems uninscribed, R. [] κηδεύειν v. [δ] []ταί[]...
Altertümer II 9. δηνάρια abbreviated as *

- 1309: 576/577 no. 11. Epitaph of Menandros and his two wives, ca. 200-250 A.D. Limestone sarcophagus; inscription on a long side.

“Ἦστινος τὸ ἀντίγραφον εἰς τὸ ἀρχαῖον ἀπόκει[ται].
ἐν ᾧ ἐκηδεύθη Αὐρ. Χάρμιλλα, ἡ γυνὴ μου, καὶ κηδεύησεται[]
ἡ Αὐρ. Καρπίμη, <ἡ> γυνὴ μου, ἐν ᾧ κηδεύησεται καὶ αὐτὸς ὁ Μέν-
ανδρος, ἕτερος δὲ οὐδὲς· εἰ δὲ τις πωλήσει τῶν τέκνων μου
συγγενέων ἐξοτικὸς ὃ οὐκ ἐνχρη[]σει, θήσει εἰς τὸ ιερῶτα[]-
τον ταμείον (δηνάρια) φ', οὐ λήμνεται τὸ μὲνυτρον, ἢ ὁ κατὰ τόπον
<τη>ρητῆς μνηύσει τῷ ταμείῳ ἢ <ὁ> μνη<ν>τής, οὐ λήμνεται παρὰ
τοῦ ιε-
ρωτάτου ταμείου (δηνάρια) ρ'· ἐὰν δὲ ἐκκῶσι τις τὸ <ὁ> []ράμμα, ἡ
λα-
τύπος ἢ ὅς ἂν ἄλλος, θήσει εἰς τὸ ιερῶτατον ταμείον (δηνάρια) ρ'

1. Part of the closing formula of the text, ed.pr. [G.Petel (per ep.) suggests that this line is the last one of another text] II 2, the initial phrase, with which L. 2 is connected through ἐν ᾧ, was probably engraved on the lid of the sarcophagus, ed.pr. II 3 ΚΑΡΠΙΜΗ, lapis [the article before Αὐρ. is unusual and seems superfluous: {ἡ}]; Karpime is apparently Menandros' second wife, Pickel II 14-5 'if one of my relatives, being unrelated to my children' or 'if one who is not related to my children or relatives', Chaniotis; G.Petel (per ep.) suggests that the ἐξοτικός is contrasted with the family members (in Latin texts the *necessarii*; the <φ>-clause may refer to an outsider who does not have the status of a *necessarius*) II 6-8: μὲνυτρον: 'reward for information'; the person, who can lay information against the evil-doer, is either a local guard or just any person, ed.pr. II 6, 8, and 9. δηνάρια abbreviated as * II 7. ΠΗΤΗΣ and ΜΗΜΝΟΤΗΣ, lapis II 8 after τις, τιν. followed by a crack in the stone.

- 1310: 577 no. 12 (ph.). Epitaph of Satrius Achilleus and family members, ca. 150-200 A.D. Limestone sarcophagus; inscription on a long side.

Ἡ σορός Σατρίου Ἀχιλλεῶς τοῦ καὶ Λειβανίου, ἐν ᾧ κηδεύ-

- 4 θήσεται αὐτὸς καὶ ἡ γυνὴ αὐτοῦ Φιλῆτη καὶ τὰ τέκνα αὐτοῦ, ἐ-
τέρῳ δὲ οὐδενὶ ἐξέσται κηδευθῆναι· εἰ δὲ τις θελήσει κηδεῦσαι
τινα ἐκτὸς τῶν ἐμῶν, δώσει τῇ φαιμίᾳ τῆς Ἀντιπάτρας (δηνάρια) σν

[1. For Satrii in Asia Minor cf. SEG XI.11 1088; for Λειβάνιος cf. I.Hadrianoi 3, where the dedi-
cator carries the signum Λειβανός. Pleket] 4 Ἀντιπάτρα: perhaps a daughter?, ed.pr.; for Satrii
see our lemma no. 1329 [is Satrius Achilleus perhaps a freedman and Antipatra his former ow-
ner?]. Pleket; δηνάρια abbreviated as *

- 1311 577/578 no. 13. Epitaph of M. Aur. O[--- Ta?]tianos and family members, ca.
150-250 A.D. Limestone sarcophagus; inscription on a long side.

Ἦ σορός καὶ ὁ περὶ αὐτὴν τόπος Μ. Αὐρ. Ο[--- Τα?]-
τιανού, ἐν ᾗ κεκθεται ἡ θυγάτηρ αὐτοῦ Ἀδράστιλλα(α, κη-
δευθήσεται δὲ καὶ αὐτὸς καὶ ἡ γυνὴ αὐτοῦ, ἐτέρῳ δὲ οὐδ[ε]-
νι ἐξέσται κηδευθῆναι. ἐκτὸς εἰ μὴ τις τῶν τέκνων αὐτοῦ πρὸ
4 τῆς ἐνόμου ἡλικίας τελευτήσῃ

4-5. The children, when grown up, will have a tomb of their own; only minors will be buried in
the parental tomb. ed.pr.

- 1312 578 no. 14. Epitaph of M. Aur. Kysikos (?) Charitonianos and family mem-
bers, 3rd century A.D. Limestone sarcophagus on a base (cf. L. 1: βαθρικόν); in-
scription on a long side.

Ἦ σορός καὶ ὁ περὶ αὐτῇ[ν] τόπος καὶ τὸ βαθρικόν τὸ ὑποκείμενον Μ. Α[ὐρ.]
Κυσίκου (ἢ Χαριτωνίανου), ἐν ᾗ κηδευθήσεται αὐτὸς καὶ ἡ γυνὴ αὐτοῦ Μάρ-
κελλο[ν] (καὶ τὰ τέκνα τὰ ἀρσενικά, ἐτέρῳ δὲ οὐδενὶ ἐξέσται κηδεῦσαι τινα,
4 εἰ δὲ μὴ, ὁ κηδεύσας δώσ[ε]ι τῷ ἱερωτάτῳ ταμείῳ (δηνάρια) πν· ταύτης τῆς
ἐπι-
γραφῆς ἀντίγραφον ἀπετέθη εἰς τὰ ἀρχεῖα vacat

2. Since there is no photo, the reading Κυσίκου (?) cannot be checked [Κυσίκου for Κυζίκου, S
Follet, *Ant. Ep.* (2004) (2007) no. 1413] || 4. δηνάρια abbreviated as *

- 1313 578/579 no. 15 (ph.). Epitaph of Marcus Aurelius Apollonios and family mem-
bers, 3rd cent. A.D. Limestone sarcophagus; inscription on the pediment of the lid
(LL. 1-7) and on the side of the sarcophagus below the pediment (LL. 8-18); on a
knob protruding from the pediment the word ζ[ῆ]. Cf. F.A.Pennacchiotti, *Atti Acad.
Sc. Torino II, Cl. Sc. Moral.* 101 (1966/1967) 287-328 no. 25.

Αὐτῇ
ἡ σορός καὶ ὁ πε-

- 4 ρί αὐτὴν τόπος Μάρκου Α[ὐρ.] Α-
πολλωνίου τοῦ Μάρκου, ἐν ᾗ κη-
δευθήσεται αὐτὸς ὁ Ἀπολλωνίος,
κηδευθήσεται δὲ ἡ γυνή
8 αὐτοῦ Αὐρηλία Παλιανή, κη-
δευθήσεται δὲ καὶ ἡ θυγάτηρ
αὐτοῦ Αὐρηλία Μαρκανιὰ τοῦ
Μαρκανοῦ, κηδευθήσεται
καὶ ὁ γαμβρὸς αὐτοῦ Μάρκος Α[ὐ-
12 λιο<ς> Μαρκανός, ἐτέρῳ δὲ οὐκ ἐξέσται
κηδεῦσαι τινα ἢ κηδευθῆναι, ἐκτὸς ἢ
βουληθήσονται οἱ προγεγραμμένοι κηδε<ν>·
σέ τινα, ὁ δὲ ὑπεναντίον πύσας ἀποτίσει
16 τῇ σεμνοτάτῃ ἐργασίᾳ τῶν κηποργῶν δηνάρι-
α χίλια καὶ τῷ μηνύσαντι δηνάρια τριακόσια· ταύτης
τῆς ἐπιγραφῆς τὸ ἀντίγραφον αὐτοῦ ἀπόκειται

9-10. Given the patronymic of the daughter, M. Aur. Apollonios apparently had a second cognom-
en Μαρκανός, ed.pr., who adds that the son-in-law M. Aelius Markianos (LL. 11/12) may have
belonged to the same family [but the daughter Aur. Markiane, whose father was a Markianos, may
have been adopted by Apollonios, Pleket; or Μαρκανός is the equivalent of τοῦ Μάρκου in Apol-
lonios' nomenclature. Corsten] || 14. in fine ΚΠΔΕ, lapis || 16 κηρα(ν)ργοί: 'gardeners'

- 1314 579 no. 16. Epitaph of Titus Servenius Tertius and children, ca. 200 A.D. Alter-
tümmer von Hierapolis 78.

Ἦ σορός ἐστίν Τι. Σερβηνίου, Τίτου υἱοῦ, Παλατιναί, Τερτίου
καὶ τέκνων αὐτοῦ· συνχωρῶ τεθῆναι Ἀπολλωνίδι Ἀπολλωνίου τοῦ
Βάρβου· εἰ τις παρὰ τὴν διαταγὴν τὴν ἐμὴν ποιήσει, ἀποτίσει τῇ γερουσίᾳ
4 (δηνάρια) φ' καὶ τῷ ταμίᾳ (δηνάρια) φ' καὶ προνοήσαντι (δηνάρια) φ' τῆς
ἐπιγραφῆς τὸ ἀντίγραφον
κῆται εἰς τὰ ἀρχεῖα

1. ΙΤΟΥ = [Τί]του. *Altertümmer*, ἡ σορός εἰστί[ν] (Τίτου) Σεκιηνίου, *Altertümmer* || 3. Βάρβου for
Βάλβου. R.; in fine γερουσίαι. *Altertümmer* || 4. δηνάρια abbreviated as φ'; καὶ προνοήσαντι
<δηνάρια πεντακόσια>. *Altertümmer*; for ὁ προνοήσας cf. our lemma no. 1309 (ὁ κατὰ τόπον
τηρητής)

- 1315 580 no. 17. Epitaph of Publius Aelius Hermogenes and his wife, ca. 200 A.D.
Altertümmer von Hierapolis 195.

Ἦ σορός καὶ ὁ τόπος Π. Αἰλίου Ἑρ[μ]ογένοῦ, ἐν ᾗ κη-
δεύσω ζῶν οὕς ἀν βουληθῶ, ἐν ᾗ κεκθεται Σωτηρίς, ἡ γυνή

- 4 αὐτοῦ, κηδεύθησεται δὲ ἐν αὐτῇ ὁ Ἑρμογένης, ἱερός
δὲ οὐδεὶς· εἰ δὲ μή, ὁ κηδεύσας ἕτερον ἀποδώσει τῷ
φίσκῳ (δηνάρια) β' καὶ τῷ Ἀπόλλωνι ἐκδικήσαντι (δηνάρια) ψ',
προνοήσει δὲ τῆς ἐπιμελείας τῆς σοροῦ ἡ τέχνη τῶν βαφείων, ἥ καὶ
8 ἔδωκε στεφανωτικόν, καθὼς τὸ γενόμενον ἐνγραφον τοῦ
στεφανωτικοῦ περιέχει, δοθησομένου τοῦ στεφανωτικοῦ καθ' ἕτος μηνὸς α', ἡ
τοῦτου ἀντίγραφον ἀπετέθη εἰς τὰ ἀρχεῖα

1. [Π]ο[υ]β[λί]ου] Αἰλίου [Ἑ]ρμογένης Χορ[ο]πέτου, *Altertümer* II 2-3 [δευθίσεται ὁ υἱός;
αὐ]τοῦ, *Altertümer* II 3, in line Ἑρμογένης, ἄλλος, *Altertümer* II 4-5 τινὰ ἀποδώσει τῷ
[ἱ]ερωτάτῳ τριφῷ, *Altertümer* II 5, δηνάρια abbreviated as α II 5 in line α Δ', *Altertümer* II 6
[ἡ] ἐργασία, in line κατέδωκε, *Altertümer* II 9 in line α ΔΗ = (δηνάρια) (χίλια) δ', *Altertümer* II the deceased established a foundation, from the revenues of which his tomb should be
adorned with stephanoi (cf. 11-78: στεφανωτικόν) annually on day eight of the first month, ed.pr.

- 1316: 580/581 no. 18 (ph.). Epitaph of the brothers (Annil) Rufus, Ptolemaios, Nae-
vianus, and Antiphilos and relatives, ca. 200 A.D. Limestone sarcophagus; in-
scription on a long side.

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος πᾶς Ρούφου καὶ Πτολεμαίου καὶ Ναιβια-
νοῦ καὶ Ἀν-
τιφίλου, τῶν Ἀννίου Ρούφου, ἐν ἡ κεκήδευται ὁ πατήρ αὐτῶν Ρούφος
καὶ οἱ πρόγο-
νοι αὐτῶν κηδεύθησονται δὲ καὶ αὐτοὶ καὶ οἱς ἂν αὐτοὶ συνχωρήσωσιν,
4 ἐτήρ δὲ οὐδενὶ ἐξ αὐτῶν κηδεύσαι ἢ κηδευθῆναι· εἰ δὲ μή, ἀποδώσει ὁ
ὕπεν-
[ν]αντιον τι ποιήσας τῷ ἱερωτάτῳ φίσκῳ Ἀττικὰς τρισεχίλιας

2. IONANNIOPOY, *Lapis* II 4-5 IENINANTION, *Lapis*.

- 1317: 581/582 no. 19 Epitaph of M. Aur. Hermogenes and family members, 3rd
cent. A.D. Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς καὶ ὁ τόπος Μάρ. Αὐρ. [Ἑ]ρμογένης, [ἐν ἡ κε]κή-
δευται ἡ γυνὴ αὐτοῦ Ἑορτή· κηδεύθησεται δὲ καὶ αὐτὸς]
καὶ ἡ θυγάτηρ αὐτοῦ Τατιάς καὶ ὁ υἱὸς Ἀμ[ρι]μν[...]ος Ἑρμῆς,
4 ὁ φερόμενος Ἀπολλωνίου, καὶ ὃν ἂν αὐτὸς ζῶν βουληθῇ
κηδεύσαι· μετὰ τὴν τελευτὴν αὐτοῦ οὐδενὶ ἐξ ὧν ἔσται
κηδεύσαι τινα ἕτερον ἢ μετὰ [β]ρ[ι]μ[...] τὴν σορὸν ἡ πωλῆ[σ]αι· [εἰ] δὲ
τις ἐναντίον ποιήσει τῇ ἐπιγραφῇ ταύτῃ, ἀποτίσσει τῷ ἱερῷ

- 8 ταμείῳ (δηνάρια) φ' καὶ τῷ ἐγδικήσαντι (δηνάρια) τ'· τῆς ἐπιγραφῆς
ἀντίγραφον ἀπετέθη εἰς τὰ ἀρχεῖα ταύτης

13. Father Antiphilos instead of 1, perhaps a crack in the stone (or Antiphilos) instead of Antiphilos. Picket, in the same sense now O Salomies, *Antipr* (2004) (2007) no. 1415. 4. Antiphilos reference to the biological father, ed.pr. [O Salomies, *loc.cit.* translates 'dit (?) fils d'Antiphilos'] II 8, δηνάρια abbreviated as α II ed.pr. mentions an medium from Hierapolis with remark-
able linguistic parallels but with different lines (1000 and 500 versus 500 and 600 in the present
text); she suggests that the same composer was at work.

- 1318: 582 no. 20. Epitaph of Athenagoras, ca. 200 A.D. Limestone sarcophagus; in-
scription on a long side.

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος Ἀθηναγόρου τοῦ Ἀ-
[θη]ναγόρου σὺν τοῖς προοῦσιν θέμασιν οὕσιν προγονικοῖς]

2. θέμα: 'ambiente (ipogeo, o comunque vigilato)', ed.pr. (469)

- 1319: 582 no. 21. Epitaph of Basilios, late Imperial period. Limestone sarcophagus;
two inscriptions (A, B) in different scripts on a long side; A is later than B

A: <Αἰ> σοροὶ σὺν τῷ περὶ αὐτὰς τό-
πῳ διαφέρουσιν ἐκ διαδό<σ>εως Βασιλι-
δοῦ Βασιλίου
B: Αἰ σοροὶ αἱ τρεῖς καὶ ὁ περὶ αὐτὰς τόπος
διαφέρουσιν Βασιλῷ Ἀθηνίου
τὰς περιελθούσας εἰς αὐτόν

A 1. ΣΟΡΟΙ, *Lapis* II 2. ΜΙΑΔΟΕΩΣ, *Lapis* II [B 3. τὰς περιελθούσας: related to the sarcophagi.
αὐτὰς, in 1. 1: 'which went around and (were) returned to him': a reference to what happened
before with Basilides' legacy; in the end it all came to belong to our Basilios. Picket] ed.pr. sug-
gests that the later inscription A was meant to remedy the failure of text B to mention the name of
the person [called by ed.pr. Basilios, son of Basilios; but in A LL 2/3 ed.pr. prints Βασιλιδόου]
Βασιλίου], who bequeathed the topos with the three sarcophagi: Basilios, son of Athenias/Athenios
[and not Athenion; as ed.pr. writes], is likely to have belonged to the same family.

- 1320: 582/583 no. 22 Epitaph of the neokoros Menandros (A) and of Aurelius Aky-
lus (Aquila) Aristides, ca. 150 (A) and ca. 250 A.D. (B). *Altertümer von Hierapo-*
lis 347 A and B.

A: Ἡ σορὸς Μενάνδρου β' τοῦ Ἀπολλωνίου Μυλλου νεωκόρου

2. Μύλλος, indigenous name, ed.pr., who refers to an edita from Hierapolis containing the names Μύλλος and Μυλλογίτης [but see Robert, *Noms* 155/156: Greek name; nickname, Pleket; cf. also Masson, *OGS* I 279/280 and 336, Sverkos; numerous examples from Crete and Thasos = *LGPN* I s.v., Corsten].

B: 'H σορός καὶ αἱ συμπαρακειμένες σοροὶ ἄλλαι τρεῖς (κ)αὶ ἑπεὶ αὐτὰ τό-

ποις,
ἐκχωρηθεῖσα νῦν δωρεὰς χάριν ὑπὸ Καμούλου (?), ἔστιν Αὐρ. Ἀκυλᾶ-
δος Ἀριστίδου Ἱεραπολίτου, ἐν ᾗ κηδευθήσεται αὐτό<ς> καὶ ἡ γυνὴ αὐτοῦ

4 καὶ τὰ παιδίον, ἐτέρῃ δὲ μὴ ἐξείναι κηδεῦσαι, πλὴν ὧν αὐτὸς βουλευθῇ· εἰ δὲ
Ζηωνίος
μὴ γέ, ὁ τό-

ῦτο ποιήσας δώσει τῷ ἱερωτάτῳ ταμίῳ
(δηνάρια) . ε

[1] συμπαρακειμένες = συμπαρακείμεναι, Chaniotis] || 1. in fine, ὁ περὶ αὐτὰς τόπος, *Altertümer* [which surely makes more sense than R.'s ἑπεὶ αὐτὰ τόποις, Pleket] || 2. ὑπὸ Κλ(αυδίου) Μούλου, *Altertümer* || 2-3, Ἀκυλᾶς, gen. Ἀκυλᾶδος, instead of Ἀκυλᾶς, gen. Ἀκυλᾶ; masculine in -ᾶς, -ᾶδος and -ῆς, -ῆδος increased in number in the Imperial period, Pleket] || 5-6 for a fine of 5000 denarii see our lemma no. 1340 (dating from an earlier period), ed.pr. || 6. δηνάρια abbreviated as *.

1321: 583/584 no. 23 (ph.). Epitaph of the veteran Aurelius Magnus (A) and of Marcus Aurelius Hesychios (B), ca. after 220 A.D. (A) and 3rd/4th cent. A.D. (B). *Altertümer von Hierapolis* 267 (A) and 268 (B); engraved on a limestone sarcophagus, B under A. In A L. 2 *Altertümer* has [οὐε]τ<ε>ανοῦ; Ritti has οὐετερανοῦ (λεγιώνους τεσσαρεσκαίδεκάτης Γεμίνης).

1322: 584 no. 24. Epitaph of Antiphilos, ca. 250-300 A.D. *Altertümer von Hierapolis* 223. The σορός belongs to Ἀντιφίλου Ἀνίου Ρούφου: Antiphilos An(n)ius Rufus according to R.; in LL. 1-2 *Altertümer* has τόλ[π]ος, ὡς.

1323: 584/585 no. 25 (ph.). Epitaph of M. Aurelius Aigillos and family members, ca. 200-250 A.D. Limestone sarcophagus; to the right of the inscription a representation of a sailing-vessel with a couple of sailors and a small rowing-boat; below the vessel another illegible inscription. Ed.pr. F.A. Pennacchietti, *art.crit.* (see our lemma no. 1313) 325 no. 23 (cf. J. and L. Robert, *BE* [1971] no. 647).

Ἡ σορός καὶ ὁ ὑπὸ αὐτὴν τόπος Μάρκου Αὐρηλίου Αἰγίλλου
καὶ Μάρκου Αὐρηλίου Αἰλιανού Αἰγίλλου καὶ Μάρκου Αὐρηλίου
Ἀκινδύνου

Δρακοντίου, ἐν ᾗ κηδευθ<ή> νασαι σοντε οἱ ἀδελφοί

4 Αἰλιανός καὶ Ακινδύνος· ἐτέρ<ω> φ<η> δὲ οὐδενὶ ἐξέστα

κηδευθῆναι ὑπὸ τίνος ἢ κηδεῦσαι· εἰ τις δὲ
ἀποκορακώσει ἢ τε κληρονόμος ἢ τ<ε> > συγγενεῖς,
8 θήσει τῇ προεδρίᾳ τῶν πορφυραβάτων ἢ τοῖς
κατὰ ἔτος ἐπιμεληταῖς προστειμίου (δηνάρια) ὅ,
ἅτινα κλῆρον κατέλειψα ἵνα ἐκ τῶν τόκων κατὰ ἔτος οἱ κλη-
ρωθέντες εὐφρανθῶσι ἐπὶ τῷ ἥρῳ μου τοῦτο
γείνηται δὲ ὁ τόκος κατὰ ἔτος (δηνάρια) ρμδ'

1. Αὐρηλίου, P || 2. in fine Ἀκινδύνου, P || 3. ΚΛΕΥΘΩΝΤΕ, Iapris || 2-4 Ailianos and Akindynos were either brothers or sons of Aigillos; the latter is probably already dead. R || 4. ΕΤΕΡΑΕ, Iapris || 6. for parallels to κορακώσι ('seal') and ἀποκορακώσι ('ouvrit en enlevant les crampons' (κόρακες), BE) see ed.pr. on 505/506, in fine ΗΤΙΣΣΥΝΓΕΝΕΙΣ, Iapris || 6-7. κληρονόμοσσι, Iapris || 6-7. κληρονόμοσσι, P; R. reads κληρονόμος ἢ τ<ε> > συγγενεῖς (= συγγενής) || 8 and 11. δηνάρια abbreviated as * || 9-11. ἅτινα κλῆρον κατέλειψα: '(amende de 400 deniers (L. 4 in fine), somme qui est celle que j'ai laissée par testament (comme) fondation pour attribuer par usage au sort afin que', BE, where it is noted that a capital sum of 400 denarii surprisingly generated an annual interest of 144 den. (L. 11; 36%); perhaps a maritime loan? R.; it is Aigillos who probably gave the money for the foundation || for brief comment on the possible function of the representation of the boat cf. II W Pleket, *EA* 30 (1998) 126/127.

1324: 586 no. 26 (ph.). Epitaph of Flavia Mettia Theophiliane, not before 150 A.D. *Altertümer von Hierapolis* 158. Large funerary monument with a base 'a gradini', inscription on two inscribed blocks belonging to the western wall of the tomb.

Ὁ βωμός καὶ ἡ ἐπικιμ<έ>νη σορός δοκιμ<ή>νη Φλ. Μεττίας Θεοφιλιανῆς,
ὄν βωμ<ο>ν σὺν τῷ θέμασιν αὐτῷ καὶ τῇ [π]ροδηλουμέν<η> σορῷ οὐδενὶ ἐξέ-
σται πωλῆσαι ἢ ἐξαλλ<ο>τριῶσαι καθ' ὀνήτοια τρόπον,

4 μὴ ἐξὸν εἶναι μήτε ἀέρα τοῦ βωμοῦ τινα συνχωρήσε, εἰ δὲ
τις παρὰ ταῦτα πύσει ἢ τε τὴν ἐπικιμένην σορὸν τὴν δοκιμη-
νὴν τοῦ τόπου μεταθῇ εἰς ἕτερον τῶν τοῦ βωμοῦ, ἰούσι ποσ-
τίμου (sic) τῷ ἱερωτάτῳ φίσκῳ (δηνάρια) . βφ' καὶ τῇ γερουσίᾳ (δηνάρια)
, αφ' . ἢ μὴ τι ἂν ἐγὼ βου-

8 ληθῶ· ταύτης τῆς ἐπιγραφῆς ἀντίγραφον ἀπάκει-
ται ἰς τὰ ἀρχεῖα

1. [ἐ]πικιμ[ε]νη σορ[ος] δοκιμ[η]νη. *Altertümer*; corrected by Pennacchietti, *art.crit.* (see our lemma no. 1313) || 2. βωμό[ν] σὺν τοῖς θέμασιν, *Altertümer*; corrected by Pennacchietti, for θέμα see our lemma no. 1318 || 3. ἐξαλλ[ο]τριῶσαι, *Altertümer*; corrected by Pennacchietti [the stone has an epsilon] || 4. ἀέρα τοῦ βωμοῦ: 'una spazio nella piattaforma di copertura dell' edificio'. R.; [π]ύσει τοῦ τόπου, *Altertümer* || 6. ἰούσι = εἰσίσσει || 7. δηνάρια abbreviated as * || 7-8. 'unless I myself want this'

1325

586/587 no. 27 (ph.). **Epitaph of Posiene Iulia, ca. 150 A.D.** *Altertümer von Hierapolis* 343. Funeral monument, on top an inscribed sarcophagus; now lost; inscription on two blocks that constitute the wall of the tomb.

Ἡ δὲ ἑτέρα σορὸς ἡ ἐπικειμένη Πωσινήνης
Ἰουλίᾳς· καὶ οὐδενὶ δὲ ἑτέρῳ ἐξέ-
4 σται πωλῆσαι ἢ ἐξαλλοτριῶσαι καθ' ὃν δῆποτε
τρόπον, εἰ δὲ τις παρὰ ταῦτα τι ποιήσῃ ἢ ἐξαλλο-
τριῶσιν τι τῶν προδηλουμένων, ἀποτίσει τῷ φίσκῳ
4 * .α· τούτων ἀντίγραφον ἀπετίθη εἰς τὰ ἀρχεῖα

1. Πωσινήνης, *Altertümer*; 'the other sarcophagus' implies the existence of a second one (see also the plural in τῶν προδηλουμένων in l. 5) belonging to the owner of the monument, on that sarcophagus, now lost, the beginning of our text was engraved, R || 4. ταῦτα ποιήσιν, *Altertümer* || 6 τούτων = ταῦτο<υ>, *Altertümer*

1326

587 no. 28. **Epitaph of Aurelia Zotike and family members, ca. 200 A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς [κ|α|] ἡ περὶ αὐτὴν τόπος] Αὐρη(λίας) Ζωτικῆς, ἐν ἣ κηδευθήσε-
ται αὐτή
καὶ Μάρκος] [Αὐρη(λίας)] Ἐπίκτητος, ὁ ἀνὴρ αὐτῆς, καὶ τὰ τέκνα αὐ-
τῶν· μετὰ τὴν
[τὴν] τῶν γονέων ἀποβιώσιν οὐκ ἐξὸν εἶναι τοῖς τέκνο<ι>ς πωλῆσαι ἢ
4 λοτριῶσαι ἢ συχωρῆσαι, εἰ δὲ μὴ, ὁ ὑπεναντίον πυήσας ἀποδώσει τῷ τα-
μεῖφ προστεῖμου (δηνάρια) φ'

3. ΤΕΚΝΟ+Σ (ligature) lapis, ed.pr. || [4. cf. συχώρημα in our lemma no. 1301 L. 7, Chaniotis] || 5. δηνάρια abbreviated as *.

1327

587/588 no. 29. **Epitaph of the secundarudis Apollonios and relatives, undated.** *CIG* 3916, *Altertümer von Hierapolis* 336; Robert, *Gladiateurs* 156 no. 216; *SEG* XLVI 1669. No new readings. R. points out that under LL. 3/4 traces of an earlier text are visible.

[...] ἑτέρφ] δὲ [ο]ῦ[δ]ε[ν] ἔξ[ε]στ[αι] τ[α] [τ]ῶν
κηδεύσ[α]ι τ[ι]να εἰς τὰ [β]ή[τ]η[ν] τ[ῆ]ν συ[μ]β[ο]λήν

1328

588 no. 30. **Epitaph of Marcus Aurelius Panphilos and family members, ca. 200 A.D.** *Altertümer von Hierapolis* 97, *SEG* XLIX 1822. In LL. 1/2, R. now reads Ἐρ[ω]θ[ω]ς (second cognomen of Πάνφιλος 'Ερωθός); E]. [τ]. [η]θου, *Altertümer*.

1329

589 no. 31 (ph.). **Epitaph of Aelius [- -], after ca. 150 A.D.** Limestone sarcophagus; inscription on a long side.

Ἡ σορὸς Αἰλίου [- -],
ἐν ἣ κηδευθήσεται ὁ [Τ] - -, ἑτέρφ δὲ οὐκ ἐξὸν κη-
δευθῆναι, εἰ δὲ τις φορ[α] - -, ἀποδώσει τῷ φ[ρ]ο-
4 μιλίᾳ προστεῖμου (δηνάρια) τ'· τῆς [σοροῦ ταύτης κηδονται]
οἱ πραγματευταὶ τῆς [- -],
ὅς ἂν ἄλ<λ>ο τι ποιήσιν μετὰ τῇν τελευταῖν μου ἡ [- -]
μου τὰ ὁστάρια σκυβαλίσει, ἡ τὴν ἐπ[ὶ] γραφὴν ταύτην
8 εἰδεῖν ψῇ [ἀ]φαν[ή]ν, θήσει πρὸς τὸ τῆς ἀ[- -] (δηνάρια)]

[3. φορ[α] - -]: probably a form of φοράω εἰ δὲ τις φ[ο]ρ[α]β[η] - - 'if somebody is caught/detected (doing some evil)' || 4 (and 8) δηνάρια abbreviated as * || [3-5 for φομιλία see our lemma no. 1310, πραγματευταὶ: probably intendants of an estate vel sim.; since these pr. are in plural cases slaves (or freedmen), a link between them and the φομιλία can be assumed, Pleket] || 6 ΑΛΟ, lapis || 7. (or σκυβαλίσει cf. ed.pr. on 526 528 and our lemma no. 1332 || 6 ΑΛΟ, lapis || 8. εἰδεῖν ψῇ ἀφανήν: the meaning is clear: 'if somebody will make this inscription invisible', ψῇ from ψάω: 'to rub, wipe', εἰδεῖν = ἰδεῖν: 'if somebody wipes out the text, so that it is invisible to see', which sounds rather redundant, Pleket].

1330

589 no. 32. **Epitaph of Apphia and family members, not after 150 A.D.** *Altertümer von Hierapolis* 275.

Ἡ σορὸς Ἀπφίας Γλύκωνος τοῦ Ἀττάλου Αἰβωνος, ἐν ἣ κεκῆ-
δευται αὐτή καὶ τὰ τέκνα αὐτῆς Γλύκων καὶ Ἀπολλωνίος, οἱ Ἀπολ-
λωνίου τοῦ Ἀπολλωνίου τοῦ Μυρτίχου, καὶ ὁ ἀνὴρ αὐτῆς Ἀπολλωνί-
4 ος Ἀπολλωνίου τοῦ Μυρτίχου καὶ ὁ ἕκγονος αὐτῆς Ἀπολλωνίος·
ἐὰν δὲ τις ἕτερον κηδεύσει, δώσει τῷ φίσκῳ (δηνάρια) .α καὶ [ἔσται]
ἔνοχος τυμβωρυχία

1. σορὸς [...] Ἀνφίας? Γλύκωνος, *Altertümer* || 4. ἕγγονος, *Altertümer* || 5. ἕτερος, *Altertümer*, δηνάρια abbreviated as *.

1331

590 no. 33. **Epitaph of Aurelius Apellides, Aurelius Apollonios, and their children, ca. 200-250 A.D.** Near the entrance of a tomb, two limestone sarcophagi; one uninscribed, the other with inscription on a long side.

Ἡ σορὸς καὶ τὸ ἡμισυ τοῦ περιβόλου μέρος
Αὐρρ. Ἀπελλίδου καὶ Ἀπολλωνίου τῶν Ἀπολλωνί-
δου Βειβούλου, ἐν ἣ κηδευθήσονται ἀμφοτεροὶ καὶ τὰ τέκνα
4 αὐτῶν, ἑτέρφ δὲ οὐδενὶ ἐξέσται κηδευθῆναι, εἰ δὲ <μη>, ὁ παρὰ ταῦτα
τεὶ πυήσας ἔστω νῦν τυμβωρύχος καὶ ἀποτεισάτω

τῷ ταμείῳ (δηνάρια) Ϝ'

1 The other half of the *peribolos* belonged to the owner of the other sarcophagus, ed pr || 5. τει = τει || 6, δηνάρια abbreviated as *.

- 1332: 590/591 no. 34. Epitaph of Apollonios Sabidios and family members, ca. 150. 200 A.D. Limestone sarcophagus; inscription on a long side.

Ἡ σορός Ἀπολλωνίου τοῦ [β'] τοῦ Ἀπολλωνίου Σαβιδίου, ἐν ἣ κηδεύθεται αὐτὸς καὶ Τυλλία Μελτίνη, ἡ γυνὴ αὐτοῦ, καὶ τὰ τέκνα αὐτῶν Τρύφων καὶ Ἀντίπατρος καὶ
4 Σαβίδιος, ἐτέρῳ δὲ οὐδενὶ ἐξέσται ἐν ταύτῃ τῇ σορῷ κηδεύθηναι· ἐὰν δὲ τις παρὰ ταῦτα ποιήσῃ ἢ ἐκχαράξῃ ἢ σκυβαλίῃ, ὑπεύθυνος ἔσται τῇ γερουσίᾳ (δηνάρια) Ϝ'· ταύτης τῆς ἐπιγραφῆς ἀντίγραφον ἀπέτεθ' εἰς τὰ ἀρχεῖα
8 μὴ προσκοί[- -] ^{vacat} καὶ νο[...], [αι] [τυμβω]ρυχία ὑπεύθυνος· τοῦτου ἀντίγρα-
φον ἀπέτεθ' εἰς τὸ ἀρχεῖον [ἀπέτεθ']

6 σκυβαλίῃ: see our lemma no. 1329; δηνάρια abbreviated as * || (8-10, the relation between these three lines and the preceding text is unclear, is it an extra penalty (τυμβωρυχία) in addition to the pecuniary fine (L. 6)?, Pleket || 8, [ο] μὴ προσήκοι[ν] 7-- ὑπεύθυνος, Pleket).

- 1333: 591 no. 35. Epitaph of [Marcus?] Aurelius Adrastos and Marcus Sellius Iustus, ca. 200 A.D. Limestone sarcophagus; inscription on a long side.

[Ἡ σορός Μάρκου? Αἰὺρηλίου Ἀδράστου, ἐν ἣ κηδεύθεται Μάρκος Σέλλιος, Μάρκου υἱός, Παλατεῖνα, Ἰούστος καὶ ὁ Ἀδραστος],
4 [ἔτε]ρος δὲ οὐδεὶς κηδεύθεται· εἰ δὲ [τις] παρὰ ταῦτα τολμήσῃ, ἔνοχος ἔστω τῇ[ς] ἱερο[σ]υ[λ]ίας καὶ τυμβωρυχίας ἐν κλημάτων
8 [- -]. εἰ μὴ συνχωρήσῃ κηδεύθηναι ὁ Ἀδραστος ^{vacat}

2 [Σέλλιος] [τοὶ Σέλλιοι (= Latin Sellii), cf. L. Robert, *OMS* II 866 and *SEG* XLII 1022, Pleket]; the relation between Adrastos and M. Sellius Iustus is unknown, ed pr

- 1334: 591/592 no. 36. Epitaph of Achilles, ca. 200 A.D. *Altertumer von Hierapolis* 270. Limestone sarcophagus; inscription on the two short sides and on a long side. No. 270 presents the text on the long side.

Ἡ σορός καὶ ὁ τόπος ὁ π<ε>ρί αὐτὴν Εὐπλό<ο>ς λογισμοῦ Ἀχιλλέως, ἐν ἣ κηδεύθεται ὁ Ἀχιλλεύς· ἐτέρῳ δὲ οὐδενὶ <ε>ξέσται κηδεύσαι τινα, εἰ δὲ μὴ, ἔνοχος ἔσται ἱεροσυλίᾳ καὶ π<ο>σαποτίσει τῷ ἱερωτάτῳ
4 φίσκῳ δηνάρια χεῖλια· τοῦτου ἀντίγραφον ἀπέτεθ' εἰς τὰ ἀρχεῖα
Ἡ σορός Ἀχιλλέως πραγματευτοῦ Ἀφροδείσι·
Ἐδόθη ὑπὸ ἐμοῦ τοῦ Εὐπλόος Ζήνων<ος> τοῖς γραμματέσιν
8 Νεικομήδει Ἀλκίμου, Μενάνδρῳ Διογένης καὶ Τι. Κλ. Ζήνωνι, ἅτινα ἔδωκα στεφανωτικὸν ἐφ' ᾧ καθ' ἕκαστον ἔτος, μῆ(νός) <δ' >?, λ'. διανεῖμ' ἐπὶ τὸ ἥρῳον μου πᾶσιν τοῖς ἐλθοῦσιν ἐξ' ... β', τοῖς [δὲ] γραμ[μ]α[τ]ίσιν ἐφ' ᾧ προνοοῦσιν τοῦ κέρματος ἐξε' ... δ'

1. PPI and EYΠΛΟΣ, Iapix || 2. ΝΙΞΕΣΤΑΙ, Iapix, no tiva in *Altertumer* 33 ΠΙΠΛΑΙΟ, Iapix, [μη], *Altertumer* || 4. δ[η]νάρια, *Altertumer* || 6. in fine Ἀφροδείσι[ως] ἡ κτήσις παρ[...], *Altertumer* || 7. 8. γραμματέσιν [τῆς πόλεως] [δὲ] Ἀλκίμ[ου] Μενάνδρ[ου] Δ[ιογένης] καὶ Τι[μ]οκρίτ[ου] Κλ[αυ]δίου Τι[μ]οκρίτου Νων[ίαν]ος, *Altertumer* || 9. [ἔ]τι δὲ ἔδωκα [τῷ πατρί] Ἀφροδείσι[ως] ... ἔτος [δηνάρια ...], *Altertumer* || 10-11. [πρὸς τὸ δίδωσθαι τοῖς παισὶν πᾶσιν ἐλθοῦσιν (δηνάρια) β', *Altertumer* || 10. τοῖς [στεφανώσασιν τὴν σορόν], *Altertumer* || [Achilleus was the pragmatheus ('agent', 'steward of the estate') of Aphrodisios (L. 6 Ἀφροδείσιου) or [ου], rather than the ethnikon Ἀφροδείσι[ως]]; he was a slave; as a result he could not buy an object legally; nor could he establish a foundation (LL. 7-11). Instead, Euploos, son of Zenon, did all these things. 1-3: 'the sarcophagus and the place around it belongs to Euploos, for the account of Achilleus'; L. 6: 'the sarcophagus is for Achilleus, intendant of Aphrodisios'; L. 7-11: money has been given by Euploos, son of Zenon, to the secretaries (of the foundation) Neikomedes, Menandros (gen., instead of dative), and Tib. Claudius Zenon; annually on the 30th day of the (4th?) month Achilleus' tomb is to be decorated with wreaths; two denarii will be given to all of those who come to Achilleus' heroön, four denarii to the secretaries, on the condition that they take care of the money/cash (κέρματος), Pleket].

- 1335: 592/593 no. 37 (ph.). Epitaph of Tiberius Claudius Diadoumenos, Pedia Tertia, and Tiberius Claudius Gorgon Flavianus, not after 100-125 A.D. Limestone sarcophagus remaining from a tomb with a hypogeum; inscription on a long side.

Πεδία Τερτία φίλανδρος καὶ φιλότεκνος καὶ Τι. Κλ. Γόργων Φλαβιανὸς φιλομήτωρ, ἥρως χρηστοί, χαίρετε τὴν σορόν καὶ τὸ ὑπ' αὐτὴν μνημεῖον κατεσκεύασεν
4 Τι. Κλ. Διαδουμένως μετὰ τὸ δὲ τεθνήκει
- ζῆ - τὸν Κλ. Διαδουμένον - - -
|| - - - - - ||
|| - - - - - ||

[1. Pedia Tertia was Diadoumenos' wife (φίλανδρος) and Gorgon's mother (φιλότεκνος); in his turn Gorgon was φιλομήτωρ, Pleket; for several epithets with φιλο- in the same text cf. *SEG* I 11

430, 432, and LIM 406. Sverkos; for Diadoumenos see also the next lemma || 3 originally the sarcophagus stood on the tomb's roof; later it was dislocated by the person who had LIM 67 (containing sanctions against evil-doers) erased, ed.pr., who refers to the *rasurae* in the next lemma

- 1336: 593 no. 38 (ph.). Epitaph of the parents of Tiberius Claudius Diadoumenos, before 100-125 A.D. Limestone sarcophagus found behind the sarcophagus in the preceding lemma; inscription on a long side.

Ἡ σορὸς γονέων Τι(βερίου) Κ(λαυδίου) Διαδουμένου· ὅς ἂν [τ]αύτην σορ-
[ὸν] ----- εἰς τήν]

[Ἱεραπολειτῶν [γερού]σια[ν] ----- καὶ εἰς]

4 [τὸ ταμί[ο]ν] ----, χαίρετε] vacat

[4. Ed.pr. prints τὸ[ν] ταμί[ο]ν, a printing error. Picket]

- 1337: 594 no. 39 (ph.). Epitaph of Claudia Adrastilla and family members, not before 100-150 A.D. *Altertümer von Hierapolis* 119.

Ἡ σορὸς καὶ ὁ τόπος Κλ. Αδραστίλλας, ἐν ᾗ κεκήδευται Τι. Κλ.
Γλύκων, ὁ ἀνὴρ αὐτῆς, καὶ Τι. Κλ. Γλυκωνιάδος, ὁ υἱὸς αὐτῆς,
[ἐ]τέρω δὲ οὐδενὶ ἐξέ[σ]ται κηδευθῆναι, εἰ δὲ μὴ μόνη τῇ Ἀδρα-

4 στίλλῃ, τῇ γυναικὶ αὐτοῦ· ἐ[σ]τὶ δὲ τις ἕτερον κηδεύσει τινά, θήσει προσ-
τειμὸν [τῇ] Ἱεραπολειτῶν βουλῇ ἀργυρίου (δηνάρια), ἀ' καὶ τῷ κυριακῷ
φ[ί]σκῳ ἀρ[ι]ο[γ]ο[υ] (δηνάρια), ἀφ' καὶ ὁ ἐπεξελεθὼν λήνψεται παρὰ

τοῦ

8 [ταμί]ου καὶ τὸ ἐπίβαλον μέρος, ὡς ἐ διατάξεις κελεύου[σ]ι· προνο-
ή[σ]κει δὲ τῆς <σ>ορῶ [....]λλιος β' τοῦ Ἀρτέμῳνος, φύσι δὲ τοῦ Διο-
φάν[ι]ου τοῦ Μηνοδύτου

1. Αδραστίλλας, *Altertümer* II 2. (καὶ Τι. Κλ.?) Γλυκωνιάδος, *Altertümer* II 4. στίλλῃ ---
ταμί[ο]ν, *Altertümer* II 5 and 6. δηνάρια abbreviated as * || 6. [φίσκῳ ἀργυρίου] and ΕΠΕΞΕΛΘΩΝ
= ἐπεξελεθὼν, *Altertümer* I 7 [...][ΟΙ][ΚΑΙ][Ι]ΟΕΠΙΛΛΑΟΙ[....][ΟΒΟΙ] -. *Altertümer*; ἐ διατάξεις =
αἱ διατάξεις. R || 8. ΗΝΕΙ = ἡσείει [δὲ] -, followed by ΠΙ [ΙΟΟΣ] [ΙΛΛΙΟΕΤΙΠ Ἀρτέμῳνος,
Altertümer II 9 [νυσίου][οδου], *Altertümer*

- 1338: 594/595 no. 40. Epitaph of the paidagogos Heliodoros, undated. Limestone sarcophagus; inscribed on a long (A) and a short side (B).

A: Ἡ σορὸς καὶ ὁ τόπος Ἡλιοδώρου παιδαγωγῶν,

ἐν ᾗ κηδευθῆσεται αὐτός. ἕτερος δὲ οὐδεὶς

μετὰ τὴν τελευτὴν αὐτοῦ· ἐὰν δὲ τις τολμήσῃ ὑ-

4 πεναντίον, ὀφείλει προστίμῳ τῷ φίσκῳ (δηνάρια) φ'·

ὡν προνοήσονται οἱ παιδεύται καὶ οἱ κηδ-

μενοὶ τοῦ Ἡλιοδώρου· ταύτης τῆς ἐπιγραφῆς
ἀντίγραφον ἀπετέθη εἰς τὰ ἀρχεῖα·
B: 8 [εἰ] τις δὲ παραλείψῃ[ς] - - - Ἱερὰν τῆς
ἀναπτύσσεως προσ[ι]...[οι], θήσει
τοῖς ἀγοραίοις (δηνάρια) σ' καὶ δηλατόρι (δηνάρια) ν'

4 and 9. δηνάρια abbreviated as * || 5-6. παιδεύται Heliodoros' professional colleagues, or
κηδόμενοι τοῦ Ἡλ. 'those who care about H.' rather than 'i curatori della tomba'; H is likely to
have been a slave without relatives, as a result the 'neutral' expression οἱ κηδ. is used. Picket || 8-
9 παραλείψῃς 'if somebody, neglecting ---, προσ[ι] [οι]', ed.pr., ἀναπτύσσεως; 'la caduta' ed.pr.
[perhaps 'reclining at a meal' or rather the meal itself, do we have a reference to a person who
disregards some rules concerning the funerary meal to be held in the tomb and, nevertheless,
participates (προσ[ι] [οι]?) for ἀναπτύσσεως as 'meal', see now G. Peitz + E. Schwertheim, *Hadrian
und die dionysischen Künstler. Drei in Alexandria Troas neugefundene Briefe des Kaisers an die
Künstler-Vereinigung* (AMS 58; Bonn 2006) 94. Picket. [τὴν ἡ] Ἱερὰν, the day of the commem-
orative meal, Chaniotis || 10. ἀγοραίοις either those who sell their goods in the agora or 'avvocati
forensi', ed.pr., who prefers the latter; δηλατόρι Latin *delator*

- 1339: 595/596 no. 41 (ph.). Epitaph of M. Aurelius Potitus Artemon and family mem-
bers, ca. 150-200 A.D. *Altertümer von Hierapolis* 242.

Ἡ σορὸς καὶ ὁ περὶ αὐτῇ[ν] τόπος κα[ί] τοῦ βαθρικῶν καθ' οὗ ἐπίκει[ται]
Μάρκου Αὐρ. Ποτειτοῦ Ἀρτέμῳνος, ἐν ᾗ κεκήδευται ὁ υἱὸς αὐτοῦ Χαριτίνο[ς].
κηδευθῆσεται δὲ καὶ αὐτὸς καὶ ἡ γυνὴ αὐτοῦ Αὐρ. Εὐφροσύνη· ἐτέρω δὲ οὐ-
4 δὲν ἐξέσται κηδευθῆναι, εἰ δὲ μὴ, ἀποτεῖσει ὁ ὑπεναντίον τι
ποιήσας τῷ ἱερωτάτῳ ταμίῳ (δηνάρια), ἀ' ταύτης τῆς ἐπιγραφῆς ἀντί-
γραφον ἀπετέθη εἰς τὸ ὑπὸ Τατιανοῦ τρίς Περεῖτου ἱεροῦ
ἀρχεῖον

1. *Altertümer* has only the first seven words (Ἡ σορὸς --- τόπος) || 2-3. Χαριτίνο[ς] κηδευθῆ[σ]ε-
ται, *Altertümer* II 3-4. οὐ[δ]ενὶ ἐξέσται κηδευθῆναι ---], *Altertümer* II 4. ἐξέσται, R (a printing
error for ἐξέσται) || 4-7. after κηδευθῆναι nothing in *Altertümer* || 5. δηνάρια abbreviated as * || 6-
7. Tatianos Peretias: head of the grammatophylakeion. R [in most cases a public slave is in charge
of the public archive: see A. Weiss, *op.cit.* (see our lemma no. 1907) 78-84; see also AD 32 R 2
(1997) [2003] 401, where a certain Ἐπιμέως, ὁ ἐπὶ τοῦ γραμματοφυλακείου is on record: obviously
a public slave; in our case we have a freeborn person (Tatianos III Peretias), who is styled ἱερός; for
free ἱεροί cf. L. Robert, *Hellenica* VI 9 and 49/50; the origin of freeborn ἱεροί may lie in the fact
that their parents once consecrated them as children to the deity; as a result, they may have had to
fulfill certain obligations in the temple; but for the rest they were and remained free. Picket].

- 1340: 596/597 no. 42 (ph.). Epitaph of P. Aelius Apollinaris Makedon, ca. 150-200
A.D. *CIG* 3915; *Altertümer von Hierapolis* 339 (b). Heroon with gate; on the archi-
trave of the gate an inscription (our lemma no. 1342); on the heroon a sarcophagus

(our lemma no. 1341), on two blocks of the heroon the inscription of this lemma, rediscovered by Pennacchietti (see our lemma no. 1313) and read by Ritti.

Π. Αἴλιος, Π. Αἰλίου Ἀπολλιναρίου Ἰουλιανοῦ υἱός, Σεργία, Ἀπολλινά-
ρις Μακεδόν
τὸν περίβολον τοῦ ἡρώου καὶ τὸν βωμὸν κατεσκεύασεν, ἐν ᾧ κηδεύθησαν.
ταὶ οἷς ἂν αὐτὸς συνχωρήσῃ, ἕτερος δὲ οὐδεὶς
ὁμοίως ἐπέθηκε τῷ βωμῷ σὸν Ὀιουντηνὴν, ἐν ᾧ κηδεύθησεται αὐτὸς καὶ
ἐξ τινι ἐτέρῳ αὐτὸς συνχωρήσῃ δι' ἑνῆραφου, ἐτέ-
4 ρη δὲ οὐδενὶ ἐξέσται κηδεύθῃναι, εἰ δὲ μή, ὁ κηδεύσας ἀποτείσει προστεί-
μο[υ] τῷ ῥίσκῳ (δηνάρια) δισχεῖλια πεντακόσια καὶ τῇ Ἱερα-
πολεϊτῶν βουλῇ ἄλλο τοσούτων καὶ τῷ ἐκδικήσαντι (δηνάρια) δισχεῖλια
πεντακόσια, ἐξουσίαν ἔχοντος παντὸς τοῦ βουλομένου
ἐκδικεῖν· ὁμοίως οὐδενὶ ἐξέσται ἐπιθεῖναι ἐπὶ τὸν βωμὸν ἐτέραν σὸν, ἐκ-
τός ἐι μή, ζώντος (τος τος) τοῦ Ἀπολλιναρίου,
κατὰ συνχώρησιν τοῦ ἐπιθεῖναι ἐξουσίαν λάβῃ· μετὰ δὲ τὴν τελευταίαν αὐ-
τοῦ τὸ σύνολον οὐδενὶ ἐξέσται ἐπιθεῖναι ἐτέραν σὸν ἐπὶ
8 τὸν βωμὸν· οὐκ ἐξέσται δὲ οὐδενὶ ἔμπροσθεν τοῦ βωμοῦ κατασκευάζειν τι
ὃ ἐπισκοπήσῃ τῷ βωμῷ ἢ τῇ ἐπικειμένῃ κατ' αὐτοῦ σαρῶ,
(εἰ) δὲ μή, καὶ ὑπὲρ τούτου ἀποτίσει τῇ γεροσίᾳ προστίμου (δηνάρια) πεν-
τακισχίλια· ὅστις ὑπεναντίον τι ποιήσει τοῖς προγεγραμμένοις, ἔστι μὲν
ὑπεύθυνος τοῖς προστίμοις, καὶ μήτε τέκνον (μή)τε β[ί]ου ὄνησις εἴη, μήτε
γῆ βατή, μήτε θάλασσα πλοτή, ἀλλὰ ἄτεκνος καὶ ἄβιος καὶ πῆρὸς
τ[ραύ]ματι παντὶ ἀποθάνει καὶ μετὰ θάνατον [...] τοὺς ὑποχθονίους θεοὺς
τιμωροὺς καὶ κεχολωμένους ὃ τε κελεύσας κατασκευ-
12 ἄ[σ]σει ἢ π[ρ]ο[τ]ί[σ]σει καὶ ὁ ἐργασάμενος· αἱ δὲ αὐταὶ ἀραι ..[αν]...[αι] καὶ
τοῖς μὴ ἐκδικήσασιν περὶ τούτων· τούτου ἀντίγραφον ἀπετέθη εἰς ἀρχεῖον

2. βωμός: the substructure of the ἡρώον, ed.pr. || 3. the sarcophagus is made of marble from a quarry near the village of Thionta, situated on Hierapolitan territory, ed.pr.; it is the sarcophagus on record in our lemma no. 1341; at the time of the present inscription, A. may not yet have been married to Neratia Apollonis (see next lemma), R. || 4, 5, and 9. δηνάρια abbreviated as δ || 8. κατασκευάσας; in line σαρῶ, Altertümer || 9. πρόσσε(ι)μον and ὅ[ς] δὲ, Altertümer || 10. προστίμοις, β[ί]ου, [μή]τε γῆ βατή, μήτε ἢ θάλασσα, Altertümer [for the formula τέκνον ὄνησις see now R. Parker, *ZPE* 152 (2005) 152-154, Pleket || 11. initio, [παθῆ]ματι (accepted by Strömberg, *Arae Epivonhai* 285); αἱτε θάνατον, [ἔχου], Altertümer || 11-12. κατασκευά[σαι] ἢ ποιή[σαι], Altertümer || 12. αὐταὶ ἀραι αὐθις, Altertümer.

1341. 597 no. 42 B. Epitaph of P. Aelius Apollinaris Makedon and Neratia Apollonis, ca. 150-200 A.D. Altertümer von Hierapolis 339 (a). Marble sarcophagus placed on the roof of the heroon mentioned in the preceding lemma; inscription in a *tabula ansata* on the front; the script differs from that of the inscription in the preceding lemma.

Π. Αἴλ(ιου) Ἀπολλιναρίου Μακεδόνας καὶ Νερατίας Ἀπολλωνίδας

1342. 597 no. 42 B. Epitaph of P. Aelius Apollinaris, ca. 150-200 A.D. F.A. Pennacchietti, *art.cit.* (see our lemma no. 1313) 34. Inscription on the architrave of the gate mentioned in our lemma no. 1340.

II. Αἴλ(ιου) Ἀπολλιναρίου Μακεδόνας

1343. Hierapolis. Jewish epitaphs, (late) Imperial period. In *IJO* II (cf. our lemma no. 1888) 187-209 the following inscriptions are republished with German translations and ample commentary:

SEG	IJO II	SEG	IJO II	Altertümer von Hierapolis	IJO II
XLIX 1814	189	XLIX 1829	205		
1815	198	1830	195	104	200
1816	190	1831	192	212	205
1817	207	1832	193	295	188
1818	206	1833	203	342	196
1819	187	1834	199		
1820	204	1835	188	IGR IV	
1821	208	1836	196	834	205
1822	202			835	206
1823	200				
1824	197	Altertümer von Hierapolis		CIJ ²	
1825	194			775	205
1826	209	69	206	776	206
1827	191	72	208	777	196
1828	201	97	202	778	208

1344. Hierapolis. Exorcistic amulet, early Christian period. Bronze scroll in a silver tube, found in a tomb in the necropolis north of the city. Ed.pr. M. Aydas, *EA* 37 (2004) 124 no. 6 (ph. English and Turkish translations). Cf. J. Mylonopoulos, *EBGR* 2004 [2007] 245 no. 11, who places it in a syncretistic context with Christian, Jewish, and pagan elements, common in this period; he refers to parallels in *EBGR* 1999 [2002] 367/368 no. 82.

Ενορχίζομαι
σοι τὸν θεὸν τῶ-
ν κτίσταν τὴν γ-
ῆν καὶ τοὺς οὐ-
ρανούς, ἐνορ-

κίζομαι σο-
ι τοὺς ἀγγέλο-
υς χερουβειν,
ἄνω ἁρμον-
ιαν, Μιχαήλ,

12

Ραφαήλ, Ἀβ-
ρααὴ...[.]
ἀποτραπήναι ἀπ[ὸ]
τραυματίου

2-3. Perhaps the Jewish god who is sometimes called κτείνης; cf. SEG 1 1233 (ERGR 2099 [2003]) 66, no. 1271. M

1345. Koniaion. Two Jewish epitaphs, Imperial period. Waelkens, *Türsteine* 230 and 258 (LBW 799; CIG 3827 (1)) are republished with German translations and commentary in IJO 11 (cf. our lemma no. 1888) 210 and 211, respectively.

1346. Laodikeia on the Lykos. Honorary inscription for Antonia, 1st cent. A.D. *I. Laodikeia am Lykos* 53. In a study of the family of A. Αντώνιος Ζήνων of Laodikeia (cf. our lemma no. 1876), P. Thonemann, *EA* 37 (2004) 145/146, republishes the inscription for Antonia and suggests some modifications. In l. 2, he changes με[ίστου] (*I. Laodikeia*) to με[γάλου] (cf. *La Carie* 54). In l. 6, he argues that νε[κρόν] is to be replaced by νέαν ἡρώϊδα. According to l. 8, Antonia seems to have been [ι]ε[ρ]ειαν τῆς Πόλεως ([ι]ε[ρ]ειαν τῆς ...). *I. Laodikeia*. She was the daughter of L. Antonius Zeno, attested during the reign of Claudius (SEG XXXVII 855; *La Carie* 54; *RPC* 1 2912-2916).

1347. Laodikeia on the Lykos. Agonistic inscription, 198-211 A.D. *I. Laodikeia am Lykos* 60; SEG XLVIII 1515. Y. Strasser, *EA* 37 (2004) 129-143, republishes the inscription with some modifications and ample commentary. L. 0-1. [e.g. τὸν ἀγῶνα ὑπὲρ αἰ ἐπὶ τιμῇ τῶν] υἱῶν το[ῦ] θε[ο]υ (*I. Laodikeia*: [- - -] | IIII[2] | 2[10] | θε[ο]υ). The games were thus not instituted by Septimius Severus (contra ed.pr.), but celebrated in honor of Caracalla and Geta. After Geta's *damnatio memoriae* the Αντώνια Γέννη became Αντώνηα, celebrated solely in honor of Caracalla. The inscription may have been erected by a victor in these games. B. Puech, *An.Ép.* (2004) [2007] no. 1429, points to the scarcity of parallels for ὑπὲρ and suggests ἀπὸ instead ('le concours nommé d'après les fils, qui porte le nom des fils'). - L. 9 in fine: πῆς (*I. Laodikeia*: <τ>ῆς). - L.L. 10/11: διετηρί[δος] (*I. Laodikeia*: διετηρί[δος] | κτλ.).

S. then discusses the epithet θεῖος (L. 1), which is less frequently used for the emperor than the superlative θειότατος. It can designate both the deceased and the deified emperor, but can also be applied to the living emperor in the sense of 'l'empereur divin'. This is the case in the present inscription; it means that the inscription can be dated before the death of Septimius Severus; in favor of this is also the use of the *praenomen*, which is dropped after his death. He concludes further that the κόποι in l. 9 are Septimius Severus and his sons. - Διετηρίς (L. 10) designates a biannual festival, the second celebration of which is indicated by the preceding [δι]ετηρίς, and not the half of a four year cycle (*I. Laodikeia*; SEG); διετηρίς has, in fact, the same meaning as τριετηρίς.

1348. Laodikeia on the Lykos. Epitaph of Attalos and Ammia, end of the 2nd cent. A.D. White marble stele with pediment and akroteria, in a recessed field, flanked by two pillars

decorated with vine tendrils, representation of a standing bearded man, a standing woman holding her left hand on a small standing child. Inscription on the two fasciae below the pediment (L. 1-2), under the relief and on both sides of and between the heads of the persons represented in the relief (L. 3-13). Now in the Archaeological Museum of Denizli-Pamukkale. Ed. pr. F. Guizzi in *Libitina* -- (see our lemma no. 1285) 635/636 no. 1 (ph.; Italian translation). Text and French translation now also in *An.Ép.* (2004) [2007] no. 1430.

Ἀτταλὸς Ἀττάλου υἱὸς ἐγὼ, φίλε
ὁ παροδύτα, Λαοδικεὺς κείμενος
[α]τρίδος ἐν διαπύλῳ.
4 Ἀμμία ἡ ἀγνωστά-
τη γαμει-
τῇ τέ- relief
κνα πέν-
8 τε λε- <λ>οι-
ποῦσ-α-
ἀβλαβῶς ἐνθάδε] τεσσαράκον-
τέσσα(7) γ<ρ>άμα τό<δ> Ἀπολλωνίης μνη[ε]ς
12 χάριν ὡδ' ἐχάραξα, ἀλλὰ σὺ μ<η> βλάψεις,
[οὐ]<δ>έν ποτε μὴ κακὸν ἔξεις vacat

23 Λαοδικεὺς --- διαπύλῳ: pentameter, ed.pr., who wonders whether we have an epigram, but 'uno schema metrico è non riconoscibile' || R. DOI, *lapis* || 8-11 'peut-être l'épigramme', οὐσα ἀβλαβῶς ἐνθάδε τεσσαράκοντα 'vivants ici (?) de manière irréprochable quarante ans', S. Follet, *An.Ép.* || 10-11. τεσσαράκοντέσσα: 'accusativo non contratto', ed.pr. [rather a nominative, going with Ἀμμία τεσσαράκοντέσσα], Pickett || 11. ΓΑΜΑΤΟΣ, *lapis* [but in the text ed.pr. does not print τό<δ>], Pickett || Ἀπολλωνίης, ed.pr. (female name) [Ἀπολλωνίως is preferable; ed.pr. writes about the couple's 'cinque figli'], Pickett || 12/13 MN and AEN, *lapis*, 'ma tu non danneggerai, e non avrai mai alcun (?) male', ed.pr. [G. Peizl (per ep.) corrected ed.pr.'s text as follows: ἀλλὰ σὺ μ<ε> βλάψεις | μὴ] <δ>έν ποτε, μὴ κακὸν ἔξεις. 'Du sollst mich niemals in irgendeiner Hinsicht schädigen, damit Dir kein Übel anhaften wird'].

1349. Laodikeia on the Lykos. Epitaph of Glykoniane and her mother-in-law, ca. 200 A.D. Lower part of a white marble stele; on the shaft in a recessed field, flanked by two columns, representation of a standing man and woman; inscription under the relief. Now in the Archaeological Museum of Denizli-Pamukkale. Ed. pr. F. Guizzi in *Libitina* -- (see our lemma no. 1285) 636/637 no. 2 (ph.; Italian translation).

Κλυκωνιανὴ | τοῦ δείνα - - - - -
καὶ ἡ πενθερὰ αὐ[τῆς] - - - - -
οὐδὲν δὲ ἑτέρω[ι] ἐξέσται κηδεύσαι [οὐ κηδεύθηνα].
4 ἐπεὶ ὁ ὑπενάντιον ποιήσας ἀποδώσει [οὐ ἀποτίσει]
τῇ Λαοδικεῶν [γερούσια * - - - - -] vacat

Restored after I *Laodikeia am Lykos* 123, ed.pr. II 1. Κλυκωνιανή for Γλυκωνιανή: = fine possibility the name of her husband. ed.pr. II 5. [γεγονοῖς] restored after I *Laodikeia am Lykos* 110 and 122/123, ed.pr.

1350. Laodikeia on the Lykos (area of: Gümüşler/Gümüşçay). Epitaph of the Jew L. Nontejus Glykon, 2nd/3rd cent. A.D. I *Laodikeia am Lykos* 111. Now in the Archaeological Museum of Denizli-Pamukkale. Republished with German translation and commentary in *HO* 642/643 no. 12 (ph.; Italian translation). Same text as in I *Laodikeia*, except in L. 4 (mno where G. reads. εἶναι[v] αὐτῷ τὰς ἀράς κτλ. (I *Laodikeia*: E I I Σ X I I ΑΥΤΩ; *vielleicht ἐπεὶ ἔξει αὐτῷ?). [Cf. now I *Iran*, *SCY* 25 (2006) 71-86, Pleket.]

1351. Laodikeia on the Lykos. Epitaph of Aur. Dionysios, not earlier than late 3rd cent. A.D. I *Laodikeia am Lykos* 94. The inscription on the chest of a sarcophagus has been re-discovered and can now be read completely, see M.G. Pavoni in G. Bejor-J. Bonetto-S. Gelichi-G. Traversari, *Laodicea di Frigia II. La ricognizione 2000* (Padova 2004) 91/92 and 150/151 no. 112 (ph.): Σοφὸς Ἀὐρ(ηλίου) Διονυσίου Μαισαυρεῖτου οἰκοῦντος ἐν Ἰ Λαοδικείᾳ

Crosses on either side of the inscription II 1-2. citizen of Mastaura in Lydia, P.

1352. Laodikeia on the Lykos. Fragment of an epitaph, late 3rd/4th cent. A.D. Fragment of a sarcophagus chest. Ed.pr. M.G. Pavoni in G. Bejor et al., *op.cit.* (our lemma no. 1351) 123/124 and 151/152 no. 178: [- - -] ΣΔΙΑΦΕ

[A form of διαφέρω; cf. our lemmata nos. 1298.3 and 1319 A/B, Chaniotis.]

1353. Philomelos. Letter of Antiochos III to Zeuxis with four cover letters, 209 B.C. Marble stela; middle portion preserved; hole in the middle of the stone; after L. 35 the surface is badly worn so that only traces of a few letters are preserved; found in a house in Akşehir. Ed.pr. H. Malay in *Ad Fontes* 407-413 (ph.; translation). This is another copy of the royal prostagma plus cover letters reproduced in *SEG XXXVII* 1010, from Mysian Pamukçu. see our lemma no. 1237. Unlike on the latter stela, there are no blank spaces separating the parts of the dossier in the new copy. Various restorations have been made on the basis of the Pamukçu version; inversely, LL. 26-31 of the new version helps to restore LL. 20-28 of the earlier one: see our lemma no. 1237.

[- - - - -] ΤΩ ΤΩΝΙ [- - - - -]
[- - - - -] ΔΕ [- - - - -] ΕΝΤΟΛΑ [- - - - -]

[- - - - -] ΩΝΑΤΩΝ ἡμῶν [- - - - -]
[- - - - -] τάναι | στ[ή]σαι ἐν τῷ ἐπιφανεστάτῳ τόπῳ
vacat
[Αἰν]έας vacat Δημητρίῳ | χαίρειν γρ Ἀρτεμισίῳ [- - - - -]
ἀποσταλείσης ἐπιστολῆς ἐν ἡ καὶ ἡ παρὰ Φίλου[η]λον
[- - - - -] παρ[α] τῷ βασιλέως πρόσταγμα καταγέ[γραπται] περὶ
8 τοῦ τετάχθαι Νικάνορα ἀρχιερέα [ὑποτάσσεται] σοι τὸ [ἀν]-
[τί]γραφον· περὶ τε δ<ῆ> τῶν ἄλλων συντέλ[ει] καθότι δεδύλ[ω]-
[ται]. καὶ τὰ ἀντίγραφα ἀναγ[ραφῆ]ται εἰς στήλας λιθίνους καὶ ἀντι-
12 [κ]α ἀναθεθῆτωσαν ἐν τοῖς ἱεροῖς τῷ τε ἐν ΤΙΜΙΣ ΝΩΙ τῆς Ἀφ[θ]-
[ρα]σίτης καὶ τοῖς ἐν τῷ περὶ Κυλ[λ]ανίου τόπῳ Διὸς καὶ [Μη]νό[ς]
[Ασ]κ[α]ινοῦ καὶ Μητρὸς Θεῶν ΤΥΗΜΕΙΑΣ· ἡ δ[ὲ] εἰς ταῦτα διαπά[νη]
χορηγηθῆτω ἀπὸ τῶν ἱερῶν προσ[ό]δων· vacat γρ Ἀρτεμισίῳ [- - - - -]
16 Φιλόμηλος vacat Αἰνέ[ει]αι vacat χαίρειν· τῆς παρὰ Ζεῦσιδος γρα-
φείσης μοι ἐπιστ[ολ]ῆς ὑπὲρ τῶν κατὰ Νικάνορα ὑπ[ο]στάσ[σεται]
τὸ ἀντίγραφον· σύ[ν]ταξον ἐκακολευθῆναι τοῖς ἐπε[σταλ]μ[έ]νοις·
vacat γρ Ἀρτεμισίῳ [- - - - -]
20 [Ζε]ῦσι vacat Φι[λο]μήλῳ vacat χαίρειν· τοῦ γρα[φέν]τος
[πρὸς ἡμᾶς] π[ρ]οστάγματος παρὰ τοῦ βασιλέως [ὑπὲρ Νικάνορος] τ[ῆς]
[ἐπὶ] τοῦ κοιτῶνος υπογέγραπται σοι τὰ ἀντίγραφα· καλῶς ἂν σὺν
[πο]ιήσῃς σ[υ]ντάξας ἐπακολουθήσαντας τοῖς ἐπεσταλμένοις
24 [σ]υντελεῖ[ν] ὥσπερ οἰεταὶ δεῖν· vacat γρ Ἀρτεμισίῳ [- - - - -]
[Β]ασιλεὺς Ἀντιό[χος] Ζεῦσιδι χαίρειν· Νικάνορα τὸν ἐπὶ τ[ῆς]
[κοι]τῶνος ὄντα τῶν φίλων διατρίβοντα π[λ]ῆρ[ος] ἡμῶν ἐν τιμῇ καὶ π[λ]ί[σ]-
τει τῇ πρώτῃ διὰ τὸ σ[υ]ντεθραμμένον ἡμῖν πεποιηθῆναι ἀπο-
28 δεῖξ[ε]ις ἐκτενεῖς τῆς α[ὐ]τοῦ πίστεως καὶ εὐνοίας· ἡβουλή[μεθα]
[μὲν] ἀπολύ[θ]σαι [ἐπὶ] μείζονα τινα ἀξίως τῶν π[ρ]ογεγραμμένων [ἐπὶ]
[τευ]χ[θέν]των πᾶρ ἡμῶν φιλιανθρώπων· οὐχ ὑπομένοντας δὲ αὐτοῦ
[ἐφ' ἑτέρα] προχειρισθῆναι, ἀποδεδείχμεν τῆς ἐπένειναι [τοῦ]
32 [Ταύρου] ὥσπερ αὐτὸς ἡξίωσεν ἀρχ[ι]ερέα [τῶν] ἱερῶν πάντων, [πεπεισ]-
[μένοι] καὶ διὰ τὸ ἦθος ἐξάγειν τὰ [τε] κ[α]τὰ τὰς θυσίας καὶ [τὰ] λοιπὰ
[ἀξίως] τῆς ἡμετέρας [α]ς σπουδῆς ἣν ἔχομεν π[ε]ρὶ αὐτά, [προαιρούμε]-
[νοι] αὐξέ[ειν] ὥσπερ [προσ]ήκόν ἐστιν· αἰόμεθα [δὲ] δεῖν εἶναι αὐτόν]
36 [- - - - -] etc. as in *SEG XXXVII* 1010, LL 38 ff. [- - - - -]

15 Letter of Demetrius (see I 61) to a subordinate person; perhaps a priest or royal appointee responsible for the revenues of a sanctuary. ed.pr. II 2. possibly to α[ν]τιγράφων. ed.pr. II 6. Demetrius, subordinate of Antiochus, probably a *τακταρχὴς* in view of his responsibility for temples in the *περὶ Κιλλανίων τόπος* (In the Attalid period *οὐραρχοὶ* are on record as commanders of *τόποι*; see *SEG XLVI* 1434 app. et. ad B.LL. 34f, Pleket); Antiochus (cf. I 16) must have been in charge of a subdivision of the Phrygian satrapy of which Philomelos (I 1-6 and 16) was the leader. Antiochus' position corresponds to that of Biblos in the Pamukçu version (I 13, ed.pr.; for Demetrius' position and that of the anonymous person in LL 1-5 there is no parallel in the Pamukçu dossier II 10-31, laps II 11-12 a reading of αὐτὸν is not supported by traces on the stone. ed.pr. ἀναθεθῆτωσαν or ἀνατεθῆτωσαν).

παρὸ
δίταις arch χαί-
ριν

B: In the recessed field below the arch (LL. 4-12).

- 4 Ἥρωες
Μενάνδρου
Μενάνδρου,
Ἀθηναγόρας καὶ
8 Ἀμμίας καὶ Ἀθηνα-
γόρας ἱκόντας αὐ-
τῶν ἐνθάδε κείνται.
Ἥρωες χρηστοί· τοῖς
12 παρόδοις χαίρειν

[4-9 Menandros (L. 5) and Athenagoras (L. 7) may have been sons of the Menandros of L. 1. Ammias may have been Athenagoras' (L. 7) wife and the Athenagoras from L.L. 8/9 the couple's son; one would expect υἱὸς αὐτῶν but ἱκόντας may have been used to suggest that Athenagoras III was the grandson of Menandros (L. 1). Picket]

1360. Unknown provenance. Epitaph of Tatas, 2nd/3rd cent. A.D. White marble stele with pediment and palm-tree akroteria; in a recessed field, flanked by two columns decorated with vine tendrils, representation of a standing man and woman, a mirror, comb and cup, spindle and distaff; inscription below the relief and on the tenon under the relief. Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* ... (see our lemma no. 1285) 638 no. 4 (ph.; Italian translation).

Τάτας ἥρωις παροδί-
ταις χαίρειν· Ἀπαλλωνίως
τῇ ἰδίᾳ γυναικὶ ἐπέθηκεν

4 μνηστὴς χάριν· ὅς ἀν' ἀπολλωνί-
σι, γένυτο αὐτῷ πρὸ τὸν φωτητήραν

2 XAPN, lapis 4.5 x 0.5 x 0.5, ed.pr. refers to Strubbe, *Arae Epitaphioi* nos. 46 and 291 § 5, γένυτο = γένετο; 'she nurtured (a stele); he responded and so the stele illumina', ed.pr.; φωτητήρ: previously unattested; ed.pr. who suggests that it is a synonym of φωτιστής (is this a crypto-Christian text? ed.pr. gives πρὸ = printing error for πρὸς). Picket, φωτητήρ must be ἄλλως, often mentioned in funerary imprecations (see Strubbe, *Arae Epitaphioi* nos. 155 and 392 (with comments), 414 notes)

1361. Unknown provenance. Epitaph of Pelagia, ca. 200 A.D. Lower part of a white marble stele, in a recessed field, flanked by a pillar at right, representation of a standing woman, holding a pigeon in her left hand, behind her a mirror, below in the right corner a basket; in her right hand she holds an unidentified object on an oval base. Inscription on the band under the relief (LL. 3-4 in the relief). Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr.

F.Guizzi in *Libitina* ... (see our lemma no. 1285) 638/639 no. 5 (ph.; Italian translation)

Τὸ θέμα καὶ τὴν στήλην
Ἀέων Πελαγία συνβίβη.

4 [εἰ]ας
χάριν

1 θέμα 'epigra', ed.pr. (rather a socle, on which the stele was placed; see *I Laodikeia am Lykos* 114, Picket)

1362. Unknown provenance. Epitaph of Diogenes, ca. 200 A.D. Marble stele with pediment and akroteria; in the pediment a five-petalled flower; in a recessed field under an arch, representation of a standing bearded man. Inscription on the band under the pediment (L. 1), on the arch (L. 2), and below the relief (L. 3). Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* ... (see our lemma no. 1285) 639 no. 6 (ph.; Italian translation).

Ὁ χώρος ὁ Παντοσκοπιᾶτων Διογένη[ι]
μνίας χάριν·
ἥρως ἀγαθὸς παροδίταις· χαίρειν

1 χώρος: 'village', ed.pr., who refers to *I Laodikeia am Lykos* 118, Παντοσκοπιᾶταις: the village may have been named after Πάν who from the top of the mountains watches/protects you', ed.pr. § 3 ΠΑΡΟΔΙΤΑΙΣ, lapis.

1363. Unknown provenance. Epitaph of Flavia Prima, 3rd cent. A.D. White marble plaque with two suspension holes; in a smoothed field an inscription. Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* ... (see our lemma no. 1285) 639/640 no. 7 (ph.; Italian translation). [Text and French translation in *An.Ép.* (2004) [2007] no. 1425.]

Ἡ εἰσώστη
Φλ(αβίας) Πρίμας·
μετὰ δὲ τὸ τεθῆναι τὴν

4 Πρίμαν μνημένα ἔπερ<ον> τεθῆναι
ἢ ὁ παρὰ ταῦτα ποιήσας δώσει
τῷ ταμίᾳ (δηνάρια) φ'

1 εἰσώστη: 'oculus, niche', ed.pr., who points out that the word mainly occurs in texts from Aphrodisias (see our lemma no. 1062); the stone may come from that city or from one of the adjacent cities influenced by Aphrodisias; alternatively, Prima may have originated in Aphrodisias and moved to another place § 4 ΕΤΕΡΝ, lapis; ed.pr. points out but the photo shows μνημένα.

1364. Unknown provenance. Epitaph of M. Aurelius Apollonios, ca. 200 A.D. Marble stele with pediment; in the pediment an eight-petalled flower; in a recessed field under an arch representation of a standing man; an inscription left and right of the man (LL. 1-5) and below the relief (L. 6). Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* ... (see our lemma no. 1285) 640 no. 8 (ph.; Italian translation). [Text and French translation in *An.Ép.* (2004) [2007] no. 1426.]

Μάρκος Αὐρήλιος
 Ἀπολλώνειος
 Ἀπολλωνίου

4 τοῦ Ἐ-
 νωνος
 ὠνήσαμην δὲ θέμα

2 ΑΠΟΛΛΩΝ, ἱατρί-
 ας

1365. Unknown provenance. Epitaph of Zosimos Mammylion, ca. 200 A.D. White marble stele with palmette-akroteria; in the pediment a gorgoneion between two flowers; below the architrave two similar flowers; in a recessed field, flanked by two pillars decorated with vine-tendrils, below an arch representation of a man lying on a couch, holding in his right hand a cup and in his left a wreath; at left a seated woman; behind the woman a mirror; below the couch a table and a dog. Inscription on the architrave (LL 1/2) and under the relief (LL 3/4). Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* ... (see our lemma no. 1285) 640/641 no. 9 (ph.; Italian translation).

[.....] ἐποίησαν μνήας χάριν
 [.....] τῷ Ζωσίμῳ Μαρμυλίῳ 4 [.....] χάρησαντος τῷ
 [.....] τῷ Ζωσίμῳ

4 Μαρμυλίων cf. Μαρμάλιος, Μαρμάλη, Μάμαλος, and Μαρμάριον, ed.pr. (with references)

1366. Unknown provenance. Epitaph of [-]ilis, ca. 200 A.D. Three fragments of a white marble stele, on each fragment a rectangular field (a door stele?, Plaket); on the back an incised cross. Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* ... (see our lemma no. 1285) 641/642 no. 10 (ph.; Italian translation).

[...] ΟΥΑ[...]
 [...] καὶ αὐτ[...]
 [...] ΑΑΚ[...]
 4 [...] ΗΤΑ[...]
 [...] αὐτῷ[...]
 vacat
 [...] λης Μενάνδρου· ἐτέρῳ δὲ
 [οὐδενὶ ἔ]ξον εἶναι κηδεύσαι· εἰ δὲ τις κηδεύ-
 8 [σαι ἐτερόν] τινα, θήσε[ι τῇ βουλῇ]

1367. Unknown provenance. Epitaph of unknown persons, ca. 200 A.D. Large limestone block, broken at right and below. Now in the Archaeological Museum of Denizli-Pamukkale. Ed.pr. F.Guizzi in *Libitina* ... (see our lemma no. 1285) 642 no. 11 (ph.; Italian translation).

[Ἡ σορ]δὸς καὶ ὁ περὶ αὐτὴν τόπος
 [ἐ]ν ἣ κηδεύθῃσεται αὐτὸς καὶ ἡ γυνὴ αὐτοῦ καὶ
 [τ]ὰ τέκνα αὐτῶν· ἐτέρῳ δὲ οὐδενὶ ἐξέσται κηδεύσαι (or κηδεύθηναι) ...]

2 Alternatively αὐτῇ καὶ ὁ ἀνηρ αὐτῆς -- καὶ], ed.pr.

PISIDIA

1368-1370. Antiochia. Inscriptions of and for L. Gellius Maximus, 211-217 A.D. M. Christol, T.Drew-Bear in S.Colvin, *op.cit.* (our lemma no. 1170) 85-118, republish with numerous new restorations Greek and Latin inscriptions concerning L. Gellius Maximus, Caracalla's physician (who was not a native of Sagalassos, but of Antiochia; cf. our lemma no. 1377). We reproduce the three Greek texts (also included in E.Samama, *Les médecins dans le monde grec* [cf. SEG LII 2191]).

1368: 96-101 no. 3 (ph.; dr.). Honorary inscription for L. Gellius Maximus. *JRS* 2 (1912) 95/96 no. 25; *An Ep.* (1914) no. 127; Samama, *op.cit.* 431 no. 332. Now in the museum at Yalvaç, where the reading was checked by C. and D.-B. [we do not report minor differences in placement of brackets].

Α. Γέλλιον Μ[άξιμον]
 τ[ὸν] κράτ[ιστον] ἀρ-
 χι[α]τ[ρ]ὸν καὶ ἀπὸ
 4 Μου[σ]είου καὶ δου-
 κηνάριον[ον] τοῦ κυ-
 ρίου ἡμῶν μεγίστου
 καὶ ἀνεκλήτου καὶ
 8 θειοτάτου Αὐτοκρά-
 τορος Μ. Αὐρηλίου
 Αντωνεῖνου Σεβαστοῦ
 vacat
 12 Τούλ. Αὐρ. Γέλλιος
 Λούκιος Σαγαλασσεὺς
 τῆς πρώτης τῆς [Πισι-]
 [δίας, φύλης κ]αὶ [σημ]-
 [μάχου Ρωμαίων]

1-3. Λούκιον Γέλλιον [-] -]ν / T. [Πολυ]ίστορι ἀρχι[α]τ[ρ]ῳ [καὶ] κτλ., Polyhistor being a second cognomen of L. Gellius Maximus in our lemma no. 1369, *JRS*; Μουκίον Γέλλιον [-] -]ν / T. [-] -]ίστορι ἀρχι[α]τ[ρ]ῳ [καὶ] κτλ., Samama II 4-5 δουκηνάριον[ον], *JRS* II 11-12, the dedicant has received Roman citizenship before 212 A.D. through L. Gellius Maximus whose praenomen and nomen he adds to his name in reverse order, C. and D.-B. II 12. Σαγαλασσεὺς, *JRS* II 13-15, τῆς [Πισιδίας καὶ καλ]λίστης [-] -], *JRS*; on this basis, Samama adds [νόλεως] in L. 15.

1369: 101-103 no. 4. Honorary inscription for L. Gellius Maximus. *SEG* VI 554, Samama, *op.cit.* 435/436 no. 337 (wrongly attributed to Sofular near Timbria).

Αιούκιον) Γέλλιον
Μάξιμον φίλον
καὶ ἀρχίατρον
τοῦ κυρίου
ἡμῶν Μιάρκου) Αὐρή|λιου

14

Ἀντ[ωνεῖνον Σεβ[αστοῦ]
[----- ca. 7 lines -----]
vacat
Αἴλιος Ποντικός
τὸν ἑαυτοῦ εὐεργέτην

2. in line 1. Gellius Maximus received the epithet φίλος through his close relationship with the emperor, as his doctor. C. and D-B || 14. the dedicant may be a descendant of the *Aetli*, Imperial freedmen in Antiochia (SEG XXXI 1281). C. and D-B.

1370.

103-107 no. 5 (dr.). Dedication by L. Gellius Maximus. *JRS* 14 (1924) 199 no 35; *TAPhA* 57 (1926) 224; *SEG* VI 563; Samama, *op.cit.* 430/431 no. 331.

4 |θεὸν πατρ[ῶν] ἰατροῖ
[----- ca 15 -----] Α Γέλλιος Μά[ξι]-
[μὸς] ἱερεὺς τοῦ Σωτῆρος Ἀσκληπιοῦ δι[α]ία
[βίου] -----]

1. - ἡμῶν ἰατρον. *JRS*, [τὸ ἡ]μῶν ἰατροῖ, *TAPhA*, *SEG* II 1-2. there must have been an association of physicians in Antiochia, of which L. Gellius Maximus was a member. C. and D-B || 2-3. Γέλλιος Μάξιμος? | ἱερεὺς Ἀσκληπιοῦ δι[α]ία. *JRS*, Α Γέλλιος Μά[ξι]μος Ἀσκληπιοῦ δι[α]ίας [2] καὶ. *TAPhA*, [Α.] Γέλλιος Μά[ξι]μος Ἀσκληπιοῦ δι[α]ίαδοχος (?) καὶ. *SEG*, Ἀσκληπιοῦ δ[ι]μῶν. Samama 431 note 6 || 3-4. for δι[α]ία [βίου] --. C. and D-B. refer to *CIL* III Suppl. 6820 with their restoration of I.I. 9/10: *sacerdoti perpe[re]t[is] | dei Aesculapi* || 5. ἀνέστησαν, etc. *TAPhA*, ἀνέστησαν. *SEG*.

1371. Comama (area of: Keçili Köyü). Dedication to Sarapis, Imperial period. Stele with triangular pediment and relief: Isis standing at left, Sarapis sitting on throne at right; found near the old cemetery. L. 1 on the border of the pediment (the last three letters above the others on the akroterion), LL 2-3 in the pediment, LL 4-5 below the relief. Edd.pr. M.Ozsait-G Labarre-N.Ozsait, *Anatolia Antiqua* 12 (2004) 76-80 (ph.); Cf. O.Salomies, *An.Ép.* (2004) [2007] no. 1471

{Θεῷ Σαράπιδι} κατὰ κλέυσιν
[-----] ΑΚΟΥΣΑ
[-----] ΟΡ - ΤΙΑ
4 Κρητάρια ἡ σύνβιος
αὐτοῦ

1. Or {Δι Σαράπιδι}. edd.pr. 1-3 the letters are separated by Sarapis' kalathos. edd.pr. perhaps end of a *nomen gentile* in -otus? || 4. Κρητάρια may be derived from Κρήτη. edd.pr.: rather the *nomen gentile* Cretanus. S

1372-1373. Comama (area of: Keçili Köyü). Two epitaphs, 2nd cent. A.D. Edd.pr. M.Ozsait-G Labarre-N.Ozsait, *Anatolia Antiqua* 12 (2004) 75-77 and 80 (ph.).

1372.

75-78. Altar with reliefs on the front face, relief of a standing couple en face, below, the inscription; on the right face a palm branch, on the left face a garland. The altar was found in the new village cemetery and is perhaps mentioned by G.E. Bean, *AS* 10 (1960) 50.

[-----] Γ[-----] Με|vv|έου NE

[-----] ΑΝ[-----] Μεννέου

[-----] τῷ πα|τρὶ αὐτ[ῶ]ν

4 [-----] Ν[-----] ΑΡ

[-----] μητρί [μνή]μης

[ἐνεκεν τῶν βωμ[ῶν] κ[αθι]-

vacat [ἐρω[σ]αν vacat

Dated by the letterforms || 1-2. since the father's name Μεννέας (common name in Pisidia) occurs twice, the epitaph was erected by two brothers for their parents (LL 3 and 5). edd.pr.

1373.

80. Epitaph of [---] and Markia, early 2nd cent. A.D. Profiled block, found near the old village cemetery. [-----] | καὶ Μαρτία τοῖς [γού]νεϊσιν ἀνέστησεν

Dated by the letterforms.

1374. Pednelissos. Dedication of a temple to the emperors, Severan period. Block of an architrave from a temple by the street connecting the northern gate with the agora, mentioned by L.Vandeput-V.Köse, *AST* 21.1 (2004) 347 (ph.). We read from the photograph.

Θεοῖς Σεβαστοῖς καὶ τῇ Π[-----] | ὁ πατήρ Ι. ΙΣΤΑΙΚΑΜΝ. [-----]

[| in line, καὶ τῇ Π[ατρίδι?]. Chaniotis.]

1375. Pogle. Honorary inscription for P. Caelius Lukianos, Imperial period. *IGR* III 409. A.Porcher in *Studia anatolica et varia* (see our lemma no. 1914) 254/255, suggests translating τοπικὰ δικάστηρια in L. 7 by 'tribunaux locaux, propre à un lieu' (contra T.R.S. Broughton, *TAPhA* 65 [1934] 229: tribunals of the τοποι ['subdivisions of a village area']) and argues that they were tribunals of second order with authority over only a part of a given territory (of a village or a city) and that τόποι did not have their own tribunals, as Broughton thought.

1376. Sagalassos. The Imperial cult. On the basis of archaeological, numismatic and epigraphic evidence, P.Talloon-M.Waelkens, *AncSoc* 34 (2004) 171-216, give an overview of the

various manifestations of Imperial cult in Sagalassos. Cf. *ibid.*, *AncSoc* 35 (2005) 217-249, for the evolution of the Imperial cult in the city.

1377. Sagalassos. Dedication to L. Gellius Maximus, 212-217 A.D. SEG L 1312. M. Christol, T. Drew-Bear in S. Colvin, *op.cit.* (our lemma no. 1170) 109-116 no. 7, republish the inscription and argue (contra SEG) that L. Gellius Maximus was not a citizen of Sagalassos, but of Antiochia (cf. our lemmata nos. 1368-1370); τῆς πατρίδος in LL 12/13 refers to ἡ βουλὴ καὶ ὁ δῆμος of Sagalassos in L. 1 who erected the dedication [for this problem cf. SEG L1 2361. Christol]. The mention of his post in LL 5-11 shows that the inscription is to be dated to Caracalla's reign (ca. 218-220 A.D., SEG). Reflections on his career, the Mouseion (which ought to be the famous one in Alexandria), and Gellius' functions.

1377 bis. Selge. Honorary inscription for Publica Plancia Aurelia Magniana Motaxaris, 200-250 A.D. I. Selge 17. Starting from Pausanias 8.48.1, where the location of the temple of Aphrodite ἐν πλινθίῳ on the agora is explained by the 'brick-like' shape of the market place, C. Saliou, ZPE 148 (2004) 190-192, studies the terms πλινθεῖον, πλινθίον, and πλαιοῖον. She suggests translating the expression καὶ ἄλλο πλινθεῖον in L. 18 of I. Selge 17 by 'and the rest of the agora' (I. Selge: 'und einen anderen rechteckigen Gebäudekomplex').

1378. Sibidunda. Dedication to θεὸς ὕψιστος and ἀγεία καταφυγή, 2nd/3rd cent. A.D. SEG XIX 852. P. Trebilco, *op.cit.* (our lemma no. 1161) 136 no. 4.8. Republication with German translation and commentary in IJO II (cf. our lemma no. 1888) 215.

1379. Termessos. Territory. B. Iplikcioglu in F. Kolb (ed.), *op.cit.* (cf. our lemma no. 1403) 103-125, basically repeats the article summarized in SEG XLIX 1864, on the extension and subdivision of the city's territory.

1380-1381. Termessos (area of). Dedications to the Just Gods, Imperial period. Two inscriptions on the eastern wall of a cult cave north-northwest of the Tomb of Alketas, discovered by R. Fleischer. Ed. pr. B. Iplikcioglu, AST 21.1 (2004) 76/77. These are the first attestations of the Just Gods in the region of Termessos, but cf. I. Kihyra 96 and Ὅσιος καὶ Δίκαιος in Phrygia.

1380. 76/77. Dedication to the Just Gods who listen, with a list of names, after 212 A.D.

Θεοὶς Δικαίοις
ἐπηκόοις Αὐρητῆλιος Μα-
κάριος Μυλεσιος ὁ καὶ ΒΟ.

- 4 . ΛΟC.....OKAN ἐνγραφῆ
[- - -] OT... εὐξάμενοι·
[- οἱ ὑπογεγραμμένοι Αὐρητῆλιοι
Ἀρχε.[- - -] ἄρης Ἀρτεμιδῶ[ρου].
- 8 Χρυσέως Ἀρτέμωνος, Σωτήριχος Μα. [ca. 32]
Ἀρτέμων Χρυσέωτος, Ἐριμῆς Κ. ο. ου,
Εὐάρατος Γόργου, Κόττος Εὐάρατου,
Ἐντεῖμος Ἀκινάκαριου Τροικονδου,
- 12 Ἀγύραστος Ἐντεῖμου, Θάας Ἰέρωνος,
Πρωτόγονος Τροικονδου Ἐριμαίου Μασαντος,
...νδος Φιλιστίωνος Μελησά[νδρου],
Πλάτων Ἐρμῆ Ἀπολλωνίου Ἀγο[ράστου],
- 16 Παρμενίων Ἐρμειανού, Σ...ίλος [- - -],
Προσδύκιμος Ἐρμούλου [- ca. 7 -] O[ca. 1],
[- -] ἄτωρ Ἀγαθαγγέλου [- ca. 7-8 -],
...Σ... Ζωσίμου, Εὐμερος Ἐρμ[... ca. 8 -]
- 20 ?

11 Ἀκινάκαριου: genitive of a new name or two names (Ἀκινά Καρίου)?, C. Brixhe, BE (2005) no. 474 II 13. Αὐρ. Πρωτόγονος Τρ. Ἐρ. Μασαντος belonged most probably to the family K of Termessos (TAM III p. 305) where previously five men with the name Μασας and four with the name Ἐρμαῖος are attested, ed. pr. II 15 Αὐρ. Πλάτων Ἐρμῆ Ἀπολλωνίου Ἀγο. may be the son of Αὐρ. Ἐρμῆς Ἀπολλωνίου, mentioned in TAM III 223 as the father of the tomb owner Αὐρ. Ἀγοράστου, ed. pr., who adds that since Ἐρμῆς here bears the *nomen* Aurelius, this inscription should be dated to about or after 240 A.D. [not necessarily: if Platon lived already in 112, he and his father would have received Roman citizenship together, Corsten].

1381. 77. Dedicatory epigram to the Just Gods. Cf. A. Chaniotis, EBGR 2004 [2007] 278/279 no. 120.

- Ἀγαθῇ τύχῃ· ὑπὲρ ΒΟΛΛΑΡΧΗ
Σ...Ν[- -] ΣΕΗΣ...[- -] Ν
[- -] τῆτοις θῆκατο τήνδε χάριν
...Τ...ἐπιφανεστάταις Θεοῖσι Δικαίοισι
...Ο...Σ[- -] ἀνδράσιν εὐξόμενοις
...Ο...Α...ΦΑΣΙΟΥΚΙΜΗΡΑΠΙΟΝ Διάσσιο
...ΕΝΟ...ΚΑΜΕΝ ἔπη γράψατο καὶ ΦΙΛ.
...Δ...ΑΡ...Ι...ΣΙΝΕΡΠΙΣΟΣΓΕΝΟ...
[- -] ἑταιρείην ΜΕΣ...Α...ΥΜΙΕ.
[- -] Ἐρμῆς Ο...ΠΑΡΑΤΕ... ΕΣΣ...
...Ο...ΤΟΙ...ΟΥΑΙΕ... ἐσοῖς
12 ...Ε...ΑΤΕΠΙΟΣ ἀστείον. Η.

4. Perhaps [κα] ἐπιφανεστάτοις, C. II 5. εὐδοκίμοις?, C. II 7. ἐπιγράψατο?, C.

1382. Termessos. Epitaph of Aur. Artemeis, 3rd cent. A.D. TAM III 448. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 216.

PAMPHYLIA

1383. Aspendos. Dedication to θεὸς ἀψευδῆς καὶ ἀχειροποίητος, 1st/2nd cent. A.D. (or later). SEG XXXVIII 1335. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 218. It is not certain whether the inscription is Jewish or whether it was erected by pagans under Jewish influence; there may also have been a connection to an oracle such as the one from Klaros (SEG XXVII 933; cf. LIII 1587 app.cr.).

1384. Attaleia. Dedication to a Rider-god, 2nd/3rd cent. A.D. Limestone stele, broken on top, with a relief of a Rider-god (Kakabos, according to ed.pr.) and inscription below; found in Antalya, now in the wall of a baro. Ed.pr. R.Tekoğlu, *Adalya* 7 (2004) 217-221 no. 1 (ph.; English and Turkish translations). Τροκονδας | Ου[ρ]ιοδοββα

2 Ου[ρ]ιοδοββος may be an 'unattested local personal name', ed.pr., who adds that the *rho* is unclear.

1385. Perge. Corpus. S.Sahin, *Die Inschriften von Perge, Teil II: Historische Texte aus dem 3. Jhd. n. Chr. – Grabtexte aus den 1.-3. Jahrhunderten der römischen Kaiserzeit – Fragmente* (IGSK Band 61; Bonn 2004), publishes the second volume of his Corpus of Greek inscriptions (for the first volume see SEG XLIX 1886), which continues the numbering of chapters and inscriptions of vol. I. It consists of two chapters: III. Documents of the 3rd cent. A.D.; IV. Epitaphs of the 1st-3rd cent. A.D. and other texts. Nos. 280-293a: inscriptions concerning emperors and governors; nos. 294-298: building inscriptions; nos. 299-311: dedications and inscriptions of ἀγοριάνοι; nos. 312-319: agonistic texts; nos. 320-328: honorary inscriptions; nos. 331-352: inscriptions of the reign of Tacitus; nos. 355-470: epitaphs, arranged according to the type of monument; nos. 475-480: varia; nos. 485-560: fragments. The book concludes with concordances, elaborate indexes, and 40 excellent plates. There are 266 inscriptions (280 plus 2 a-numbers minus 16 vacant numbers), of which 152 are new; six texts are in Latin (nos. 287/288, 388, 409, 466, 497) and three bilingual (nos. 376, 378, 389). Cf. C.Brixhe, *BE* (2005) no. 480.

[Remarks on various inscriptions: 289 O.Salomies, *An.Ép.* (2004) [2007] no. 1480, draws attention to the simple Greek transliteration of Latin terms (cf. *IG* VII 1866 and *I Ephesos* 710 B) and to the unusual form of indicating the command of *legio X Gemina*: δέκιμη Γέμινα 291

O.Salomies, *op.cit.* no. 1482, points to the unusual formula justifying the honors by the gerousia at the end. 293 LL 7-9: ἐπιτροπος ἐπαρχείας Ναρθωννήςιας καὶ θαλασσίαν Λιγυρίας; if καὶ is not a stonemason's error, θαλασσίαν Λιγυρίας may mean either the coastal stretch or a part of it, i.e. the *Alpes maritimae*. O.Salomies and M.Corbelle, *An.Ép.* (2004) [2007] no. 1484, who opt for a date during the reign of Caracalla; LL 10 and 12 διοικήσεως ... ἐπαρχείων, D.Feissel, *An.Ép.* (2004) [2007] no. 1484 (διοικήσεως ... ἐπαρχείων, §.). 313: the acclamation εἰς ἀγῶν ἀσύλια Πύθια is modelled on εἰς θεός, cf. *IG* VII 2712 L. 55, A.Chaniotis, *EBGR* 2004 [2007] 101 no. 239. 314: L. 13 Ὀλύμπι, cf. SEG LI 615, acclamation for the athlete ([ε]ὐτύχει | Δαίδαλ[ε]). A.Chaniotis, *op.cit.*; rather abbreviation for Ὀλυμπιακός) belonging to the preceding τιμαίς, S.Follet, *An.Ép.* (2004) [2007] no. 1492. 317: O.Salomies, *An.Ép.* (2004) [2007] no. 1495, doubts the suggested restoration in LL 15/16 (κατὰ | α[τάσιν]); 'on comprend mal la signification d'une telle lecture'. 326: L. 8 perhaps νύξυ της πόλεως, S.Follet, *op.cit.* no. 1501. 346: εὐτύχη = εὐτύχει, γένι (dative) (= γένει), ψυχῇ, D.Feissel, *An.Ép.* (2004) [2007] no. 1507. 358: Ἀρ[τεμιδοῦρου υἱὸς Δίμηνος] the last name (probably a nickname derived from Δίμηνος, 'qui dure deux mois', perhaps in -τος with suppression of -ο-, thus Διμήνης) must be a *cognomen* and the *praenomen* and *nomen* are lost before the first name, Brixhe. 378 (cf. SEG LIII 1630): O.Salomies, *An.Ép.* (2004) [2007] no. 1515, reads from the photo *Capatius* (L. 1: *Capatius*, §.), *suu* (L. 2: *u[trac]que*, §.), perhaps *Eutychi[di]* (L. 2 in fine: *LVTYCHII* - J, §.), *Cisso* (L. 3: *Cesso*, §.), and suggests to supplement ('sans doute') *sive* in L. 4 in fine; in L. 7 ἀπελευθέραι [the *sota* is, however, not on the stone. Corsten]; ἀπελευθέρα, Brixhe after the photo; ἀπελευτέρα, II. 401: early, according to the nomenclature. O.Salomies, *An.Ép.* (2004) [2007] no. 1525. 413: IMENOS is the genitive of the Phrygian name Ιμαν (Zgusta, *KP* § 466-1). Brixhe. 428: LL 3-4: ὄντι ... καὶ δόντος; exchange between genitive and dative; τοῦ τάματος τῆς ... γερονσίας should mean 'member of the bouleutic order', Brixhe [but the gerousia is not the boule, Pickett]; L. 6 γυναίκι, §. (γυναίκα?, Brixhe). 437: SEG LI 1822 §. republishes text A (without mentioning texts B and C, both on the left side of the sarcophagus) with different reading in L. 2: ἀ(πο)τεθῆναι τὸ πτώμα (ed.pr.: ἀτεθάναι τὸ πτώμα; cf. app.cr. in SEG). 469: from a photo of the squeeze, sent by L. to Brixhe, read Ολουασίς Ουατος (Τῆρας Ιουατος, §.), the first name being new, Brixhe.]

Administration vel sim.: [πολι]ταρχος Ἀλεξανδρείας? (297); *cos.* and *proc.* Ναυκέλλιος Ῥηγείνος (285); *praes. prov.* M. Ulpius Urbanus (287/288); ταμίης καὶ ἀντιστράτηγος (*quaestor* pr. pr.) Κλ. Κορνηλιανός) Λάτρων Ἀπελλιανός (290); ἐπίτροπος (*procurator*) Τί. Κλ. Πλατεῖνος (293).

Agonistics: εἰς ἀγῶν ἀσύλ(ε)ια Πύθια (313); ἀγῶν Τερτύλλειος (314); ἡ πάτριος μεγάλη θέμις ἐννεατηρίς (315, 317); ἡ ἐπὶ Λαβίφ (θέμις) (315); ἀγῶν Δημοτηρίου (318); Τακτεῖς(ε)ος μητροπολί(ε)ιος (ἱσοκαπετώλιος) (ἀγῶν) (333-336); μητροπολί(ε)ιος (ἀγῶν) (337); μαρτυροφύρος (350/351).

Emperors: Dedications to the three Gordiani (280-283); ἱς ἐῶνα τὸ κράτος τῶν κυρίων (284).

Onomastics: Ἀννίηνος (470; rare *nomen gentile*, O.Salomies, *An.Ép.* (2004) [2007] no. 1525); Ἀρτεμείς (436) should be accented Ἀρτεμεις, Brixhe; Ἀσκληπιαδεῖα (397); Δραγυλιανός (322); Ἐραγατιανός (315/316); Ἐραγατιανή (316); Ιμαν (413, see above); Κούρβιος (398); Κυδρόπολις (305; 'propre au terroir', Brixhe); Λῆς (421); Λῆς, §., but see Brixhe).

1388. Side. Two Jewish inscriptions concerning the synagogue, 3rd/4th cent. A.D. (or later). Republiation with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 219 (*CIF*² 781; B. Lifshitz, *op.cit.*, four lemma no. 1073] 36; *I.Side* 191) and 220 (B. Lifshitz, *op.cit.* 37; T. Rajak, *op.cit.*, four lemma no. 1161] 427 no. 30; *I.Side* 190). Cf. also the brief summary by F. Millar, *IJS* 55 (2004) 14/15.

1389. Lycia. Provincialization. Cf. SEG LII 1426. J. Thornton, *Mediterraneo Antico* (2004) 247-286, attempts to unveil the Lycians' perception of the provincialization of their homeland behind the Roman literary (Suetonius, *Claudius* 25.9; Cassius Dio 60.17.3-4) and Lycian epigraphic sources (SEG L 1350; LI 1832; LII 1438). Rejecting the notion that 'direct' Lycian epigraphic evidence is always to be preferred over 'indirect' literary evidence, he argues that epigraphic evidence is always to be preferred over 'indirect' literary evidence, he argues that the epigraphical record of the provincialization, as represented in the three inscriptions, is testimony only of the point of view of the upper classes, albeit the latter pretend to speak for all Lycians. The reaction of the lower classes (the ἀπαιστον πλῆθος) remains unknown, but it can be assumed that they were less happy about the events and their effect. The provincialization of Lycia was not only an act of pacification but also, and foremost, a return of power to the upper classes, the ἀριστοί.

1389 bis. Lycia. Cults. E. Rimond in *Studia anatolica et varia* (see our lemma no. 1914) 293-314, provides an overview of three cults attested in the northern and eastern border regions of Lycia. (1) The rider-god with club whose cult is attested in the regions of Telmessos, Kibyra, Olbasa, Termessos, and Analeia. R. rejects the identification with the 'Thracian Rider'; he was rather an indigenous god with the name Κάκασβος, Κακαθίβος, or Τρίκλασβος, and was identified with the Greek Herakles whose name he also received (perhaps following the conquest of Lycia by Alexander the Great). R. then speculates whether Kakasbos could be the Graeco-Asiatic name of a Lycian rider-god who was similar to the Luwian Santa. (2) The gods of the Solymeis. Ζεύς Σόλυμεύς, worshipped in particular at Termessos, is 'sans doute' to be identified with the Luwian Tarhunt, and the hero Σόλυμος could be a duplicate. In addition, there are cults for Κρόνος and the Θεοὶ Σκληροὶ in Tlos, whom R. identifies with the Solymian heroes Ἀρσάλος, Ἀρύος, and Τρωσοβίος. (3) Ἄρης on a bull was a god of weather and war, and was worshipped in the border region of Lycia, Pamphylia, and Pisidia. — R. concludes that there was no homogenous pantheon in these regions. (Besides being highly speculative, this article is unfortunately riddled with mistakes and inaccuracies; e.g.: R. writes almost consistently 'Kibyra-Kolbasa' instead of 'Kibyra-Olbasa'; the lunate sigma (296) is not a dating criterion since it occurs already in the Hellenistic period; notes 23/24: the texts are now in *I. Kibyra* 85/86, Corsten).

1390. Lycia. Personal names in the Hellenistic and Roman periods. Cf. SEG LII 1641. On the basis of Greek, Lycian, and bilingual inscriptions, S. Colvin in id., *op.cit.* (our lemma no. 1170) 44-84, examines the personal names attested in Lycia and the relationship between Lycian and Greek names under the following aspects: changes over time (regional differences, family naming patterns), gender difference and related factors, onomastic components (theophoric names, classical and heroic Greek names, Macedonian influence, phonetic similarity), double names, unflattering names. He concludes that (1) Lycian naming practices are different

from those in Caria in that indigenous names were often used in Lycia still in the Roman period, (2) there was the use of double names (Greek for public, indigenous for private use), (3) the many similarities of Greek and Lycian names enabled the Lycians to 'reconcile two identities: the Hellenistic and the patriotic'. On 71-84 a list of all names attested in inscriptions.

1391. Lycia. Villages. F. Hild, *Gephyra* 1 (2004) 119-126, gives a brief survey of the 85 Lycian πόλεις and the villages located in the territories of those cities (κώμαι or δῆμοι); in their turn the territory of these villages consisted of χωρία ('farmsteads'). Brief enumeration of all the villages in the territory of Oinoanda (SEG XXXVIII 1462 C LL. 72-80), Kadyanda (SEG XLVII 1806 B; a κώμη with five δημοῖα), each consisting of a large number of χωρία = plots), Telmessos, Lydai, Pinara, Tlos, Arykanda (*I. Arykanda* 1; see SEG XLVI 1704), Myra, Kyaneai, Limyra (SEG XLIX 1913), and Gagai (Melanippion, originally a polis, attested in an unpublished proxeny decree of the 2nd cent. B.C., eventually became a κώμη in the territory of Gagai; see our lemma no. 1397) [for the proxeny decree see now M. Adak, *Historia* 56 (2007) 251-280, Pléket].

1392-1393. Lycia (?). Dedications to the Twelve Gods, 2nd-4th cent. A.D. Two votive stelai of unknown provenance, most probably from Lycia (given the distribution of dedications to these gods; cf. SEG XLIV 1146), now in the Sadberk Hanım Museum, Istanbul. Ed.pr. M.H. Sayar, *Pabnet* 5 (2004) 59-62 (Turkish), 65-68 (English; ph.: translations). Ed.pr. draws a parallel to the Twelve Gods in the Hittite sanctuary at Yazılıkaya and, given their garments and spears, interprets the twelve figures as local deities. The central figure in the upper register may be the 'Father God', perhaps the Luwian weather god Tarqqas, and the central figure below could be Artemis (cf. the second inscription where the goddess is named); see SEG XLIV 1146.

1392. 65/66 no. 1. Dedication of Toalis. Limestone stela. Above, relief of two groups of six figures each on either side of a central figure in a frame; all men are dressed in a short garment and holding a spear. In the center, two reliefs of six dogs each; below, standing figure with short garment and spear. The first line of the inscription between the first and the second relief, the second line on both sides of the male figure below.

Δώδεκα θεοὶς κατ' ἐπιταγὴν ἰ Τσα [figure] λης

Ed.pr. refers to a similar stela in the auction catalogue Kevorkyan (25 May 1997; not in SEG; non vidimus) with a parallel text: Δώδεκα θεοὶς κατ' ἐπιταγὴν ἰ Οὐσιου [figure] ος || 2. The dedicant was presumably 'a member of the local community', ed.pr., who for the (female) name Τσαλὶς refers to Zgusta, *KP* 518 § 1575-2 [or written with degemination for the male name Τσαλλίς (Zgusta, *KP* 518 § 1575-4), Corsten].

1303.

66 67 no. 2. Dedication of Sl- -. Limestone stele with reliefs similar to those in the preceding lemma, except that the central figure in the first register is more clearly separated from the others, and that the central figure below is surrounded by two groups of six dogs each. The first two lines of the inscription below the upper relief, the third line below the lower. Ed.pr. sees unintelligible traces of letters 'in the middle part of the stele'. Acquired as part of a collection of which most pieces originate in Caria, it is suggested that this stele may come from a region of Caria close to Lycia.

Δώδεκα θεοῖς, Ἀρτέμιδι
Κυνηγῆτι καὶ Ἑρμῇ κατ' ἐπιταγὴν
ἀνέστυσσε ΣφΗΙΔ

[1-2. The line break seems rather to be Κυνηγῆτι, and the rest of l. 2 is not verifiable on the photo; moreover, one expects Κυνηγῆτι, Corsten] || 3. ἀνέστησεν, ed.pr. [our text read from the photo, Corsten]; in line the name of the dedicant [not verifiable on the photo, Corsten].

1394. Aperlai. Milestone, 292-305 A.D. *IGR* III 691; cf. *RRMAM* II 185; *SEG* LIII 1650. A photograph of the inscription in *TIB* VIII.3 ill. 24.

1395. Araxa. Epitaph of Xenophilos, 1st cent. A.D. *TAM* II 708. Now in the Collection Yonca Döğeri. Republished by M.Adeş-S.Şahin, *Gephyra* 1 (2004) 103/104 no. 21 (ph.; translation). In the recessed field of this stele, representation of a young man holding a puppet (dog?) in his left hand; Xenophilos may have died prematurely: Δημήτριος Ξενοφίλων τὸν ἐμμετοῦ ἰδὼν vacat

1396. Arykanda. Honorary inscription for Embromos and his wife Aristainete, ca. 130-150 A.D. *I. Arykanda* 47, 49 and 52/53; *SEG* XLIV 1150 (for nos. 52 and 53). C.Schuler in *Festschrift Iyik* 691-699, assigns these texts to one honorary inscription inscribed in two columns on a statue base; they all have the same script. He presents the following reconstruction

A (left Column): Ἀρισταινέτην τῆς Πιγρητος Ἀρυκανδίδα κτλ.]

----- unknown number of lines lost -----

no. 47 (L. 2-5):

ταῖς δε[υτέραις] τειμαῖς, γυν[νασια]ρχ[ῆ]-
σασαν δι' ὅλου τοῦ ἔτους φιλοτειμῶς
μὲτὰ τοῦ ἀξιολογωτάτου ἀνδρός ἀ[ύτης]
Ἐμβρόμου τοῦ Πανταινέτου vacat

vacat

2, 3 ταῖς δὲ κατ' ἑτοῖς τειμαῖς, [συναρχιερατεύ]σασαν, *I. Arykanda* 47

B (right Column):

no. 49 (L. 1-4)

[Ἐ]μβρομον Πανταινέτου τοῦ Ἑρμαίου Ἀρυκανδέα
[ἄ]νδρα ἀξιόλογον καὶ τῶν πρώτων τῆς πόλεως,
[υ]ῖόν. ἔγονον καὶ ἀνεψιὸν λυκιστῶν, ἀπόγονον
[στρατηγ]ῶν, ἱππάρχων· πάσας ἀρχὰς τῇ πατρίδι τετε-
[λεκότα] -----

----- unknown number of lines lost -----

no. 52 (L. 6-11)

[πρεσβεύσα]ντα εἰς τὴν βασιλίδαν Ῥώμην ΛΟ.Ο [πρὸς]
[τὸν Σεβαστὸν] ὑπὲρ τοῦ Λυκίου ἔθνους καὶ τῆς
[ἰδίας πατρίδος] προῖκα, ἀρχιφυλακῆσαντα καὶ τιμη-
[θέντα] ὑπὸ τοῦ ἔθνους καὶ ταῖς δευτέραις τειμαῖς,
[-----] ἡσαντα μετὰ πάσης φιλοτειμίας Λ.ΑΥ[...]
[-----] μετὰ καὶ τῆς σεμνοτάτης γυναικὸς αὐτοῦ

no. 53 (L. 12-14): 12

Ἀρισταιν[έτης] τῆς Πιγρητος ἐν πανηγύρεσι πενταετη-
ρικαῖς πολ[ε]ι[σ] τε καὶ ἐθνικῇ καὶ τετεμημένον ὑπὸ τῶν
τῆς θυμ[ε]λικῆς καὶ ἑστικῆς συνόδων vacat

vacat

2. In line read πόλεως || 6-7. ΛΟ.Ο[...]-[...], *I. Aryk.* || 7-8. τῆς ἰδίας πατρίδος, *I. Aryk.* (somewhat too short, S.) || 10-11. ἀγαποθετήσαντα and in line ἀ[ρ]χι[τ]ερασάμενον, *I. Aryk.* (*I. Aryk.* 46, as S. points out, records the high priesthood of Embromos); alternatively in line [κ]α[τὰ] λυ[κιστῶν] ἀρχιφυλακῆσαντα is proposed in *I. Aryk.*; S. does not exclude ἀ[γ]ωνοθετήσαντα or [κ]α[τὰ] γυμνασιαρχῆσαντα but points out that certainty is impossible, since agonothetai, gymnasiarchoi, and federal high priests all play their role in League festivals; Aristainete's gymnasiarchy (*IA* I.1. 23) makes a parallel function for her husband attractive || S. adduces *I. Aryk.* 46, recording a daughter of Embromos, who was married to M. Α[ύ]ρι[σ]τος Πιγρητος (so S.; M[...], Πιγρητος, *I. Aryk.*); for the latter he points to *I. Aryk.* 111, which mentions a son, Κιλλορτης Πιγρητος τοῦ Κιλλορ[ε]του, married to an Aristainete, who was both his wife and his ἐξάδελφος ('also one Cousine ihres Mannes', S., who adds that marriages between children of brothers are quite common in Lycia). The Killortes from 111 is identical with the homonymous federal high priest (in 134 A.D., on record in the Ogramos inscription) and with the homonymous Lykianarch from *I. Aryk.* 45; in the latter S. suggests reading Πανταίνετος, Ἐμβρόμου (Ἐ[ρ]μαίου, *I. Aryk.*). On 698 a combined stemma of the Embromos and Killortes families, showing their presumed intermarriage (for some additions to this stemma see M. Zimmermann in C. Schuler (ed.), *Griechische Epigraphik in Lykien, Eine Zwischenbilanz*; (EAAI 25, Vienna 2007) 117, Pleket).

1396 bis. Elmali (area of: Tanabeli). Dedications to Kakasbos, undated, *SEG* LIII 1653-1668. On the basis of Hesychius s.v. κύρρωσι (κύρρω/κύρρω associated with κρούω), A. Chaniotis, *EBGR* 2004 [2007] 278 no. 119, suggests seeing in the god's epithet Κύρσος a participle form from κύρρω.

1397. Gagai (area of: Melanippion). Christian prayer, early Byzantine period. F. Hild, *Gephyra* 1 (2004) 123 (ph.), publishes the following text incised on the gate of the east wall of the settlement: Κύριε, βοήθ: τῇ κώμῃ. Photograph and text also in *TIB* VIII.3 ill. 245. For the development of the independent polis Melanippion into a village in Gagai's territory see our lemma no. 1391.

1398. Kibyra. Building inscription, Imperial period. Fragment of a block of an architrave, found in the eastern necropolis of Kibyra. Ed. pr. T. Corsten, *AST* 21.1 (2004) 231 (German translation): [- -] που καὶ Ζαῖτικός Καλ[- -] | vacat ἡργάσαντο vacat

Two architects, ed. pr. [rather stone cutters since usually only one architect was responsible, who signed in a different way, cf. M. Dondet, *Die Architektur der späten römischen Republik und der Kaiserzeit* Epigraphische Zeugnisse (Erlangen 1996); id., *Epigraphica* 60 (1998) 165-182, M. Dondet, *per ep.*].

1399. Kibyra (area of: Karamanlı, north of Kibyra). Dedication to Poseidon epekoos, ca. 150 A.D. Marble or limestone base, reused in a mosque in Karamanlı [not in the territory of Olibasa, as in *An. Ép.*, Corsten]. Ed. pr. Merkelbach-Stauber, *SGO* V 44/45 no. 24/30 (German translation) (after a copy of T. Corsten); now also T. Corsten in S. Mitchell-C. Katsari, *Patterns in the Economy of Roman Asia Minor* (Swansea 2005) 41/42; id., *Adalya* 9 (2006) 53-61 (ph.; German translation); cf. J. Nollé, *Gephyra* 2 (2006) 179-195 (German translation); O. Salomies, *An. Ép.* (2004) [2007] no. 1473 (French translation).

Λούκιος Μάρκιος Κέλερ
Μάρκος Καλπούρνιος
Λόνγος Ποσειδῶνι

ἐπηκόω

4

verse 1 = LL 5-6 | Ἀγροτέρην Νυμφαΐσιν δεῖν, Κρονίδῃ κλυτοίπῳ
verse 2 = L 6 | ἔχalon ὑψίκερων ἥν ὄρεσισιπῳ.
verse 3 = LL 7-8 | αἰξίν ὁμῶς ἄλλοισιν ἐλὼν περιμήκεισι τοῖσδε
verse 4 = LL 8-9 | ἥδ' ἐβαθυσκοπέλοις οὖρεσι | Λόνγος ἐνι.
verse 5 = L 9-10 | δαίμοσι πανγενέταις | μηλοτροφίης καὶ ἀρούρης
verse 6 = LL 10-11 | ἡριτανὸν δαλκίδων τῷ θ' ἔρευσεν ἐνι
verse 7 = LL 11-12 | τῶν ἐνελ[κ'] αἰὲν ἅπαντα. θ[ε]λαί, νόω εὐφρονί μῆλα |
verse 8 = L 13 | πτίονά τ' εἰρῆσθαι τοῖο βοηρασίην

The text has several *hapax legomena*: ὄρεσισιπῳ (L 6), μηλοτροφίη and ἡριτανός (L 10), βοηρασίη or βοηρασίη (L 13). L 1-4 in larger letters L 1-3. Lucius Marcus Celer Marcus Calpurnius Longus, *cons. suff.* either between 135 and 138 or 148 A.D., he lived in Attaleia, but owned estates in the region of Karamanlı. C., a new military diploma gives his consulate to 144 A.D. S., with reference to *An. Ép.* (2004) [2007] no. 1924, according to r., Longus is to be identified with M. Calpurnius Longus who is mentioned several times in inscriptions of this region (*SEG* XLVIII 1593, 1604-1609). N., however, prefers seeing in the latter an ancestor, perhaps the adoptive

father, of the consular II 3-4. Poseidon is here a god of rural fertility. C., the base may have come from his sanctuary, where possibly two dedications by farmers were also erected (a: M. Collignon, *BCH* 2 [1878] 173 no. 5, Ramsay, *CB* I.1 306 no. 108; b: A. H. Smith, *JHS* 8 [1887] 248/249 no. 26, I. Delemen, *Anatolian Rider-Gods* [cf. *SEG* XLIX 2489] 193 no. 367). N. II 5. Ἀγροτέρην Νυμφαΐσιν. C., Ἀγροτέρην νυμφαΐσιν. v. ed. pr. II 5-6 sacrifices to the Nymphs (δῖς, a female wild sheep) and Poseidon (ἔχalon, a capricorn); κλυτοίπῳ is used for Hades II 5 654, 11-445, 16 625, for Poseidon in Pindar, fr. 243, N. II 8 for βαθυσκοπέλος of 'Orpheus', *Argonautika* 638 (ed. Vian II 120) and Quintus Smyrnaeus 1.316, ed. pr. II 9 for πανγενέτης cf. Orph., *Hymni* 20.5 and 73.3 (ed. Quindt II 19 and 50), ed. pr. L 11, τῷ θ', N. τῷ θ' = τῷ θ', C. II-12 τῶν ἐνελ[κ'] for the more usual ἀνθ' ὧν. II 13. βοηρασίην, Phonemann apud C., βοη[β]ρασίην, ed. pr.

1400. Kibyra. Dedication to a Rider-god, 2nd/3rd cent. A.D. *I. Kibyra* 208. M. Ozsait-G. Labarre-N. Ozsait, *Anatolia Antiqua* 12 (2004) 73, read Πρεῖμου Ἐρμαίου (I. Kibyra: Ἐρμαίος) and argue that this is not an epitaph, but a dedication (which may well be right; already indicated in *I. Kibyra*, Corsten).

1401. Kibyra. Epitaph of Enas, Imperial period. In the ruins of a church on a hilltop in Kibyra. Ed. pr. T. Corsten, *AST* 21.1 (2004) 231 (German translation)

[- -] ρητορικὸς [- -] Πλάτων [- -] Ἐνάδι τῇ [γυναι]κί καὶ ἐαυ[τῷ]

[Or [N. ρήτορι ΚΟ] [- -] Πλάτων [- -] καὶ Ἐνάδι τῇ [αὐτοῦ γυναι]κί καὶ ἐαυ[τῷ]/τῇ ? : for orations in inscriptions cf. *SEG* LII 1991, Corsten.]

1402. Kibyra (area of: Karamanlı, north of Kibyra). Epitaph of the painter Philetos, Imperial period. Ed. pr. T. Corsten, *AST* 21.1 (2004) 231 (German translation).

Ἐλπίς Κασίου | τῷ ἀνδρὶ Φιλῆτῳ | τῷ ζωγράφῳ | μνήμης χάριν

1403. Kyaneai. Political organization. C. Schuler in F. Kolb (ed.), *Chora und Polis* (Schriften des historischen Kollegs. Kolloquien 54; Munich 2004) 87-102, examines the political organization of Kyaneai's territory, with special reference to its κώμαι, δήμοι and περιόχια.

1404. Kyaneai. Honorary decree for Anticharis. See our lemma no. 1872.

1406. Limyra (area of: Bonda). Dedication of the statue of Ermandyberis to the gods, ca. 100 A.D. Large moulded statue base preserving cuttings for the insertion of two feet on top (cf. our lemma no. 1403) 291-302 (ph.).
Ed. pr. M. Wörle in F. Kolb (ed.), *op. cit.* (cf. our lemma no. 1403) 291-302 (ph.).

12

Lampra, to whose territory the village of Bonda belonged; ed. cit. offers detailed reflections on the duties of the

1407. Limyra (area of: near Turunçova). Milestone, 293-305 (A) and 402-408 A.D. (B). Cylindrical milestone found in the bed of the river Bağcıoğlu; on upper and lower sides dowel holes. Ed.pr. B.Takmer, *Gephyra* 1 (2004) 107/108 (ph; translation).

12

4

1408. vacat.

1409. Limyra. Epitaph of Judas, Imperial period (?). *CIJ* 2 758. *SEG* XLV 1799. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 221; doubts about the interpretation of the enigmatic ΕΙΡΟΝ.

1410. *Melanippion*. See our lemma no. 1397.

1411. *Milya* (Plateau of Elmah). Roads and settlements. M. Adak-S. Şahin, *Gephyra* 1 (2004) 67-83, study the road and settlement system in this area on the basis of a combination of SEG LI 1832 B LL. 34-42 and a detailed investigation of the area concerned. Under Claudius five minor towns (Χῶμα, Ποδάλλια, Κόδοπα τῆς Μυλιάδος, Ἀκαρασός, Σόκλαι) were connected by a circular road built in partly marshy terrain. The area was important as a transit area to the northern provinces.

1412. *Myra. Milestone, 293 (A), 367-375 (B), and 383-393 A.D. (C)*. Milestone built into the Church of St. Nikolaos in Myra. Ed. pr. B. Takmer, *Gephyra* 1 (2004) 109/110 (ph.; English translation). For the reconstruction of the Myra-Limyra road see our lemma no. 1407.

A: Τὸν θεοτάτον
καὶ ἐπιφανέστα-
τον Καίσαρα

4 Γαλέριον Οὐαλέριον
Μα[ξιμian]ὸν Μύρων
[ἡ μ]ητρόπολις

[5. Ed. pr. inadvertently restores Μα[ξιμian]ον but translates 'Maximian', Pleket].

B: Τοὺς θεοφιλεστάτους
Σεβαστοὺς Οὐαλεντινιανόν
καὶ Οὐάλενταν

4 καὶ Γρατιανόν Αὐγ(ούστους)
Σεκού<ν>δω Κάσιος ὁ λαμπρ(ό-
τατος) ἡγε(μῶν)
Μυρέων
ἡ μητρόπολις

4. In fine abbreviated as ΑΥΓΓ || 5. ΣΕΚΟΥΔΩ, lapis, ed. pr. wonders whether it stands for Σεκούδος = Σεκουτίδης = Secundus

C: [Τοὺς θεοφιλεστάτους]
Αὐγούστους Φλ.
Γρατιανόν κτ Φλ.

4 Οὐαλεντινιανόν
8 κτ Φλ. Θεοδόσιον
κτ Φλ. Ἀρκάδιον
κτ Φλ. Ὀνώριον
τοὺς αἰώνιους Αὐγ(ούστους)

1-6 Between Jan. 19 (Arcadius proclaimed as Augustus) and Aug. 25, 383 A.D. (death of Gratianus), ed. pr. || 7. Honorius was proclaimed as Augustus in 393 A.D., ed. pr., who points out that the road apparently was repaired twice within a decade || 7-8, added later in a different script, ed. pr.

1413. *Oinoanda. Inscription of Diogenes, 2nd cent. A.D.* M.F. Smith, *Diogenes of Oenoanda. The Epicurean Inscription* (Naples 1993), id., *The Philosophical Inscription of Diogenes of Oinoanda* (Vienna 1996); SEG LIII 1690. M.F. Smith, AS 54 (2004) 35-46 (ph.; dr.; translation), publishes a new fragment (NF 136) in two columns on a whitish limestone block, found

in the cavea of the theater in Oinoanda. Since the Diogenes inscription is later than the theater, the block must have been used as a repair of the latter. The stone comprises a part of Diogenes' writing *Old Age* and joins up with fr. 161 (NF 94). The two joined fragments yield the following text (A, B, and C designate columns):

A NF 136 I

lines 1-5 missing
traces of letters
περίεργον οἰκίαν, τε-
8 κορευμένας ἔχουσιν
ὀροφάς καὶ χρυσοπά-
[του]ς· ν λειτὸν δ' ἔτι εἰ-
[μά]τιον [ἔ]χε[] καὶ ἀνεπι- 12
[] - - - - - ἄ[] πὸ κράμβης
lines 13-18 missing
traces of letters
lines 15-18 missing

lines 1-5 missing
traces of letters
TAI[] - - - - -] NOY
8 KAI[] - - - - -] μένοι
μετ[αλαμ]βάνουσιν
ΟΤΙ· [] - - - - -] ν τὰ δὲ μέ-
γισ[τα] - - - - -] τῇ φύσει
12 T[] - - - - -] HMATA
[] - - - - -] HMATA

lines 1-4 missing
[καὶ γὰρ τὸ γένεσθαι]
[καὶ] [τὸ κενεῖσθαι].
καὶ τὸ αἰ[σθάνεσθαι].
8 καὶ τὸ νοεῖν τι καὶ
τὸ φωνά[ς] ἰέναι, ἀνευ
τοῦ σώμ[ατος] γὰρ ἀμή-
χανόν ἔστιν· τὸ οὖν σώ-
12 ματα δε[] τ, φημί, τετιμ[ασ]-
θαί· ν KAI[] - - - - -]
traces of letters
lines 15-18 missing

B NF 136 II (I) + fr. 161 I (r) C fr. 161 II

A 7 initio περίεργον has no parallel in either Diogenes or Epicurus. S. [pretentious behavior (τὸ περίεργον) is criticised by in contemporary thought; e.g. Plut., *mor.* 802 a; Dio Chrys., *or.* 32.62. Chaniotis] || 11-12 perhaps ἀνεπι[φαντον] or ἀνεπι[φθονον]. S. [or ἀνεπι[τῆδεντον] (artless, without pretension), Chaniotis] || B 9-14 S. tentatively suggests μετ[αλαμ]βάνουσιν || ὅ τι ἂν δέ[] ν τὰ δὲ μέγισ[τα] γὰρ τῇ φύσει || 11-12 S. [φέρουσι, τὸ σώμα τα[πεινούντες] κτλ.] || 9-10. [ὡς ὑπολαμ]βάνουσιν || [οἱ] Στωϊκοί[]. Smith (1996) || 11 γι-
[σ]τα link up with τὰ δὲ μέ- in fr. 161 I 10 in fine which makes the combination of the two fragments certain. S., who refers to A. Casanova, *I frammenti di Diogene d'Enoanda* (Florence 1984) 419, who already suggested restoring this text || C 5-6, in his previous editions, S. placed the text of L. 5 in L. 6.

Fr. 1 has recently been variously restored. M.F. Smith in *Ad Fontes* 431-434 (ph.; dr.; translation), sees in it the title of Diogenes' *Physics* (SEG XXIX 1447), but prefers another restoration than that suggested in SEG XXIX 1447; J. Hammerstaedt, *EA* 39 (2006) 2-5, rejects the identification and suggests instead interpreting the fragment as the title of the letters to Antipatros and Dionysios which would entail placing fr. 1 before fr. 62:

Smith:
[Διογένης τοῦ Οἰ]νο-
[ανδῆως καὶ φιλα]θη-
[ναίου ν περι φύσεως]
4 [ν ἐπιτομή]

Hammerstaedt:
[Διογένης τοῦ Οἰ]νο-
[ανδῆως πρὸς μα]θη-
[τάς ἐπιστολαὶ δύο]

2-5 [περι φύσεως καὶ φύσεως]. SEG; however, Diogenes is known to have had close connections to Athens and philosophical friends there, S. H. gives as alternative for L. 3 [ν τὰς ἐπιστολαὶ ν].

M.F. Smith in S. Ceramolo (ed.), *Mathesis e Mneme. Studi in memoria di Marcello Gigante* (Naples 2004) 247-257, republishes fr. 72 (translation) with discussion (*non vidimus*; cf. C. Brische, *BE* (2005) no. 446).

See now also M.F. Smith, *Cronache ercolanesi* 36 (2006) 233-245 and for the inscription in general and new investigations in Oinoanda M.F. Smith-J. Hammerstaedt, *EA* 40 (2007) 1-11.

1414. Oinoanda. Jews in the inscription of Diogenes, 2nd cent. A.D. M.F. Smith, *AS* 48 (1998) 125-170; cf. *SEG* LI 1831; LHI 1690. Republication of NF 127 I IV with German translation and commentary in *IO* II (cf. our lemma no. 1888) 222.

1415. Oinoanda. Epitaph of Licinnius Hermogenes and his family, 2nd/3rd cent. A.D. Fragment of a limestone sarcophagus, found in a modern cemetery east of Oinoanda; the inscription runs below the rim (L. 1) and in a panel. Ed.pr. N.P. Milner, *AS* 54 (2004) 70 no. 31 (ph., translation).

[κατασκευάσεν τὴν σωματοθήκην vac.

vocal

Λικίννιος Ἑρμογένης ἐαυτῷ

[καὶ τῇ γυναίκῃ αὐτοῦ Ἀρτέμιῃ]

4

[· cu 8 ·] καὶ τοῖς τέκνοις

The deceased and his family are likely to have belonged somehow to the famous Licinni from Oinoanda (cf. *SEG* XLVI 1709), but since they are apparently not mentioned there, they were presumably (descendants of) freedmen like the Licinnii Εὐρύχης and Ὑάκυθος in *SAT* XI IV 1202-1204 (1204 on an arcuolium tomb, not on a fountain), ed.pr., who suggests seeing in them evidence for a cult in the cemetery.

1416. Oinoanda (area of: Ceylan). Epitaph, 2nd/3rd cent. A.D. Funerary altar with relief of a standing woman in a niche; inscription below. Ed.pr. N.P. Milner, *AS* 54 (2004) 61/62 no. 24 (ph., translation): κατασκεύασεν τὸν βωμόν

Probably a ready-made altar from a mason's workshop since the name seems never to have been inscribed, ed.pr.

1417-1419. Oinoanda (area of: Çukureylan). Epitaphs, Imperial period. N.P. Milner, *AS* 54 (2004) 47-54 nos. 1, 2, and 4 (ph., translation), (re)publishes three epitaphs.

1417. 47-52 no. 1. Epitaph attesting the hero cult of a man (Licinnius Mousaios?), 2nd cent. A.D. *IGR* III 1506; cf. *SEG* VI 747. The stone, perhaps a reused part of a statue base or an altar, was rediscovered by A. Hall in 1983 and by N.P. Milner in 1994, who integrates into his text the copy of E. T. Daniell from 1842 (cf. E. Peter-

sen-F. v. Luschan, *Reisen in Lykien, Milyas und Kibyratis II* [Vienna 1889] 120 note 8. Letters seen only by Daniell are underlined).

several lines missing
[ἀρ]χιερατεύσαντι τῶν [Σε]-
βαστῶν ἐν τῷ ἱθύνει καὶ [γρμ]-
ματεύσαντι Λυκίων καὶ πᾶ-
σαις ἔθνεσιν τε καὶ πολέεσι
ἐὰς ἀρχὰς τετρακκῶτι, τῷ
ἐξητόρῳ τῶν ἐγγαίων vac.
vocal ἥρωι vocal

Cf. *TAM* II 713 from Çökek Asarı (Karistan), ca. 15 km south of Oinoanda (perhaps Oinoanda, see G. E. Benn, *JHS* 68 [1948] 49/50 note 11) with an almost identical text. M., who republishes the inscription and suggests seeing in the deceased of both texts the homonym of *IGR* III 576 from Pinara, Licinnius Mousaios from Oinoanda II 2-3. [ἀρ]χεύσαντι, *IGR*: [γρμ]ματεύσαντι, *JMS* II 887 note 3, confirmed by Daniell's copy (which was unknown to L. Robert); for the combination of the offices of high priest and secretary, cf. C. Kokkinea, *Die Oprimas Inschrift* = *SEG* I. 1355) 216, M II 6 [ἡ]γήτορι, *IGR*: [κ]λήτορι, *JMS* II 887, confirmed by Daniell's copy; this is the translation of Latin *possessor*, designating a landowner. M II 7 the deceased man was heroized by his dependents, who erected the monument; cf. C. P. Jones, *JHS* 121 (2001) 146-148, M.

1418: 52 no. 2. Epitaph of Longos, 1st/2nd cent. A.D. Limestone fragment with mouldings on three sides, possibly the lower part of a funerary stele.

[Ε]ρμαῖος μνήμης ἐνε-
[...] Ἀδόνιον εἰς μνήμην 4 vocal KEV vocal
[Ἀρτέμιος καὶ Θάας καὶ]

1419: 53/54 no. 4. Epitaph of Margarete(s) and Hermaios, 2nd/3rd cent. (before 212) A.D. Limestone sarcophagus; inscription in a *tabula ansata*.

κατασκεύασεν τὴν σωματο-
θήκην Μαργαρεῖτης ἐαυτῇ καὶ
ἑταίρου Ἑρμαίῳ vacat

2 Μαργαρεῖτης (mason's error). M. [however, Μαργαρεῖτης is rather a secondary form of Μαργαρεῖν, cf., e.g., *I Kibyratis* 286 (Τογης) and 333 (Λυρόγης), Vörstler II 3, for genitive instead of dative cf. Brische, *Essai* 97/98, M.

1420-1422. Oinoanda (area of: Girden Gölü). Epitaphs, 2nd/3rd cent. A.D. Ed.pr. N.P. Milner, *AS* 54 (2004) 72-75 nos. 34-36 (ph., translation). [On 71 fig. 60 ph. of *SEG* XVII 714.]

- 1420 72/73 no. 34. Epitaph of Aulanis. Limestone block (possibly a pillar with an ostioche), ending above in a funerary bowl, below which the inscription; found on an island settlement in the lake: Ἀύλανις δις ἑαυτὴν ἀνέστησεν

Ἀύλανις is presumably female in the first, male in the (indirect) second instance, ed.pr., who refers to SEG XXVII 931 (Oinoanda) and F. Petersen-Ev. Luschán, *Reisen in Lykien. Milvas und Kibyratis II* (Vienna 1889) 160 no. 190 (Girdev), both female; contra Zgusta, KP 112 & 127, he regards it as an Anatolian name

- 1421 73 no. 35. Epitaph of Hermaios (?), before 212 A.D. Limestone block from a building (Heroon?), found on an island settlement in the lake.

4 [. . . -] ΣΙΣ Ἑρμαίου Λολλοῦ Ἑ[ρμαίων]
[. . . -] τὸν υἱὸν αὐτοῦ μνήμη[ς] ἔνεκεν
[. . . Μ]αμαστα Ἑρμαίου ἀν[έστησεν]
[. . . -] Πολύκλειαν ΕΡΑ[. . . -]
[. . . μν]ήμης ἔνεκεν vacat

1 Λολλοῦ, genitive of Λολλοῦς, ed.pr., with reference to Zgusta, KP 273 & 823 1/2 n. 1 for Μαμαστα cf. SEG XLV 1823 (Oinoanda) and Zgusta, KP 286 & 852 1, ed.pr. n. 4: a Πολύκλειαν also in IGR III 1504; this woman may belong to the family of C. Julius Demosthenes, where also the names Μαρμαστό and Λουβλάσις occur (see the stemma in N.P. Milner-S. Mitchell, AS 45 [1995] 100), so that perhaps Λουβλάσις is to be restored here in 1. 1, ed.pr.

- 1422 74/75 no. 36. Epitaph of Tl. Aelius Bassus (?), 2nd cent. A.D. (?). Limestone sarcophagus; inscription around the upper right corner of a *tabula ansata*; found on the north side of Lake Girdev.

[. . . - - - -] Τίτος Αἴλιος ΠΑ.ΣΣ[. . . - - -]
[. . . -] τῇ . . . ἑαυτοῦ Ἑλλίδι καὶ [. . .] Τρω[λ]φ . . . - -
vacat εὐνοῦσας ἦνυσ[. . . -] ca 6 . . .

1 Bassus?, ed.pr.

- 1423-1425. Oinoanda (area of; Seki area). Epitaphs, 2nd/3rd cent. A.D. N.P. Milner, AS 54 (2004) 65-70 nos. 26 and 29/30 (ph.; translation), (re)publishes three epitaphs.

- 1423 65 no. 26. Epitaph of C. Julius Antoninus, 100-150 A.D. SEG XLV 1824 M re-publishes the text and wonders whether, given the fact that C. Julius Antoninus was a military tribune, this small altar could have been his funerary monument or rather that of an (older?) brother, alternatively he suggests, with reference to ἥρωι (L. 3),

that it may have been 'one of a number of funerary statue bases or altars adorning a monument for the tribune'

- 1424 68/69 no. 29. Epitaph of Apollonios and his family, 2nd/3rd cent. A.D. L. Robert, *A travers l'Asie Mineure* (Paris 1980) 106 note 12 (L. 8 10), also mentioned in id., BCH 107 (1983) 554 note 12

Ἀπολλώνιος Θύαν-
τος Ουαρδα[ρο]ν Απ[α]
[δ]ίς καὶ Ἀρμ[αστ]α Α-
4 λεξάνδ[ρο]ν ἑαυ-
τούς [κ]αὶ τὸν υἱ-
ον [α]ὐ[τ]ὸν Θύαν-
τα μνήμη[ς] ἔνε-
κεν ἑ[λ]ν δ[ι]ς τις ὁδὸς κη-
σπ[η] ἦτω ἐπ' αὐτὰς θε[ο]ῖς [κ]αὶ θεαῖς

8 10 [ἑ]ν τις θεοῖς καὶ θεαῖς, III, for the curve cf. Strubbe, *Aras Epitaphios* nos. 359-366. M

- 1425 69/70 no. 30. Epitaph of Diogenes and his family, 2nd/3rd cent. A.D. Round funerary altar with the relief of a funerary banquet above the inscription; found beside the Tekke Camii in Seki.

Διογένης Ἑρμαίου
κ[αὶ] τ[ῆ]ς ἑαυτῶ καὶ μητρὶ
καὶ γυναικὶ καὶ τέκνο[ι]ς
4 Ἡράς καὶ Ἑρμῶν καὶ Ἀρ-
τεμίδος καὶ μνήμης χ[α]ρίν

4-5. The nominative of the names (presumably those of the children) is either a 'failure to decline' or used to mark a new sentence, since relief and inscription seem to have been executed at the same time, the monument must have been erected during the lifetime of the persons mentioned, ed.pr.

1426. Olympos. Location. M. Adak, *Gephyra* 1 (2004) 27-51, argues that Olympos was founded in Hellenistic times on Mount Musa Dağı, where urban remains have been found; it was a member of the Lycian League until ca. 100 B.C., when the pirate king Zeniketes decided to choose it as his residence. In 78/77 B.C. P. Servilius Vatia Isauricus destroyed the city. The city's population moved to the site of Korykos which in the preceding period had been Olympos' *emporion*. It was presumably under Hadrian that Korykos changed its name to Olympos.

1427. Olympos (earlier: Korykos). Building inscription, reign of Vespasian. Limestone block found in the baths on the site of 'new' Olympos (in earlier days the site of the *emporion* Korykos; see our lemma no. 1426). Edd.pr. M. Adak - N. Tüner, *Gephyra* 1 (2004) 59/60 no. 3 (ph.; German translation).

Αὐτοκράτωρ Καῖσας Οὐεσπασιανὸς Σεβαστὸς [ς]
[δ]ίκ[α]τος [κ]υρίως γῆς καὶ θαλάσσης vacat



8 [- - - - -]ος νν τεῖμας

[7. τοῦ ἀνδριάντος] (cf. our lemmata nos. 724 LL 21, 27; 1030 B L 12; 1080, 1197. Chaniotis.)

1446: 93 no. 5. **Honorary inscription for Knilla and her husband, 2nd/3rd cent. A.D.** TAM II 561. Statue base built into the Byzantine wall in the eastern part of the acropolis.

4 [Τλωέαν ἡ βουλή καὶ ὁ δῆμος]
[ἐτείμησαν τὸν δεῖνα - - - - -]
νο[υ] τοῦ καὶ Οραμίου Σω[- -]
καὶ τὴν γυναῖκα αὐτοῦ [- - -]
Κνίλλαν Τλωῖδα καὶ [συναρχιερα]-
σαμένους τῶν Σεβ[αστῶν] μεγα[-
λοφρόνων καὶ φιλοτ[ε]ίμων, καθὼς]
8 δηλοῦται καὶ διὰ τῶν πρίν]
γενομένων ψηφισ[μ]άτων]

TAM: [Αὐτ]οκ[ράτ]ορ[λ]α Φλά[υ]ιον Κων[σ]τ[αντίν]ον - - - ποιησ[α]μέ[νο]ν τὴν ἐπιδημίαν
7. . . [μεγα]λοφρόνωνος κ[αὶ] φι[λ]ο[δ]όξου? . . . ἡ καθὼς δη[λο]ῦται κ[αὶ] διὰ τῶν . . . [-
γεν]ο[μ]έ[ν]ων ψηφισμάτων . . . ἡ [- - - - -] [Knilla's husband was called so-and-so, son of [-
]nos, who was also called Gramios, Σω[- -]] (a second name of the honorand: A.-S.: 'Enkel des Sol-
'I'. Pleket) || 3. Οραμ[ι]ος: previously unattested [the name is not in N.Cau's recent catalogues of
indigenous Lycian names (*Studi Ellenistici* 15 [2003] and 16 [2005]). Pleket]; A.-S. mention an
Οραμ[ι]ος in SEG XLVII 1792.

1447: 93/94 no. 6. **Honorary inscription for Septimius Severus, 193-211 A.D.** SEG XXVII 939. No new readings. In L. 7 SEG has [ἡ γερουσία καὶ ὁ δῆμος], whereas A.-S. restore [ὁ δῆμος].

1448: 94 no. 7. **Honorary statue for the deceased Eros, Imperial period.** Cylindrical marble statue base, on top a quadrangular hole for fastening a statue.

4 Ἐρμάφιλος καὶ Ἐρ-
μείος καὶ Ἀγαθήμε-
ρος καὶ Ἀπελλίων
καὶ Ἀπολλώνιος καὶ
Στράτων καὶ Νευκηφό-
ρος καὶ Ὀπλων καὶ Ὀνή-
σιμος ἐπὶ τῷ ἐαυτῶν
8 θεασεῖται (sic) Ἐρωτί
vacat ἥρωι vacat

For the erection of a statue of a deceased fellow member by a cultic association (θεῖος) edd.pr.
refer to TAM II 640 (Lis) || 8. [θεασεῖται for θεασίτη cf. C. Brixhe, BE (2006) no. 387, Pleket].

1449: 94/95 no. 8. **Dedication of an altar of Zeus Soter, undated.** Limestone altar moulded above and below; now in the museum in Fethiye: Διὸς ἰ Σωτήρος

{No apices; in L. 2 small omega and omicron 1st cent. B.C./1st cent. A.D.? Pleket} || edd.pr.
mention many parallels from southern Asia Minor for altars with the deity's name in the genitive

1450: 95/96 no. 9. **Dedication to Artemis Kombike, undated.** Limestone block broken above and left; now in the museum in Fethiye.

[- - -] ἡεα Ἀρτέμειδι ἰ Κομβικῇ ἰ εὐχῇ

4. Κομβικῇ well-attested epithet, derived from the toponym Komba, edd.pr.

1451: 96 no. 10. **Epitaph of Kroissos, ca. 150 A.D.** Marble stele with pediment and akroteria; in the pediment a patera

Ἡ ἀδελφῇ ἰ τὸν ἀδελφόν ἰ Κροίσσον ἰ μνήμης χάριν ὦ

1452: 96/97 no. 11. **Epitaph of Moles from Boubon, 1st cent. B.C.** Limestone pedimental stele with tenon; in the pediment a tasette. Μολης Πρενδεου ἰ νν Βουβωνεύς νν

|| 1. Πρενδεας; unattested so far (C. Brixhe, BE [2006] no. 387), Pleket).

1453: 97/98 no. 12. **Bilingual epitaph of P. Mercusen(i)us.**

[Dis manibus]	ν ν θεοῖς κατ[αχθον]ίους]
[P. Mercuseni]	Π. Μερκο[υ]σ[η]νίου ὑπ[ε]ρ]
[alumni cari]ssim[i]	θεραπευ[τῆ]ς τιμωτάτο[υ]
P. Mercusenus	8 Π. Μερκουσήνιος vac.
Theodotus patron(us)	θεόδοτος πάτρων
4 ν scribe, vacat	vacat σκρεῖβας vacat

6-7. P. Mercusenus was Theodotos' *theptos*: a founding or foster child rather than a slave, born and bred in Theodotos' house, edd.pr., who quote three Latin inscriptions recording the name Mercusenus (Aquileia; Tergeste) || 10. σκρεῖβας; 'scribe', active in the Imperial administration, which explains the bilingualism of the epitaph, edd.pr.

1454: 98/99 no. 13. **Epitaph of Syntrophon and family members, Imperial period.** Limestone fragment of the front (?) of a sarcophagus.

[Τὸ μνημεῖ]ον κατε[σ]κεύασεν Συντρόφ]-
ων, συνχωρήσαντος τοῦ πατρωνό[ς] μ[ι]ου]
Ἡρακλείδου, ἐπὶ τῷ τεθῆναι ἐμ[ὲ] καὶ τῇ[ν] γυ]-
ναῖκά μου Ἀφφίον καὶ τὸν υἱόν μου Συντρόφ]-
4 ονα καὶ τὴν θυγατέρα μου Κλ. Ἀφφίον καὶ τὴν π[ι]-

sed man's house under the condition that they take care of the funerary cult', with reference to SEG L1 1837 and L11 1227; cf. our lemma no. 1463 II 19 αἰών = εἰών, Corsten]

1459

102 no. 18. Epitaph of M. Aurelius Antiochos, ca. 200 A.D. Limestone fragment of the front of a sarcophagus; now in the collection Yonca Döğerli in Fethiye.

(τὴν σωματοθήκη) κα-
[τεσκεύασεν Μ.] Αὐρ. Ἀντίοχος
[.....] ἐαυτῷ καὶ γυναί-
4 [κὶ αὐτοῦ] [ρίδι καὶ θυγατρὶ
αὐτοῦ] [δι καὶ ἐκγόνῳ
[.....] καὶ ᾧ ἂν αὐτὸς
[ἐγγράφως ἐπιτρέψω· [ἐτέρῳ]
8 [δὲ οὐδενὶ ἐξέσται κηδεῦσθαι τινα].
.....

7 Add pr. adduce TAM II 620 and 1011 for ἐγγράφως ἐπιτρέπειν

1460

103 no. 19. Dedication, undated. Small limestone altar; on the moulding above, a damaged pediment; under the moulding representation of a person (Artemis?) stretching her hands; inscription (A) below the figure; on the back another text (B)

A: [Ἀρτέ]μι[διν] εὐχ[?]ήν
B: [- -] ΑΘΑΧ[- -] ΗΣ vac. I [- -] ΥΦΝΕ[- -] ΤΙΚΗ[- -]

1461

103 no. 20. Christian epitaph of Piste, undated. White marble lintel of a tomb; in the collection Yonca Döğerli in Fethiye. [- -] τῆς αὐτοῦ γαμετῆς Πιστῆς †

1462. Tlos. Epitaphs of Jews, 1st cent. A.D. TAM II 612; CIG² 757. Republication with German translation and commentary in IJO II (cf. our lemma no. 1888) 223.

1463. Trebenna. Epitaph of M. Aur. Torquatus, (late?) 3rd cent. A.D. SEG L1 1837. A Chaniotis, *EBGR* 2004 [2007] 279/280 no. 124, argues that 'θεραπευτής does not mean cult-associate, οἰκησις can hardly be used in connection with funerary monuments', and suggests that 'Torquatus manumitted slaves and/or gave them dwellings, on condition that they should take care of the grave'.

1464. Xanthos. New inscriptions. Cf. SEG LII 1456 bis. P. Baker-G. Thériault, *Anatolia Antiqua* 11 (2003) 431-435 (here nos. 1-12) and 12 (2004) 316-319 (here nos. 8, 13-19), give

an overview of the inscriptions found during the campaigns of 2002 and 2003. They quote parts of several texts:

- (1) Part of a monument with an honorary inscription for the Xanthians for their bravery in the Mithridatic Wars, erected by the Lycian *koinon*.
- (2) Honorary inscription for Πτολεμαῖς Εἰρηναῖον ... θυγάτηρ τοῦ α' Λυκίων ἀρχιερέως for having contributed money for the βαλανεῖον and the σειτομήτριον; Hellenistic period.
- (3) Base for Μάρκος Ἀρρουντίος Μάρκου υἱὸς Κλαυδιανός, *praetor, leg. Aug. pro praetore* of Achaia and Asia, commander of a legion under Trajan, cf. TAM II 282.
- (4) Fragment of an honorary inscription: [- -] Κλαυδία Ἰ Ἀρρουντίᾱ Μάρκελλᾱ, γυνὴ Ἀρρουντίου Ἰ [Κλαυδιανοῦ τοῦ] τὸ βαλανεῖον ἀναθέν[τ]ος Ξαν[θ]ίαις τὸν ἀδελφόν (cf. TAM II 361).
- (5) Honorary inscription, erected by the Xanthians, for Ἄντιος Αὐλός [Ιούλιος Κουαδράτο]ς, who held several posts during the reign of Trajan.
- (6) Honorary inscription for Σέξτος Μάρκιος Ἀπολλωνίδου υἱὸς Ἀπολλωνίδης of the tribe Κυρεῖνα, Ῥωμαῖος καὶ Ξάνθιος; he is honored for having provided money in the context of exemption from taxes and for oil for the βαλανεῖον (cf. TAM II 291, Corsten).
- (7) Agonistic inscription on a base, erected by a victor in the pankration, mentioning the Ἀντιπάτρεα (cf. TAM II 307).
- (8) Two dedications on statue bases to the city by priests of the river-god Ξάνθος: τῇ πατρίδι, cf. TAM II 293-296.
- (9) Dedication for Μ(άρκος) Αὐρήλιος Εὐέλθων [Εὐ]έ[λ]θοντος Ἀλεξάνδρου δις (cf. TAM II 284-286) by Κλαυδῖος Τηλέμαχος ... ὁ κράτιστος ὑπατικός (cf. SEG LII 1456 bis A-C).
- (10) Inscription mentioning the governor C. Licinius Mucianus (cf. A. Baland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létion* [Paris 1981] 10; 56; 64) and his father; ca. 58-60 A.D.
- (11) A Homeric epigram, 3rd cent. A.D. (?). SEG LIII 1720; cf. our lemma no. 1465.
- (12) Epitaph, 3rd-4th cent. A.D. Two inscriptions on a Lycian tomb to the south of Xanthos, one in Lycian characters, one in Greek in three lines from a reuse of the tomb. [Τὴν σωματοθήκη] ἐωνήσ[α]το διὰ <τ>ᾶν ἀρχ[ε]ίων ... [ΑΕΙΩΝΑ] ... τοῖς τέκνοις[?] ἐαυ[τ]ῶν, [γυ]γαίᾱ αὐτοῦ Αὐρ. Λαλλῇ Ἰάσωνος καὶ ᾧ αὐτὸς περὶ ὧν ἐπιτρέψῃ· ἕτερος δὲ οὐδ<ε> ἰς ἐξουσίαν ἔξει, ἐπεὶ ἀποτεῖσει τῇ γερουσίᾳ (δηνάρια) θ'.
- (13) Honorary inscription, Imperial period: Τιβερί[ου] Κλαυδίου Καισαρίου Ἰ Ἀγρίππα (cf. TAM II 301-306).
- (14) Honorary inscription, erected by the Lycian *koinon* who στεφάνωσεν χρυσοῖς στεφάνους the man (whose name is not preserved), by the Xanthians who honor him μεγίσταις τιμαῖς, and by the cities of Asia who honor him as ἄνδρα ἀρίστητον ... ἐν πολιτείαις καὶ ἐν ἀρχαῖς καὶ ἐν πρεσβύταις with a bronze statue.
- (15) Agonistic inscription, Imperial period, for Μάρκος Αὐρήλιος Ἀντίπατρος υἱὸς Ἀντιπάτρου δις τοῦ Ἀπολλωνίου, Ξάνθιος, victor in the pankration in the pentetetic contest of the Lycian *koinon*.

- (16) Inscription mentioning Ταμια, θυγάτηρ Ἀγαθοκλέους τοῦ Ἀρμένου καὶ Πάπης τῆς Ἐρβλαμίας from Tlos, and her brother Ὑπατος Ἀγαθοκλέους, who is known from TAM II 550 L. 14 (Tlos). Her mother is also mentioned in an inscription from the notebook of P. Demargne (not rediscovered): Πάπης Ἐρβλαμίας.
- (17) Epitaph for Πανα, erected by her son Τληπόλεμος, his daughters Ἀσλλα and Σαυασαίμης and his brother Ἀνδρόβιος; they belonged to the tribe Ἰοβατείος, late Hellenistic period; cf. TAM II 309. For the Lallname Ἀσλλα, C. Brixhe, BE (2005) no. 449 refers to Zgusta, KP 265/266 § 790-1 and 790-6.
- (18) Two epitaphs for members of a family: (a) Κλ. Παγος who ζήσαντα κοσμίως for 22 years, erected by his parents Κλ. Ἐρμογένης and Δάφνη, and (b) epitaph for Δάφνη, erected by her husband Κλ. Ἐρμογένης, Imperial period.
- (19) Epitaph on a sarcophagus, late Roman period: τὴν σωματοθήκην σὺν τῷ ὑποσώριῳ (sic) ἐωνήσατο ... Αὐρήλιος Μολης Εὐέλθοντος (cf. C. Brixhe, BE [2005] no. 449)

1465. Xanthos. A Homeric epigram, 3rd cent. A.D. (?). SEG LIII 1720. F. Chamoux, REG 117 (2004) 757/758, points out that the poet has very skillfully changed the Homeric model (Il. 12.346/347) in order to create a monostich. – Cf. also C. Le Roy, CCG 15 (2004) 9/10, who interprets the verse, which in the *Iliad* is spoken by Menestheus of Athens, as an allusion to the superiority of the Lycians.

1466. Unknown provenance. Dedication to the Twelve Gods, end of the 2nd/beginning of the 3rd cent. A.D. Left part of a limestone stele with representation in two registers. In the upper register representation of five standing male persons (deities) in a frontal position and clad in a tunic; in their right hands they hold a dagger; below this register the first line of an inscription; in the lower register representation of six dogs; below that register L. 2 of the inscription. Now in the private collection of Alp Sari in Ankara. Edd. pr. T. Drew-Bear, G. Labarre in *Les cultes locaux* 81-101 (ph.; French translation).

Δώδεκα θεοὶς κατ' ἐπιταγὴν] Ἰερμ[αίου]

On the basis of other dedications to the Twelve Gods collected by B. Freyer-Schauburg (see SEG XLIV 1146), edd. pr. argue that on the missing right part of the stele a sixth deity was represented in the upper register, followed by a god armed with a dagger and standing between two columns ('Father of the Twelve Gods') and by another set of six deities in the lower register another series of six dogs. The dogs show that the gods were perceived as hunters, rather than warriors. 2. Ep[istrophe] the same name in the genitive in Freyer-Schauburg no. 88, edd. pr. who do not exclude Ep[istrophe] and reject Ep[istrophe] II on palaeographical and iconographical grounds edd. pr. argue that the present relief belongs to F-S's series C 3-13, they suggest that Comba was the cult center for the Twelve Gods and that a local atelier was responsible for the production of the stelai (contra F-S/Petzl, who believed in the existence of more than one atelier). From Comba the reliefs were distributed over Lycia, the reliefs found in Megiste and Rhodes are 'pierres errantes'. – Edd. pr. reject the following theories: 1) the Hittite original the Lycian Twelve Gods, 2) the identity of the Twelve Gods on record in SEG XLII 1245 L. 1-4 from the

Xanthian agora with the Twelve Hunter-gods from our relief, the latter being gods of the countryside, not of urban agoras (edd. pr. emphasize the Greek elements in 1245 and favor a parallelism between the Greek cult of the Twelve Gods and the Xanthian one); 3) the identity of the θεοὶ ἀγορῆς on record in SEG LIII 1677 with the Twelve Gods; 4) the shared context of the Twelve Gods and the θεοὶ ἁγρίου/ἀγροτέρου/ἀγρῆς (TAM II 130 and 148, I. Anazarbos 52); 5) the attestation of the Twelve Gods in the Lycian version of TAM I 44 (b) L. 51/52.

LYKAONIA

1467. Religion. Μητήρ, epithets. G. Rehrenböck in *Ad Fontes* 443-453, lists inscriptions recording the following epithets: Ἀγγιδιστίς, Ἀμλασενζηνή, Ἀνδερζηνή, Βοη-θηνή, Ζιζι-μ(μ)ηνή, Ἰμρουζορηνή, Κλιντηνή, Κουσταδεῖα (?), Κουσαδατηρηνή, Σιλανδηνή, Τυμενη-νή.

1468. Gdanmaa (?). Jewish epitaphs, 4th cent. A.D. (?). Republication with German translation and commentary in IJO II (cf. our lemma no. 1888) 224 (J.C.G. Anderson, JHS 19 [1899] 285 no. 178 and 225 (MAMA VII 563)).

1469. Iconium. Epitaph of Paulos, 4th cent. A.D. or later. CIG 9270; J. Oehler, *Monatschrift für Geschichte und Wissenschaft des Judentums* 53 (1909) 300 no. 79. Republication with German translation and extensive commentary in IJO II (cf. our lemma no. 1888) 226.

1470. Laodikeia Combusta. Epitaph of Aur. Sisinnos, after 212 A.D. SEG I 452; MAMA I 267; Merkelbach-Stauber, SGO III 85 no. 14/06/08. Republication with German translation and commentary in IJO II (cf. our lemma no. 1888) 227.

1471. Sadahattin Hanı (22 km northeast of Konya). Epitaph of Aur. Makedonit(s), after 212, perhaps 4th cent. A.D. H.S. Cronin, JHS 22 (1902) 365 no. 132. Republication with German translation and commentary in IJO II (cf. our lemma no. 1888) 228.

CILICIA

1472. Cilicia. For an inscription possibly from Cilicia see our lemma no. 1781.

1473. Cilicia. Deities and cults in Cilicia Pedias. In M. Meyer-R. Ziegler (edd.), *Kulturbe-*

regnung in einem Brückenland. Gottheiten und Kulte als Indikatoren von Akkulturationsprozessen im Ehenen Kilikien (AMS 53; Bonn 2004). K. Ehling, D. Pohl and M. H. Sayar explore the representations of deities on coins issued by various cities in Cilicia Pedias in the Hellenistic and Roman Imperial period. In addition, deities and cults on record in inscriptions from the same region are studied. Problems of continuity between representations on pre-Hellenistic and Hellenistic/Roman coins and of the reception of indigenous deities in the pantheon of the Greek cities are in the forefront. On 261-265 an index of the names and epithets of the deities and mythical persons represented on coins and/or mentioned in inscriptions.

On 221-259 M. Sayar presents a catalogue of 83 Greek inscriptions, both edita and inedita, which record deities and cults from various cities in Cilicia Pedias. For the edita we give a comparatio numerorum; the twenty-six inedita plus two virtual inedita (our lemmata nos. 1478, 1479, 1481/1482, 1484-1493, 1501-1507, 1510/1511, 1519-1523) are presented in separate lemmata. No. 71 is a Latin epigram (I. Tyana 134). For Sayar's no. 1 (= SEG XII 511) see now the very detailed study by I. Savalli-Lestrade in B. Virgilio (ed.), *Studi Ellenistici* 19 (2006) 119-247.

SEG	Sayar no.	IGR III	Sayar no.	I. Anazarhos	Sayar no.
XII	503	32	889	2	52
	511	1	[see now also <i>Studi Ellenistici</i>		
	513	81	19 (2006) 151/152 and 158]		
	515	18	903	5	
XXVIII	1275	32	904	4	4
[214 rather than			909	31	28
Sayar's 307 A D.]			910	28	43
XXXII	1312	74	911	26	44
XXXVII	1248	65	916	70	58
	1258	61 (ph.)	921	82	59
	1260	10	923	68	74
	1339	84	924	67	76-78
XXXIX	1501	76	926	19	83/84
	1502	17			
	1503	77	I. Anazarhos		
XLIV	1227	6	9	18	715
XLV	1834	6	21	63	
XLVI	1731	6	29/30	39/40	
XLIX	1943	8	31	38	
LI	1990	62	32-34	35-37	
LII	1461	75	35-40	41-46	
			41	55	
CIG			42/43	10/11	
4443		82	44-47	20-23	
4443 (b)		16	48	25	
			50	53	

1474. Cilicia. Hellenism in Cilicia. Mainly on the basis of literary sources and a few inscriptions, G. Salmeri in S. Colvin, *op. cit.* (our lemma no. 1170) 181-206, studies the process of hellenization. He concludes that there were no Greek settlements in Cilicia before the Hellenistic period, and the first Greek inscriptions known are two texts from Soloi from ca. 375-350 B.C. (SEG XXXVII 1332; *MDAI* 1) 23/24 [1973/1974] 177). Another inscription, from some time after 238 B.C., recalls the foundation of Arsinoe (SEG XXXIX 1426; cf. LIII 1725). Nevertheless, a 'process of linguistic Hellenization' is to be noticed at the latest around 200 B.C., but it never became thorough enough for any Cilician city to become a member of Hadrian's Panhellenion.

1475. Cilicia. Romanization and cults in Cilicia. H. Elton in *Roman Rule and Civic Life* 231-241, studies the impact of Roman rule on Cilician cults by examining two case studies: (1) *IdC* 16 (IGR III 860; Hagel-Tomaschitz, *Repertorium* 191 no. KrA 4) and 17 (SEG XXVIII 1278; H.-T., *op. cit.* 119 no. inc 13) from the Corycian Cave, a pair of altars for Ζεύς Κωρύκιος and Ἐρμῆς Κωρύκιος. (2) E. L. Hicks, *JHS* 12 (1891) 230 no. 10 (H.-T., *op. cit.* 132 no. Kan 3), an epitaph with curse and fines payable to Ζεύς, Σελήνη and Ἥλιος, Zeus and Hermes in (1) are the Greek names of the Luwian gods Tarhunt and Runta, and there may also be a connection to the Hittite myth of Illuyanka and the Greek myth of Typhon. The gods in (2) also betray indigenous practices still in place in the Imperial period. E. points out that evidence for 'Romanization' is altogether rare and concludes that 'the Greek cultural impact was of far greater significance' than 'the impact of Roman political control on traditional religion in upland Cilicia'.

1476. Cilicia. Senators from Cilicia. E. Ertekin, *Olba* 9 (2004) 163-179, studies the career of the only four senators known from Cilicia and republishes (parts of) the relevant inscriptions [we refer only to the Greek and the Latin-Greek bilingual texts]: Q. Roscius Coelius (I. Ephesos 713; *TAM* II 571; 905; IGR III 902; *CIL* III 12260); C. Iulius [-]avianus (IGR III 889); Hemerius and his son (IGR III 883; cf. SEG XXVI 1457). She concludes that the reason for the low number of Cilician senators may be found in the facts that the region had been difficult to conquer and that it was economically not very strong.

1477. Vacat.

1478. Aigei. Dedication to Demeter Karpotrophos and others, 117-138 (A) and 222-235 A.D. (B). Cylindrical limestone altar moulded above; the moulding is divided into two parts by a large band. Ed. pr. M. H. Sayar in *Kulturbegegnung* 250 no. 64 (ph. of A; German translation).

CIL III	
12116 + 13618	5

A: Δήμητρι Καρποτρόφω.
τοῖς ἄλλοις Σεβαστοῖς
καὶ Αὐτοκράτορι

[The relatively careless script of LL. 1-2 differs from that of LL. 3-5; L. 1 stands on the upper part, L. 2 on the lower part of the moulding, LL. 3-5 on the shaft under the moulding; in LL. 1/2 cursive letter forms, in LL. 3-5 more regular, 'monumental' script; since the photo does not show the place of text B on the altar, one wonders whether L. 2 of A possibly belongs to L. 3 of B. Pleket] || 1. for Demeter Karpotrophos see SEG XXXVII 1248; 5. Εἰσιδῖν for the cult of the Egyptian gods in Cilicia see K.Ehling-M.H.Sayar, *ibidem* 161-174

B: Αὐτοκράτορι Καίσαρι Μ(άρκω) Αὐρηλίῳ
Σε[ου]ήρῳ Ἀλεξάνδρῳ Εὐσεβεῖ
[Εὐτυχεῖ Σεβαστῷ] καὶ [- -]

Alexander Severus.

1479. Aigeai. Dedication to Dionysos Kallikarpos and Demeter Karpophoros, Imperial period. Cylindrical limestone altar moulded above and below; inscription under the upper moulding (LL. 1-5) and below the lower moulding (L. 6). Ed.pr. M.H.Sayar in *Kulturbegegnung* 251 no. 66 (ph.; German translation).

Διονύσω
Καλλικάρῳ
Διονύσω Καλλι-
4 κάρῳ καὶ Δή-
μ[η]τρι Καρποφόρ[ῳ]
καὶ Αὐτ[οκρά]τορι Καίσαρι

For Dionysos Kallikarpos and Demeter Karpophoros see SEG XXXVII 1248.

1480. Aigeai. Epitaph of Prokla, 2nd-4th cent. A.D. SEG XXVII 944. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 229; the Jewish character is not beyond doubt.

1481. Anazarbos (area of: Yassıcalı). Dedication to Kronos, 110 A.D. Limestone block, on the upper edge, traces of a relief, left and right of LL. 1/2 of the inscription a cow's skull, in the middle of L. 1 representation of a cow. Ed.pr. M.H.Sayar in *Kulturbegegnung* 244 no. 51 (ph.; German translation; brief comment on 192).

4 "Ετους θκρ', μηνὸς Δύστρου·
Θεῷ Κρόνῳ καθέδρουν ἡ ἐταιρία Ἀθινο-
δούρου Οὐανασαρβασί τοῦ Ἐρεως καὶ Ἀροερακνικε Ε
ε'· Ἰούλιος Ἀρταβανα, Ἀθηνόδωρος Μεγίστανου.

Οὐανασαρβαση Ταρκονδίμοτος, Μωταδας Οὐαν-
ναουαρβασί, Ἰούλιος Ἀταβεῖτι, Φανδηδὺς Λιουαση, Ἀντώ-
νιος Γίνατῃ, Ἀντώνιος Ἀντωνίου ο καὶ Κουλις,
8 Ἰούλιος Ταρκονδιμότου vacat

1. Year 129 = 110 A.D. (era of Anazarbos; see our lemma no. 1482) || 2. καθέδρῳ 'einen Altar' [rather 'seat' or 'throne'; cf. also our lemma no. 1484, Pleket] || 3. Οὐανασαρβασί see LL. 5/6 for the same name; [in fine perhaps || instead of Ε; Ἀποερακνίση there are other names ending in -αση in this text, Ath. son of O., son of Eres? and Aroeraknuse, Pleket] || 4. initio perhaps T with horizontal bar on top instead of Ε; Γ(άτος)?, Pleket] || 5. ed.pr. assumes that the first two names belong to two persons [however, all other people seem to have patronymics; perhaps Ταρκονδιμότος<u>?; Pleket] || 6. 'Julius (der Sohn des?) Linbeitis?, Phandedis Liwase', ed.pr. [the reading is debatable; between the alleged phi of Phandedis and the epsilon of Linbeitis there is certainly no room for three letters (ITI); after Ἰούλιος, I discern on the photo ΜΑΒΕ ΑΝΑΗΔΙΣΜΟΥΑΧ; do we have Ἰούλιος Μαβ[ε] Φανδηδὺς Μουαση?, Pleket] || 7. Κουλις cf. perhaps Κούλιος (SEG XLIV 1012), ed.pr.

1482. Anazarbos (area of: Uzunoğlan). Dedication to Zeus Keraunos, 149 A.D. Limestone altar moulded above. Ed.pr. M.H.Sayar in *Kulturbegegnung* 228 no. 9 (ph.; German translation). "Ετους ηξρ' | μη(νὸς) Δύστρου | Β ει', Δι(ι) Κ(εραυνίῳ) || Δι(ι) Κεραυνίῳ

1. Year 168 = 149 A.D. (era of Anazarbos; see I Anazarbos p. 5) || 2. in fine upsilon engraved within the omicron || 3. between the two betas the day of the month (ει' 15) and ΔΙΚ (abbreviation of Δι(ι) Κεραυνίῳ) have been engraved; subsequently, in LL. 4/5 the name of the god is given in full, ed.pr. || for other dedications to Zeus Keraunos from Anazarbos see I Anazarbos 42/43 (= nos. 10 and 11 in Sayar's catalogue) and our lemma no. 1493

1483. Anazarbos. Dedication to Zeus, Hera, and Ares, 153 A.D. I Anazarbos 52. T.Corsten, *EA* 37 (2004) 107-111, republishes the inscription with several comments. In LL. 3-6, Ῥηγείνα Ἀσκληπιάδου | σκητροφοροῦσα ἱερὰ ὑπὲρ | τῆς πόλεως [τε] καὶ τῆς | βουλῆς is not to be understood as 'Regina, die Tochter des Asklepiades, die Trägerin des Szepters, Priesterin für Stadt und Rat' (I Anazarbos). The dedication is made 'for the city and the council', and Regina is not a priestess, but a freeborn (as is shown by the mention of her father's name) temple functionary, characterized as σκητροφόρος.

1484. Anazarbos (area of: Andıl). Dedication to Asklepios and Hygieia, 161 A.D. Limestone block; inscriptions in two recessed fields. Ed.pr. M.H.Sayar in *Kulturbegegnung* 254 no. 72 (ph.; German translation). S. publishes only the text in the left field

"Ετους πρ' | μηνὸς Ὑπερβεραιίου· 4 γενία τῶ-
Ἀσκληπιῶ καὶ
Ὑγίαι αὐτῆς Εὐ-
ς δύο καθέδρας

1 Year 180 = 161 A.D. (era of Anazarbos: 19 B.C.) || 5-6. καθέδρα; 'Sitze'. ed.pr., see our lemma no. 1481.
cf. R. Ziegler, *Chiron* 34 (2004) 67/68 with note 46.

1485. Anazarbos (area of: Andil). Dedication to Asklepios and Hyg(ī)eia, 201 A.D. Black stone block, broken below and at right. Ed.pr. M.H.Sayar in *Kulturbegegnung* 254/255 no. 73 (ph.; German translation).

Ἐτους · κ' · καὶ σ', μη(νός) | Δείου · δ' · Ἀσκληπι[ῶ κα] | Ὑγεία[- -]

1. Year 220 = 201 A.D. (era of Anazarbos: 19 B.C.); above kappa and sigma (and delta in L. 2) a horizontal stroke || cf. R. Ziegler, *Chiron* 34 (2004) 67/68 note 46.

1486. Anazarbos (area of: Yassicali). Dedication to Theos Agathos, Neike, and Theos Ouranos, 252 A.D. Limestone block; in a recessed field an inscription; in LL. 9/10 the text continues on the right edge. Ed.pr. M.H.Sayar in *Kulturbegegnung* 245 no. 52 (ph.; German translation).

<p>Ἐτο[υς] αος' Θεῷ Ἀγαθῷ. Νείκη. Θεῷ Οὐρανῷ 4 Δομνεῖνος εὐχα- ριστῶν τὴν εὐ- χὴν ἐποίησα</p>	<p>Θεόδοτον ἱερέα· 8 Κλαυδιανὸς υἱὸς αὐτοῦ, Δομεντιανὸς Μαρκιανὸς ἱερόδουλος, Κλαυδιανὸς ἱερόδουλος</p>
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1. Year 271 = 252 A.D. (era of Anazarbos: 19 B.C.) || 2. for Θεὸς Ἀγαθός see our lemma no. 1487, for brief comment see ed.pr. on 192: perhaps identical with Kronos || 3. in fine the omega has been engraved at the end of L. 2 after Ἀγαθῷ, ed.pr. || 5-7. 'I have made the ex voto, i.e. (a statue of) the priest Theodotos'. ed.pr., who supposes that in LL. 8-12 names were added of persons who somehow were involved in the erection of the statue.

1487. Anazarbos (area of: Mentesören). Dedication to Theos Agathos and Agathe Thea, 305 A.D. Limestone stele. Ed.pr. M.H.Sayar in *Kulturbegegnung* 246 no. 54 (ph.; German translation); brief comment on 192/193.

<p>Ἀγαθῷ Θεῷ κα[ὶ] Θεῷ ἐ[κ]κ[η]κό[- 4 φ κὶ Ἀγα- 8 ου · δ' · Μου-</p>	<p>θῆ Θεᾷ ἔτους δκτ', μη(νός) Πανθε[ῖ]· ου · δ' · Μου-</p>	<p>σαῖς ἸΑΡΝΙ Αἰλιανὸς</p>
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1-2 Ἀγαθὸς Θεός, see our lemma no. 1486 || 3. year 324 = 305 A.D. (era of Anazarbos: 19 B.C.) || 8-9. Μουσαῖς for Μουσαῖος || 9. ἸΑΡΝΙ: perhaps a mistake by the mason for ΑΙΑΙ?; Pleket].

1488. Anazarbos (area of: Tecirli). Dedication to the river-god Oresibelos, 1st/2nd cent. A.D. Cylindrical limestone altar moulded above. Ed.pr. M.H.Sayar in *Kulturbegegnung* 243 no. 48 (ph.; German translation); brief comment on 189-191, where the river is identified with the Savrun, a tributary of the river Pyramos.

Ὁρεσιβήλω ποταμῷ Μοντανὸς | ἀνέστησεν |

1 Cf. our lemma no. 1519 (ed.pr. prints Ὁρεσιβήλω but the photo clearly shows an eta, Pleket].

1489. Anazarbos (area of: 1 km southeast of Pekmezci). Dedication to Zeus Chalazeos, 1st/2nd cent. A.D. Limestone altar moulded above and below. Ed.pr. M.H.Sayar in *Kulturbegegnung* 230 no. 14 (ph.; German translation); see also brief comment on 179.

Διὶ | Χαλαζέω

Ed.pr. refers to a Ζεὺς Χαλάζιος Σώλων in Kyzikos (S. Sahin-F. Schwerheim-J. Wagner (edd.), *Studien zur Religion und Kultur Kleinasiens. Festschrift für Friedrich Karl Dörner* II 777 note 7).

1490. Anazarbos (area of: Hemite Mountain). Acclamation of Zeus Olybris, 1st/2nd cent. A.D. Rock-cut inscription. Ed.pr. M.H.Sayar in *Kulturbegegnung* 233 no. 24 (ph.; German translation); brief comment on 181/182: Ζεὺ Ὀλυβρί

For dedications to Ζεὺς Ὀλυβρίς in Anazarbos see I. Anazarbos 44-47, ed.pr.

1491. Anazarbos (area of: between Sakarcali and Hemite). Dedication to the river-god Pyramos, 1st/2nd cent. A.D. Granite altar moulded above and below; found in the river Pyramos. Ed.pr. M.H.Sayar in *Kulturbegegnung* 243 no. 47 (ph.; German translation); brief comment on 189-191: Κυναρος εὐχαριστῶ Πυράμω

[ed.pr. gives εὐχαριστῶ: printing error, Pleket].

1492. Anazarbos (area of: south slope of Mount Andil). Dedication of a statue of Demeter and sculptor's signature, 1st/2nd cent. A.D. Limestone bust of a deity, with headgear, necklace, and earrings. Ed.pr. M.H.Sayar in *Kulturbegegnung* 248 no. 60 (ph.; German translation).

Μαντωνία ἐποίησεν τὴν Δ[ή]μητρα | κέ Ἄντιος Λικιννιανὸς | ἡργάσατο vacat

1 Μαντωνία, ed.pr. [or M. Αντωνία?; Pleket].

1493. Anazarbos (area of: Köseli). Dedication to Zeus Keraunios, Imperial period. Cylindrical limestone altar moulded above and below. Ed.pr. M.H.Sayar in *Kulturbegegnung* 229 no. 12 (ph.; German translation); brief comment on 176-179.

Διὶ Κεραυνίῳ | Δαίος ἐπὶ τῷ | συμφέρωντι

2-3. 'für seinen Angehörigen', ed.pr. [rather 'for (his own) benefit, advantage', for another dedication to Ζεύς Κεραυνίος see our lemma no. 1482; for three dedications to the god from Lydia, see now H. Malay, *EA* 39 (2006) 103/104, Plaket].

1494. Djokaisareia. Two Jewish inscriptions, 3rd-5th cent. A.D. Republication with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 230 (*SEG* XXXVII 1298; Hagel-Tomaschitz, *Repertorium* 346 no. OI.D. 104; 4th/5th cent. A.D.) and 231 (*CIG* 795; Hagel-Tomaschitz, *Repertorium* 327 no. OI.D. 15; 200-250 A.D.).

1495. Elaioussa Sebaste. Fragment of a building inscription mentioning a C. Iul. Fabia[...]. *SEG* LIII 1732. Given the mention of filiation and tribus, O. Salomies, *An.Ép.* (2004) [2007] no. 1538, prefers to assign the inscription to a higher date than suggested by ed.pr. (150-200 A.D.).

1496. Elaioussa Sebaste. Dedication to Zeus Tourmasgadeis, Imperial period. *SEG* LIII 1736. P.-L. Gatiér, *An.Ép.* (2004) [2007] no. 1540, restores L. 1: Δ[ι] Τουρμασγάδει (*SEG* Δ. ΙΟΥΜΑΣΓΑΔΕ). This Zeus from northern Syria or Kommagene, associated with or assimilated to Zeus Dolichenos, is attested, among other places, at Dura Europos and at Caesarea in Palestine, and occurs often in a military context. Elaioussa had belonged to Kommagene so that the presence of the god is not surprising. – A. Chaniotis, *EBGR* 2004 [2007] 250 no. 28, tentatively suggests Zeus Oromasdes.

1497-1499. Elaioussa Sebaste (area of: Puşabeyliği). Dedication to Athena Oreia. Three limestone altars probably from a rural sanctuary of the deity; the first two are now in the museum of Mersin. Ed.pr. M.H.Sayar in *Ad Fontes* 456. For other dedications to (Athena) Oreia see *SEG* XXXVII 1299 and 1327 (presented again by Sayar on 455 (ph.; translation)) and our lemmata nos. 1510/1511.

1497. 456 (ph.). Dedication to Athena Oreia, undated. Limestone altar moulded above; in a recessed field flanked by two pillars an erased relief, inscription on the moulding: Ἀθηνῶ Ὀρείᾳ | Μηνῶς

Square theta and sigma.

1498. 456 (ph.). Dedication to Athena Or(e)ia, undated. Altar of reddish white stone moulded above; below the inscription representation of a large shield.

Ἀθηνῶ Ὀρίᾳ | Μηνῶς

Theta with dot in the center: square sigma.

1499. 456. Dedication to Athena [Oreia], undated. Fragment of a moulded limestone altar with representation of a shield: Ἀθην[ῶ] Ὀρείᾳ

1500. Emerye (mod.). Building inscription of a tower, 50-150 A.D. Bean-Mitford, *Journeys - Rough Cilicia, 1964-1968*, 11. A photograph of the inscription in *TIB* VIII.3 ill. 103.

1501. Epiphaneia (area of: Güzene). Dedication to Keraunios Helios Serapis, 1st/2nd cent. A.D. Limestone pedimental stele; in the pediment a round disk; below the pediment an empty recessed field; under the field an inscription. Ed.pr. M.H.Sayar in *Kulturbegegnung* 229 no. 13 (ph.; German translation); brief comment on 176-179.

Πρωτογένης προφήτης Θεοῦ Κεραυνίῳ Ἡλίου Σεράπιδος | βωμοῦ Ἀμυκασιῶς

[According to the letterforms perhaps rather 2nd/3rd cent. A.D., Plaket] # 2-4. 'Prophet des Gottes Keraunios Helios Serapis Bomos des Amykasis', ed.pr. [unsatisfactory; is L. 4 a later addition or part of another inscription that was supposed to pertain to a relief that was planned for the empty field?], Plaket].

1502. Flavioupolis (area of: Kadirli). Dedication to Zeus Soter and the Olympian Gods, 1st/2nd cent. A.D. Fragment of a cylindrical altar. Ed.pr. M.H.Sayar in *Kulturbegegnung* 236/237 no. 30 (German translation).

A: Διὶ Σωτήρι | καὶ Ἐοίς Ὀλυμπίοις

B: Διὶ Σωτήρι καὶ Θεοῖς
Ὀλυμπίοις
Μέμμιος Ποντιανὸς

4

ὁ κρ[ά]τος δημου-
γός καὶ ὁ ἱερεὺς τῶν
αὐτοκρατόρων

1503. Flavioupolis (area of: Kadirli). Dedication to Zeus, 1st/2nd cent. A.D. Cylindrical limestone altar; on top a sort of round 'hat'; under the 'hat' two fasciae and a protruding band; inscription below the band. Ed.pr. M.H.Sayar in *Kulturbegegnung* 247 no. 56 (ph.; German translation): Διὶ Θεῷ | Ταρκονδύλματος χρηματισθεὶς ἀνέ[θ]ηκε

[1. On Ζεύς Θεός cf. our lemmata nos. 1521/1522] # 2-4. 'Tarkondymatos Krematis II'. ed.pr., who reads *Κρημνίτης δις* [however, the photo shows *χρηματισθεός*, Pleket].

1504. Flaviopolis (area of: Yeşilyayla). Dedication of a statue to a village and sculptor's signature, 1st/2nd cent. A.D. Statue base, on top bust of a female holding both hands on her breast; in her right hand an olive branch, in her left a torch. Ed.pr. M.H.Sayar in *Kulturbegrüßung* 248 no. 59 (ph.; German translation); comment on 193/194: probably a fertility deity, possibly to be identified with Περασία, known as torch-bearing goddess in Hierapolis-Kastabala. Ασκληπιάδης Φιλοπάππου | μετά τῶν φίλων τῇ κόμῃ | ναὶ Ἀσκληῖς ἐποίει | ναὶ

[3. *Ἀσκληῖς* for *Ἀσκληῖς*, Corsten.]

1505. Flaviopolis (area of: Gaffarlı). Dedication to Hekate, 1st/2nd cent. A.D. Lower part of a limestone block; in a rectangular recessed field an inscription (L. 1 on the upper edge of the field; now in the museum of Adana. Ed.pr. M.H.Sayar in *Kulturbegrüßung* 257 no. 78 (ph., German translation).

[Θ]ῆρ' Ἐκάτη | Φιλολόγος γ' | Φιλολόγου · ὁ καὶ | Περαστιάδης || γ' γ' χαριστήριον γ' γ'

[4. Περαστιάδης; for this theophoric name see SEG XXXIX 1514, Pleket], for the cult of Περασία see D.Pohl, M.H.Sayar, *ibidem* 107-119.

1506. Flaviopolis (area of: Kadırlı). Dedication to Zeus Helios Hypatos, 2nd/3rd cent. A.D. Fragment of a cylindrical limestone altar; now lost. Edd.pr. U.B.Akım-H.T.Bossert, 'Karatepe Kadırlı ve Dolayları, ikinci in rapor', *İstanbul Üniversitesi Yayınları* 340 (1947) 22 (J. and L.Robert, *BE* (1949) no. 190). Republished by M.H.Sayar in *Kulturbegrüßung* 230 no. 15 (German translation); brief comment on 179/180.

Δι' Ἡλ[ί]ου
Υπάτω | M. Αὐρ.]

Φηλ[ί]ξ ἱερέυς
4 καὶ δη[μιουργός]

Restoration by J. and L. Robert.

1507. Flaviopolis (area of: Kadırlı). Dedication to Zeus Soter and the Olympian gods, 3rd cent. A.D. Moulded altar; now lost. Edd.pr. Akım-Bossert, *art.cit.* (see our lemma no. 1506) 21 (see J. and L. Robert, *BE* (1949) no. 190). Republished by M.H.Sayar in *Kulturbegrüßung* 235 no. 27 (German translation).

A: Ἀγαθῇ τύχῃ·
Δι' Σωτῆρι καὶ
Θεοῖς Ὀλυμπίοις
4 Μ. Αὐρ. Φρόντων
νιὸς Φρόντωνος
ὁ δημιουργός

B: Ἀγαθῇ τύχῃ·
Δι' Σω[τ]ήρι καὶ
Θεο[ῖ]ς Ὀλυμ[π]-
4 πίοις | M. Αὐρ.]
Φίρμος ὁ δημιουργ[ος]
γός κα[ὶ] · · ·

B 6 in fine perhaps καὶ ἱερέυς), S., who refers to *IGR* III 909 (no. 31 in the catalogue; Flaviopolis; ὁ δη[μιουργός] καὶ ἱερέυς τῶν αὐτοκρατόρων) [see also *IGR* III 910 = catalogue no. 28, ὁ δημιουργός καὶ ἱερέυς, Pleket].

1508. Karallia. Honorary inscription for Caracalla, 97-211 A.D. Bean-Mitford, *Journeys in Rough Cilicia 1964-1968* no. 33 (Hagel-Tomaschitz, *Repertorium* 98 no. GKa 2). Y. Strasser, *EA* 37 (2004) 137-139, republishes the inscription with different restorations:

Strasser

Bean-Mitford

[Αὐτοκράτορα Καίσαρα]
[Μάρκον Αὐρήλιον Ἀντῶ]-
[νεῖ]ον Σε[βαστόν, υἱὸν]
4 [τοῦ] μεγίστου καὶ θεο[ῦ]-
[τά]του Αὐτοκ[ράτορος]
[Καί]σαρος Α. Σε[πτ. Σεβή]-
[ρου] Περτι[ναξ]ος κτλ.]

[Αὐτοκράτορα Καίσαρα]
[M. Αὐρήλιον Σεουήρον]
[Ἀνταίνει]ον Σε[βαστόν],
4 [ἀρχιερέ]α μεγίστου, [θεοῦ]
[υἱὸν τοῦ θεοῦ Αὐτοκ[ρά]-
[τορος Καί]σαρος Α. Σε[πτ.]
[Σεουήρου] Περτινα[ξ]ος]

6 Σεπτ. is an unusual abbreviation, but required here for reasons of space, S.

1509. Korykos. Jewish epitaphs, 2nd-6th cent. A.D. In *IJO* II (cf. our lemma no. 1888) 232-243 the following epitaphs are republished with German translations and commentary:

MAMA III	IJO II	MAMA III	IJO II	Hagel-Tomaschitz, <i>Repertorium</i>
205	232	679	241	204 no. Kry 57
222	233	684	242	236
237	234	751	235 B	211 no. Kry 98
262	236	758	243	214/5 no. Kry 116
295	235 A			220 no. Kry 151
344	237	IGR III		222 no. Kry 163
440	238	858	233	223 no. Kry 169
448	239			231 no. Kry 221
607	240			233 no. Kry 232
				235 A

Repertorium	IJO II	CIG ²	IJO II	CIG ²	IJO II
233 no. Kry 233	235 B	785	232	790	237
237 no. Kry 256		786	233	791	238
243 no. Kry 292	240	787	234	792	239
249 no. Kry 328	238	788	236	793	240
255/6 no. Kry 373	243	789	235 A	794	241

1510. Mopsuestia (area of: Kütüklü). Dedication to Athena Oreia, 16/17 A.D. Large block broken at left, in a recessed field an inscription. Ed.pr. M.H.Sayar in *Kulturbegegnung* 238 no. 33 (ph., German translation). See also id. in *Ad Fontes* 457 (ph.). For three other dedications to Athena Oreia see our lemmata nos. 1497-1499

Ἐτους πδ' καὶ Ι [-] Ἀθηνᾶ Ὀρείᾳ Ι [-] Σελιαδνεῖς Ι [-] ὄρων ἐγὼ καὶ τῷ [-] ν [-] [-]

1. Ed.pr. gives (ε)τους but the photo clearly shows ἔτους; year 85 = 16/17 A.D. (era of Mopsuestia: 68/67 B.C.), delta engraved between the hastae of a large π II 3. for the Selinacis see our lemma no. 1511 II 4: the free space between this line and L. 3 is larger than the space between the first three lines. εγὼ is enigmatic. [Pleket]; in *Ad Fontes* ed.pr. reads ὄρων ΕΓΦΕΙ --IG and comments: "Eiwa eine Form von ἐγγοῖτά: 'beim Verlassen der Berge'?" [a rather desperate suggestion, Pleket].

1511. Mopsuestia (area of: west slope of Mount Dede). Dedication to Athena Oreia, 16/17 A.D. Rock cut inscription in a smoothed field. Ed.pr. M.H.Sayar in *Kulturbegegnung* 238 no. 34 (ph., German translation), brief comment on 183/184. See also id. in *Ad Fontes* 457 (ph. [Abb. 13], not 17), German translation).

[-] πδ' ἔτους Ι Σελιαδνεῖς Ἀθηνᾶ Ι Ὀρείᾳ τὸν κύκλον τοῦ συνιτοσκοῦ γ' ΑΑ . ΠΕΡΙΤΟΥΣ

1. For the date see our lemma no. 1510, in *Ad Fontes* ed.pr. reads [-] Δ Δ [-] ΤΟΥ. ΟΥ ΑΑ [-] ΚΑΝΟΥ [on the photo one indeed discerns traces of letters after ἔτους] II 2. Σελιαδνεῖς: inhabitants of a village or members of an association? ed.pr. II 3-4. In *Ad Fontes* ed.pr. reads τὸν κύκλον τοῦ συνιτοσκοῦ II 4. the reading is problematic, the meaning even more so; in *Ad Fontes* ed.pr. reads συνιτοσκό ΑΑ ΑΑ [-] Ε [-] [...].

1512. Pompeiopolis. Topos-inscriptions, 5th/6th cent. A.D. E.Borgia-O.Casabonne, *Anatolia Antiqua* 12 (2004) 43-55. collect the nine inscriptions engraved on columns of the large colonnaded street (*plateia*), briefly comment on the various artisans and/or traders, and refer to parallels from Ephesus (*SEG* XXXV 1109/1110). Kyrene (*SEG* IX 187/188 with L.Robert, *OMS* VII 159-169), Mileos (*Miler* I 7.208-224), and Myra (E.Petersen-F.v.Luschan, *Reisen in Lykien, Milyas und Kibyratis* II [Vienna 1889] 29 note 2). The nine texts from Pompeiopolis are: *CIG* III add. 4436 (κηπουρίων), ΕCΟΠΟC (either ὁ τοπος or ἔσω<δ>ος; no. 1; ph. [but see

D.Feissel, *BE* (2006) no. 559, who points out that the final 'sigma' of ΕCΟΠΟC is an abbreviation sign; in the second text (see below) the correct reading is ΕCΟΠΟC. F. suggests reading ἔσω πόλεως]); *CIG* 4436 (κηπουρίων), ΕCΟΠΟ (see above); no. 2; ph.); *CIG* 4434 (c) (λαναρτίων; no. 3); Heberdey-Wilhelm, *Reisen in Kilikien* (1896) 44 no. 107 (ὑποριπιδίων; no. 4); *CIG* 4434 (b) (πλουμαριών; no. 5); *CIG* 4434 (b) (τερι(τι)οικωλίων; 'sellers of cakes, pastry'; see the τεράριοι in *MAMA* III 549 and 598, with L.Robert, *OMS* II 933/934. no. 6); *CIG* 4434 (b) (τερι(τι)οικωλίων; see above; no. 7; ph.); *CIG* 4434 (b) (κωδι(ω)ωλίων or -(ω)ωλίων) 'sellers of clocks, bells' (from κώδιον; so G.Laminger-Pascher, *ZPE* 15 (1974) 68; B.-C. suggest connecting it with κώδιον = 'fleece'; 'sellers of fleeces'; no. 8; ph.); *CIG* 4434 (c) (λαχ(ανο)πωλίων or -(ανο)πωλίων) [see H.Şahin, *EA* 38 (2005) 737/4 for a Ζαχαρία λαχανοπωλίων; D.Feissel, *BE* (2006) no. 560, adds a few other inscriptions mentioning a λαχανοπώλης or λαχανῶς; no. 9) [D.Feissel, *BE* (2006) no. 559, points out that in 1988 he copied three other inscriptions, two indicating the topos of the παντοπωλίων, the other concerning the βαλαίνειων or βαλα(νευ)τίων, Pleket].

1513. Seleukeia on the Kalykadnos. Dedication to Athena, undated. Rock-cut inscription on the west bank of the Kalykadnos river. Ed.pr. M.H.Sayar in *Ad Fontes* 456 (ph., translation): Ἀθηνᾶ Ι ἱερᾶ

1514. Seleukeia on the Kalykadnos. Epitaph with artist's signature, 2nd/3rd cent. A.D. In a study of seated statues, S.Durugonul, *AA* (2003.2) 114/115, describes the relief of a seated man from Canbazlı with an artist's signature around his head (ph.) and mentions a part of the inscription: 'Επιμόρφιλος] (relief) ἔποίησε (cf. C.Brixhe, *BE* [2005] no. 62; D. reads ἐποίησεν).

1515. Seleukeia on the Kalykadnos. Jewish epitaphs, 4th cent. A.D. or later. In *IJO* II (cf. our lemma no. 1888) 244-246 the following epitaphs are republished with German translations and commentary:

<i>CIG</i> III	<i>IJO</i> II	LBW	<i>IJO</i> II	Repertorium	<i>IJO</i> II
4429 b (p. 1170)	245	1390	245	372 no. Sel 134	244
				<i>CIG</i> ²	<i>IJO</i> II
<i>MAMA</i> III		Hugel-Tomaschitz,		783	245
23	245	Repertorium		784	244
32	244	348 no. Sel. 2	245	882	246

1516. Selinous. Epitaph of Ioses, 2nd cent. A.D. *SEG* XX 87; Hugel-Tomaschitz, *Repertorium* 382 no. Sit 19. Republished with German translation and commentary in *IJO* II (cf. our lemma no. 1888) 247.

1517. *Syedra. Oracle of Klaros.* SEG XLI 1411; XLVII 1841 K. Tomaszczak in *Ad Fontes* 419-429 (ph.: Greek text; translation) suggests dating this text somewhere in the period ca. 50 B.C. - second half of the 1st cent. A.D., preferably in the time of Claudius, when according to the *Stadionum provinciae Lyciae* from Patara (SEG LI 1832 A LL. 17-19) southern Asia the Minor in general and Lycia in particular were beset by στάσις, ἀνομία, and ληστεία. The ληστήρες in L. 12 of SEG XLI 1411 may have to be interpreted as local brigands rather than as pirates.

1518. *Tarsos. Donation for a synagogue, 6th cent. A.D.* SEG XXXVII 1340. Republished with German translations and commentary in *IJO* II (cf. our lemma no. 1888) 248.

1519. *Unknown provenance. Dedication to the river-god Arasibelos, 1st/2nd cent. A.D.* Limestone altar moulded above and below; in a field below LL. 1/2 of the inscription, mutilated representation of the bust of a man rising from the water; L. 3 under the bust; now in the museum in Adana. Ed.pr. M.H. Sayer in *Kulturbegegnung* 243 no. 49 (ph.: German translation); brief comment on 191: perhaps identical with the Ὀρεσιβήλος (see our lemma no. 1488) or another tributary of the Pyramos river.

Ἀρασιβήλω Θεῷ | ποταμῷ Δάφνος | ἐποίησε κατ' εὐχήν

[1. Ed.pr. gives Ἀρασιβελῷ but the photo clearly shows an eta. Picket; see our lemma no. 1488]

1520. *Unknown provenance. Dedication to the river-god Aeneas (?), 1st/2nd cent. A.D.* Cylindrical altar moulded above; now in the museum in Adana. Ed.pr. M.H. Sayer in *Kulturbegegnung* 244 no. 50 (ph.: German translation); brief comment on 191.

Ἀνεϊνῷ Θιῶν ποταμῷ

1521. *Unknown provenance. Dedication, 1st/2nd cent. A.D.* Limestone altar moulded above; now in the museum in Adana. Ed.pr. M.H. Sayer in *Kulturbegegnung* 247 no. 57 (ph.: German translation): Εἰσιόματος | τῷ Θεῷ

2. Perhaps identical with Zeus Θεός, ed.pr. (n. 193).

1522. *Unknown provenance. Dedication, 1st/2nd cent. A.D.* Pedimental limestone stele: in the pediment a rosette, in a recessed field a standing deity holding an object (torch?) in his right, and probably a 'Blitzbündel' in his left hand, inscription below the recessed field; now in

a private collection in Ceyhan, east of Adana. Ed.pr. M.H. Sayer in *Kulturbegegnung* 247 no. 58 (ph.: German translation); brief comment on 193.

Κατ' ἐπιτάγην | τοῦ θεοῦ Εἰουλίῳ ἐποίησεν

2. ὁ θεός is probably Zeus, ed.pr. II 13. The photo shows ΕΠΟΙCΕΝ ἐποίησεν Picket]

1523. *Unknown provenance. Dedication to Hekate, 1st/2nd cent. A.D.?* Limestone altar moulded below with two fasciae; above, a large protruding block; on its top a circular hole; inscription below that block (LL. 1/2 partly erased). Now in the museum in Adana. Ed.pr. M.H. Sayer in *Kulturbegegnung* 257 no. 79 (ph.: German translation).

Θεῇ Ἑκάτῃ Ἀντιανός

CAPPADOCIA

1524. *Nevşehir (area of: Göre). Jewish epitaphs, undated.* Republication of five certainly and one possibly Jewish tombstone from the village of Göre (where there are no ancient remains) in *IJO* II (cf. our lemma no. 1888) 252-257 with German translations and brief commentary. They were first published in an extremely rare book (G. Mavridis in: *The Scientific, Literary, and Technical Illustrated Almanach of 1913, especially for Anatolian Greeks, published by the Papa Georgios Association of the inhabitants of Nevşehir* [1913] [non vidimus]) and will be republished in *HTHR* by C.M. Thomas.

1525. *Tyana. Epitaph of Kyrilla, undated.* *I Tyana* 77. Republished in *IJO* II (cf. our lemma no. 1888) 258 (German translation). Since Κύριλλα's mother's name is Μαννα and the male form Μάννος is known from the Osrhoene, it may well be a Semitic name (cf. *CIP* 948), so that Kyrilla may not have come from Egypt where Μαννο is attested several times (*I Tyana*).

CYPRUS

1526. Cyprus. Jewish inscriptions. The section Cyprus in *IJO* III (cf. our lemma no. 1888), on 213-226 (ph.), contains five Greek inscriptions: 1) 214-216 no. Cyp1 (*CIP* 736: Lapethos; vow of a παῖς; see infra: 3rd/4th cent. A.D.); 2) 216-218 no. Cyp2 (*SEG* LI 1894; Morfou; seal; 3rd/4th cent. A.D.); 3) 218-220 no. Cyp3 (*CIP* 735: Golgoi; building inscription; 4th cent. A.D. or later); 4) 220-222 no. Cyp4 (T.B.Mitford, *Byzantion* 20 [1950] 110-116 no. 3; Salamis; terms of office of an ἀρχισυνάγωγος and ἀρχων; 3rd/4th cent. A.D.?); 5) 222/223 no. Cyp5 (*I Kourion* 70; fragment with name, 2nd/1st cent. B.C.).

Appendix 3 (cf. our lemma no. 1581 in fine) includes four inscriptions from Cyprus considered Jewish by previous scholars but excluded from this new collection: 6) 245 no. App24 (T.B.Mitford, *AJA* 65 [1961] 118/119 no. 18; text; Tremithous); 7) 245/246 no. App25 (Mitford, *art.cit.* [1950] 167/168, App. A Inscr. B. Lapethos); 8) 246 no. App26 (Mitford, *art.cit.* [1950] 141-143 no. 12; text and translation; Lapethos); 9) 246 no. App27 (I.Nicolaou, *RDAC* [1968] 77 no. 8; text; Amathous; in L. 3 in fine, ΕΠΑΝΑΝ may be part of a form of ἐπανανέω or ἐπανανέω rather than of a name: ἐν 'Αναν[ίω?]).

See also P.W.van der Horst, 'The Jews of ancient Cyprus', in S.Berger - M.Brocke - I.Zwief (edd.), *Zutot* 2003 (Perspectives on Jewish Culture 3; Dordrecht 2004) 110-120, who discusses the epigraphical evidence on 115-118, especially the texts mentioned above sub nos. (1) (rabbi; not necessarily an officially ordained Talmudic scholar; for παῖς as a popular title in inscriptions see *SEG* XXXII 1676 (cf. also XXXVII 1702); here probably a donor rather than a leader of the synagogue), (3) (comment on 'Εβραϊκή as a very exceptional term for a synagogue building), (4/5) and (8) (which v.d.H. equally classifies as Christian rather than Jewish); in the section on 'Jewish magic and magicians' (118/119), v.d.H. points to possible Jewish influence in defixiones (e.g. *I Kourion* 127-142) and dedications to Θεός 'Υψιστος (Ameling, *IJO* II, rejects the inclusion of worshippers of Theos Hypsistos; see our lemma no. 1888).

1527. Cyprus. The career of T. Clodius Eprius Marcellus. L.Mrozewicz, in A.Bursche - R.Ciolek (edd.), *Antyk i Barbarzyńcy. Księga dedykowana profesorowi Jerzemu Kolendo w siedemdziesiąt rocznicę urodzin* (Warsaw 2003) 311/312, comments on the career of T. Clodius M. Fal(er)na Eprius Marcellus, governor of Cyprus from 57-62 A.D., on record inter alia in inscriptions from Cyprus (*SEG* XVIII 587; cf. *An.Ép.*, 1956, no. 186) and Capua (*ILS* 996); see *An.Ép.* (1979) no. 634 for the summary of an earlier study on this subject. Non vidimus: cf. J.Kolendo, *An.Ép.* (2004) [2007] no. 1543.

1528. Amathous. Dedication to Herakles, 43/42 B.C. *SEG* XLVII 1866; LIII 1742. F.Muccioli, *ZPE* 146 (2004) 105-114, focuses on Kleopάτρα VII's title Θεά νεωτέρα (LL 1/2), already on record on coins from Kyrene, Antiochia and Chalkis (Libanon), and on a papyrus (36/35 B.C.; with the addition Φιλοπάτωρ Φιλόπατρις). He first considers and rejects several other possibilities ('Kleopάτρα Θεά the younger', referring to Kleopatra Thea,

daughter of Ptolemy VI and Kleopatra II [for whom see *SEG* LIII 1756, 1821, and 1922]; Θεά νεωτέρα = Νέα Ἴσις; identification with the goddess Νεωτέρα, daughter of Baal and Hera, or with Νέφευς, the younger sister of Isis). Arguing that our inscription should actually be dated 43/42 B.C. as proposed by ed.pr. (but for the problematic reading see *SEG* XLVII 1866 app.c and LIII 1742, Tybout), M. points out that the title must have been created some years before, i.e., during Kleopatra's connection with Caesar (48-43 B.C.). Θεά, then, is likely to refer originally to Venus Genetrix, in whose temple (dedicated by Caesar in Rome in 46 B.C.) a statue of Kleopatra was erected near that of the main goddess (App., *BC* 2.102.424; Cassius Dio 51.22.3); a connection (not an identification; hence Θεά νεωτέρα) which served Kleopatra's political purpose of legitimizing her own power and ensuring the persistence of the Ptolemaic dynasty (cf. also the emphatic mention of Ptolemy XV Caesarion in LL 3-5; coins from Cyprus struck between 47 and 44 B.C. show Kleopatra suckling her son disguised as Aphrodite and Eros). Some years later Kleopatra presented herself in the garments of Aphrodite to Antonius, himself the 'new Dionysos'.

1529. Amathous. Epitaph of Euaion, 400-300 B.C. Square limestone base with a rectangular cavity on the upper surface originally holding a stele; inscription along the upper edge of the front; found in the eastern nekropolis; now in the Lemesos museum. Ed.pr. I.Nicolaou, *RDAC* (2004) 267/268 no. 1 (ph.; translation): Εὐαίων ὁ ξείνος, ὁδοιπορεῖ<τ>ε

ΟΔΟΙΠΟΡΕΤΕ, lapis; 'passers-by go (continue) your way', ed.pr., who speculates that the deceased may come from Ionia (ξείνος instead of ξένος; E with shorter middle hasta; Z with vertical cross-bar). (The form ξείνος is Ionian and epic; Εὐαίων ὁ ξείνος, ὁδοιπορεῖ, ... would be a fine start for a dactylic hexameter (with the vocative ὁδοιπορεῖ between the trochaic and bucolic caesuras; cf. e.g. Bernand, *Inscr. métriques* 45 L. 1). Martin)

1530. Amathous. Dipinti on vases, 6th cent. B.C. Two black dipinti on fragments of local vases found among Hellenistic refuse in a circular building excavated in the northern section of the lower city of Amathous (the vase fragment *SEG* XLVII 1869 is from the same context). Ed.pr. P.Aupert, *BCH* 127 (2003) [2006] 107-121 (ph.): 1) fr. 1: [-?] χυτρίοι: ||| || [-?]; fr. 2: [-?] [-?] [-?] KI [-?] (109-115 no. 1; ca. 600-550 B.C.; two non-joining fragments; fr. 1: χυτρίοι is either a genitive or a dual of χυτρίων; if a genitive, it may have been preceded by a term indicating its capacity or, more probably, the price (τιμή/τιμή), specified as six by six vertical strokes; if a dual, the sign : may represent the numeral two instead of a punctuation, referring to two chytira of a value of six units (or, less probably, of a value of two units and six fractions); fr. 2: the two horizontal strokes initio represent the numeral 20; after a possible punctuation sign, perhaps the beginning of κίλλις, κύλις/κυλίκιον, κύαθος/κυάθειον or κρυτήρ; possibly an indication of the capacity: '20 κύαθος', i.e. 0.912 liter. Read together the two texts may either mean 'two chytira for six units; their capacity is 20 kyathoi (each?)' or more probably, since such a capacity seems to be rather low, 'two chytira for six units; 20 kylikes (or kyathoi or krateres) for (so-and-so much)', i.e., a price-list. This graffito is the oldest alphabetical inscription from Amathous and possibly from Cyprus; 2) [-?] χυ or ξυ

{115-117 no. 2; sinistrorsum; 6th cent. B.C., somewhat later than the graffito presented above under no. 1; possibly an abbreviation of χύτρα/χύτρος/χύτρις/χύτριον; an alternative is [ὀ]ξί- [βίανος]; a hydria from Vulci has χύτρι and ὄξυ, both followed by numerals: *Trademarks* 153 no. 51). In spite of their date ca. 250 years later than the earliest attestation of the Greek alphabet, A. considers the new texts important documents in the discussion on the latter's origin. Cyprus (Amathous?), with its strong Phoenician presence from the mid 9th cent. B.C., may have played a role in the process; if originally invented in Cyprus, the alphabet's success was moderate because of the existing tradition of the syllabic script and further development was likely to have taken place elsewhere. The use of the alphabetical Greek script may imply a higher degree of Hellenisation of the elite of the 6th cent. B.C. than previously assumed.

1531. Golgoi. Territory, settlers and religion. A. Hermay, *CCEC* 34 (2004) [2005] 47-68 (map), discusses all sorts of evidence concerning Golgoi and its territory. Formerly probably a part of the kingdom of Idalion and subordinated to Kition or Salamis, the first Ptolemies transformed it into a polis and promoted the local Ἀρροδίτη Γολγία who had her main sanctuary at Arsos (cf. below sub 1). Epigraphical and archaeological testimonia suggest that at least from ca. 250 to 150 B.C. the chora was occupied primarily by Ptolemaic military settlers and their descendants. They were members of θίασοι devoted to various deities: cf. our lemma no. 1532 and below sub 4; other inscriptions from nearby regions recording thiasoi are:

SEG XX 127 (*Saluminae de Chypre* XIII (cf. *SEG* XXXVII 1394) no. 87: [-]νιτῶν ὁ θίασος; unidentified ethnicon; T.B. Mitford's suggestion [τῶν τεχ]νιτῶν should be rejected); *SEG* XX 293 (θίασος τῶν ἐπιγόνων, i.e., the descendants of military settlers and heirs of the latter's religious traditions);

SEG XX 321 (V. Karageorghis, *Ancient Art from Cyprus in the Collection of George and Nefeli Giabra Pierides*, Nicosia 2002, no. 353; [θίασος] τῆς Μαρ[...]: probably Μαρτίων; cf. T.B. Mitford, *The Nymphaeum of Kafizin* (cf. *SEG* XXX 1608) no. 236: ἡ Μαρτίων, 'la (communauté) des Mariens';

M. Ohnefalsch-Richter, *MDAI(A)* 9 (1884) 137 no. 8 (J.L. Myres, M. Ohnefalsch-Richter, *A Catalogue of the Cyprus Museum*, Oxford 1899, no. 5147; T.B. Mitford, *AJA* 65, 1961, 142, θίασος τῆς ἀποσκευῆς, θ. τῶν Ἡδύλων, θ. τῶν Κισίων; ἀποσκευή refers to all persons dependant on the soldiers stationed in a place, both families and servants);

I. Kition 2019 (*SEG* VI 827; XXXIX 1526; Σοαντίων ὁ θίασος τῆς Ἀρτεμίδος; Soanta = modern Sinda)

In Golgoi the cult of Arsinnē Philadelphos was introduced after her death in 270/269 B.C. as elsewhere in the island (cf. *SEG* XLVIII 1802; LIII 1755) as testified by an unpublished fragment reading Ἀρσινόης Φιλadelphou (M. de Vogue, *RA* (1862) 2, 244; id., cited by L. Bonato, *CCEC* 29, 1999, 152; cf. O. Masson, *BCH* 95, 1971, 308 and note 28; for Ἀρσινόη Φιλadelphos cf. also our lemma no. 1555). During the Roman Imperial period the importance of Golgoi diminished in favor of neighbouring Tremethous.

On 59-62 a list of literary and epigraphical sources; the Greek alphabetical inscriptions concern: 1) Golgoi: dedications to Ἀφροδίτη Γολγία (*SEG* VI 830-833, area of: Arsos, H 60 no. G 8); donation by the Γολγίται to Argos (*SEG* XXXII 371 L. 15; H. 60 no. G 9; dr.); Ζωίλο;

Γόλγος ἐποίει (*SEG* LII 1494; H. 60/61 no. G 10: sculptor or commissioner?); 2) Melousha (Melouchea?); epitaphs (M. Beaudoin - E. Pottier, *BCH* 3, 1879, 174 nos. 33-41; cf. I. Nicolaou, *RDAC*, 1982, 190; H. 62 no. Tre 4); horoscope (?) (*SEG* XX 128; XL 1376; H. 62 no. Tre 5); 4) Troulli: graffito on a sherd (interpretation uncertain; I. Nicolaou, *RDAC*, 1968, 78 no. 11; O. Masson, *RPh* 51, 1977, 308/309; H. 62 no. Tr 1); dedication of a mask to Dionysos by a member of the θίασος τῶν πρεσβυτέρων (*I. Kition* 2002; *SEG* XLII 1312; XLVII 1870; H. 62 no. Tr 2; cf. also 53/54: the θίασος τῶν πρεσβυτέρων probably consists of the veterans of an (unspecified) military body). For *I. Kition* 2011, not included in this catalogue but discussed in the text, see our lemma no. 1539.

1532-1533. Golgoi (area of: Melousha). Dedications, early (?) Hellenistic period - early Roman Imperial period? Republished by A. Hermay, *art. cit.* (cf. our lemma no. 1531) 61/62 nos. M 1/2 (ph.; French translations). Now in the Metropolitan Museum of Art in New York.

1532: 61 no. M 1 (cf. also 50; 55 and note 55). **Dedication by the Melouchetai, early (?) Hellenistic period.** Inscription on a limestone statue base. G. Colonna-Ceccaldi, *RA* (1875) I, 99 no. 1; id., *Monuments antiques de Chypre, de Syrie et d'Égypte* (Paris 1882) 207 no. 1; L. Palma di Cesnola, *Cyprus: Its Ancient Cities, Tombs, and Temples* (London 1877) 423 no. 22; J.L. Myres, *Handbook of the Cesnola Collection of Antiquities* (New York 1914) no. 1902; T.B. Mitford, *Oath* 6 (1950) 13 note 2 and 22; id., *ANRW* II 7.2 (1980) 1308 note 80.

Μηλουχεατῶν [ὁ θίασος] ἔθηκεν, ἀγλαῆτι τύχη

ὁ δῆμος ἔθηκεν [ἀγ]λαῆτι, Myres, followed by Mitford; ἡ πόλις or ὁ δῆμος, Colonna-Ceccaldi; ἡ πόλις, Cesnola || the name of the village may have been *Μηλουχέα, H.

1533: 61/62 no. M 2. **Dedication to Aphrodite My[...], late Hellenistic/early Roman Imperial period.** Marble (?) statue base. G. Colonna-Ceccaldi, *RA*, 1875, I, 99 no. 2; id., *Monuments* -- 207 no. 2; L. Palma di Cesnola, *Cyprus* -- 423 no. 23; J.L. Myres, *Handbook* -- no. 1907.

Ὁνησαγόρας ὑπὲρ τῆς γυναικὸς Νικίου | καὶ τῆς θυγατρὸς [---] Ἀφροδίτης
Μυ[---] κώμης Ἑλικούσης

2. Lacuna: name, H.; [αὐτοῦ], Myres || 2-3. Μυκερόδοι, Cesnola, Myres: illegible, H., who refers to a syllabic inscription from Agios Photios in which an epithet Μυχοία was suggested which would refer to Aphrodite.

1534. Kafizin. Dedications from the cave of the Nymph on vase fragments, 225-218 B.C. T.B. Mitford, *The Nymphaeum of Kafizin. The Inscribed Pottery* (cf. *SEG* XXX 1608) nos. 40-42. D. Malfitana, *NAC* 33 (2004) 217-247, examines the literary sources, notably Athen. 11.470e-472e, for the light they shed on the vase name *θηρίκλειος* (sc. κύλις; also *θηρίκλειον ποτήριον/ἐκπωμα*): the 'therikleians' seem to be cups or kraters with a deep cavity, short handles and some form of relief decoration; they are used in a sympotic context. The name is said to be derived from the Corinthian potter *Θηρίκλῆς*, contemporary of Aristophanes. Detailed record of previous attempts to connect the name with the archaeological evidence. On 236-241 (ph. and dr. of no. 40; texts; Italian translations), M. draws attention to the three dedications of a *θηρίκλειον* (= *θηρίκλειον*) from Kafizin (nos. 40-42; cf. *SEG* XXX p. 462 sub E 1 (where no. 40 is erroneously described as syllabic)). The form of these three vases shows that *θηρίκλεια* are kantharoi, in this case modest black-glazed local products, with incised vertical lines running from the foot which imitate the relief tongues applied on more luxurious ceramic and metal vases. Discussion of the social and ritual context of the dedications (for which we refer to the ample summary in *SEG* XXX on pp. 460/461 sub C/D). M. underlines that the epigraphical evidence from Kafizin 'ha aperto ... un nuovo percorso di lettura che registra l'utilizzo del vaso tericleo in un contesto culturale e rituale' (241) [hardly significant, since any object can be dedicated (the Kafizin dedications alone record nine other terms for vases: see *SEG* XXX on p. 462 sub E 1); whereas some of these inform us on their original purpose (e.g. οἰνοφόρον, σιτοφόρον), this is not the case for the therikleia II on 237 note 86, M. mentions Mitford's no. 46 (not discussed in the main text): a one-handled vase ('lagynos') which in spite of a shape considerably different from that of nos. 40-42 is possibly also called a 'therikleian' {θηρίκλειον}]] for the testimonia concerning the *θηρίκλειος* M. often refers to the volume of *Lexicon Vasorum Graecorum* (cf. our lemma no. 1915) covering the Θ (forthcoming), Tybout]. Cf. also our lemmata nos. 1531 and 1555.

1535. Kition. Corpus. M. Yon (ed.), *Kition-Bamboula V. Kition dans les textes. Testimonia littéraires et épigraphiques et Corpus des inscriptions* (Paris 2004) [henceforth *Kition*], offers a corpus of all inscriptions from Kition and its territory: Phoenician (nos. 1001-1156), Greek alphabetical (nos. 2001-2231), Greek syllabic (nos. 2501-2512), Latin (nos. 3001/3002), Assyrian (no. 4001), Egyptian (nos. 5001/5002), Cypro-Minoan (nos. 6001-6010), and cuneiform Ugaritic (no. 7001) texts. Responsible for the Greek alphabetical inscriptions is T. Oziol (pp. 231-336; commentary; bibliography; ph. and French translations of most texts; index of names only; no concordances). Among these 231 texts there is only one bilingual (Greek/Phoenician; 2068 = 1066; *SEG* XL 1355; *CIS* I 45; epitaph of a Xanthian ἐκπωμαποιοῦς). New readings are few; see especially nos. 2011 (our lemma no. 1539), 2014 (our lemma no. 1537), 2047 (I. Nicolaou, *RDAC* 1968, 213; in L. 2 ἱερωνεῖκα instead of [πλε]ιστονεῖκα; in L. 4 φιλόπατριν instead of φίλον), 2053 (T.B. Mitford, *OAIH* 6, 1950, 78; in L. 1 '[π]ἰ[α]ρχ[ου] instead of [π]ἰ[α]ρχ[ου]), 2086 (our lemma no. 1538), 2113 (*SEG* XXXVIII 1516; Ἀριστωνῆ, vocative of Ἀριστωνῆς, rather than Ἀριστωνῆς[?]) and 2155 (*SEG* XXVI 1476; Ἐρμῖ, vocative of Ἐρμιον, rather than Ἐρμῖ[όν]). There are eleven inedita, all epitaphs of minor importance (see our lemmata nos. 1540-1543, 1545, 1547/1548, and 1550-1553).

The Greek alphabetical corpus does not contain inscriptions prior to the Hellenistic period; it

consists of three main categories each divided into a Hellenistic and Roman Imperial section: deities (i.e., mostly dedications; nos. 2001-2012); sovereigns and public life (nos. 2013-2067; mostly honorary inscriptions or statue bases for kings, Roman emperors and members of the elite; no decrees; no. 2030 provides the only attestation of ἡ πόλις καὶ ὁ δῆμος); epitaphs (nos. 2068-2226; most epitaphs are banal; note 2073 from the Ptolemaic period recording four foreigners (mercenaries?): {Ἀσ}πένδιος, {Θ}εσσαυλός, {Θρ}αῖς, {Κ}αρύστιος; nos. 2081 and 2083-2088 are epigrams (no. 2089, equally termed an epigram, is in fact a prose epitaph); no. 2090 provides details on funerary ritual; the honorary inscription no. 2227 (*SEG* L 1372) is added as a recent find; nos. 2228-2231 are inscriptions from Golgoi (cf. also our lemmata nos. 1531-1533) and Paphos which have erroneously been assigned to Kition in the past. Inscriptions on instrumentum are excluded (cf. M. Yon on p. 9 note 3) [but inscriptions on stone vases etc. are included, as are two inscriptions on terracotta vases (nos. 2066/2067) selected for unknown reasons].

The corpus is preceded by 182 Testimonia (with a concordance) collected by M. Yon, providing information on Kition's geography (nos. 1-10), origins (nos. 11-30), history (nos. 31-91) and citizens (famous Kitionians, among whom the philosopher Zenon takes pride of place; Kitionians attested abroad). Among the documents recording Kitionians abroad are the following Greek inscriptions included in *SEG* or the corpora: *IG* II² 337 (*Syll.*³ 280; Tod, *GHI* II no. 34; no. 159; ph.); 4636/4637 (nos. 160/161); 9031-9036 (nos. 162-167; ph. of no. 165); *IG* XI.4.512 (no. 170); XII.9.1128 (no. 169); *SEG* XIV 205 (no. 168); XXV 683 b (no. 171); *IGLS* 1265 (*IGR* III 1012; *CIG* 4472; no. 182); see also our lemma no. 1639. [For Kitionians abroad and for foreigners in Kition see also *SEG* XXXVIII 1507; for the name of the city, the ethnic (Κιτιεύς) and related personal names see *SEG* XXXIV 1716]. In an article on the rise and fall of the Kition kingdom (5th/4th cent. B.C.), M. Yon, *CECC* 34 (2004) [2005] 115-126, on 123/124 discusses no. 179 (dedication from Idalion to Ἀπόλλων Ἀμυκλαῖος; 264 B.C.) as evidence of the integration of the Phoenician element into the Ptolemaic kingdom: the dedicant of this Greek inscription is a Phoenician (comment on the names: Μνασέας - name frequent in Kition = Menahem; Ἀγης = Abi-Shed ('servant of the deity Shed'); Γερυσμων = Ger-Eshmoun ('client of Eshmoun')). The cult of these deities is attested in the region of Kition.

In her general introduction to the epigraphical corpus (pp. 153-168), M. Yon comments inter alia on the provenance of the documents, many of which were found and studied already in the 18th/19th cent., the city's territory, the variety of languages, the monuments bearing the texts and the categories of the documents. The precise extension of the territory is unknown (details on 158/159; cf. also the observations of J.-B. Cayla, *BE* [2005] no. 559, and S. Fournier, *CECC* 34, 2004 [2005] 283, in a review of *Kition* (282-284); for another review see L. Dubois, *Topoi* 14 (2006) [2007] 385-387). As to the Greek inscriptions, all texts from the modern district of Larnaka are included [but *SEG* XXIII 621 (XXVIII 1299) and 622, both from Pyla (explicitly included on p. 158), are missing; the stone abacus *SEG* XXIII 620 (XXXVI 1252) from Dhékella (idem) may have been excluded as instrumentum, but other inscriptions on stone objects are present; the absence of the dedications *SEG* VI 822/823 (823 = XL 1383) from Ormidhia (idem; silver plaques, probably considered instrumentum), the epitaph on a stone stele *SEG* VI 825 (Ormidhia), and the dedication on stone *SEG* XXV 1077 (XXXVIII 1509) are equally unaccounted for and missing in the small collection of inscriptions erroneously attributed to Kition (nos. 2228-2231)]. In her introduction to the Greek inscriptions (pp. 231-236), O. focuses on the activities in Kition (and area) of 18th/19th cent. travellers, antiquarians and scholars (see also

Y. on 154/155; inter alios J Heyman, D.Sestini, D.Pierides, L.Ross, A.Sakellarios, W.Wadlington, L.Palma di Cesnola, P.Perdrizet, T.B.Mitford).

J.-B.Cayla, *BE* (2005) no. 559, offers valuable general observations and comments and/or bibliographical additions on the following texts: nos. 2002 (ὁ θίασος τῶν πρεσβυτέρων: 'veterans' rather than 'anciens'; in the same sense A.Hermay (see our lemma no. 1531 sub 4), who assigns this inscription to the territory of Golgoi); 2003-2006; 2009; 2010 (θεῶν 'Υ]ψίστω θεῶν - name of the οἰκοδόμος - rather than θεῶν: 'dieu parmi les dieux', *I.Kition*; in the same sense L.Dubois, *l.c.* (actually θεῶν is the older reading; T.B.Mitford suggested θεῶν: see *SEG* XL 1354)); 2017; 2019-2021; 2022 (to be dated 180-168 B.C.: the strategos Ptolemaios is the one on record in *I.Kition* 2020, Polyb. 27.13 and 2 *Macc.* 10.3 rather than Ptolemaios son of Agesarchos who died in 180 B.C.; the stone was re-used to bear *I.Kition* 1217, not erased; 2020 and 2022 suggest that the strategos resided in Kition rather than Paphos); 2023 (not necessarily dating to the reign of Ptolemy VI; the restorations are dubious, especially [τὸν στρατηγόν (L. 2), since the strategos (governor) of the island is always called ἀρχιερεὺς (τῆς νήσου)]; 2025; 2026 (the restoration ὑπογυμνασίου? in L. 2 should be rejected); 2027 (ca. 50 B.C.-ca. 50 A.D. rather than 2nd cent. B.C.; one of several families featuring gymnasiarchs); 2028, 2030; 2032 (Ζήνων 'Αν[τιπάρχου?] (*I.Kition*) or Ζήνων? [the latter reading was already suggested by L. Ross as noted in the app.cr. of *I.Kition*]); 2037 (perhaps from Salamis, which could explain the occurrence of a βουλή, unattested for Kition in other documents); 2042; 2046 (in L. 4 ἀγνώς, referring to an office fulfilled 'with integrity', rather than the female name 'Αγνώ); 2090. See also our lemmata nos. 1536/1537 for two texts with new restorations by Cayla.

L.Dubois, *l.c.*, points out that in no. 1012 ἄν τις αὐτὴν ἄψη should be translated 'celui qui la touchera' ('pour attenter à sa vertu') rather than 'celui qui l'écartera'.

In *An.Ép.* (2004) [2007] nos. 1547-1551, Cayla reproduces *I.Kition* 2011, 2039, 2047, 2053, and 2086 (French translations).

We give a comparatio numerorum for *SEG* and the corpora. [We supply many references, especially to *SEG*; the most recent *SEG* volume adduced is XXXVIII, mostly referred to as 'SEG 68, 1988'; also some other references are missing or mistaken, Tybout].

<i>SEG</i>	<i>I.Kition</i>	<i>SEG</i>	<i>I.Kition</i>	<i>SEG</i>	<i>I.Kition</i>
VI		XX		XXV	
824	2029	132	2015	1074	2028
826	2006	133	2030	1075	2027
827	2019	134	2027	1076	2045
828	2015	135	2050	XXVI	
829	2083	136	2052	1470	2060
XII		137	2009	1475	2039
548	2017	138	2004	1476	2155
549	2022	141	2011	1477	2095
XVI		XXIII		XXVII	
784	2017	619	2069	963	2071
787	2022	XXV		964	2163
788	2020	1073	2025	969	2230/2231

<i>SEG</i>	<i>I.Kition</i>	<i>SEG</i>	<i>I.Kition</i>	<i>CIG</i>	<i>I.Kition</i>
XXVIII		XXXIX			
1300	2147	1527	2131	2623	2023
1301	2142	1528	2112	2626	2045
XXX		XL		2633	2037
1615	2022	1354	2010	2636	2055
1616	2048	1355	2068	2641	2009
1617	2009	XLII		2642	2063
1618	2043	1311	2005-2007	2645	2043
1619	2058	1312	2002		
XXXI		XLIV		LBW	
1325	2017	1281	2004	2617	2021
1348	2015	1282	2106	2631	2036
XXXIV		XLV		2645	2059
1416	2042	1859	2182	2725	2019
XXXV		1860	2167	2726	2061
1452	2017	XLVII		2727	2062
1466	2130	1870	2002	2728	2035
XXXVI		XLIX		2729	2025
1250	2005-2007	1966	2090	2730	2026
2151	2009	L		2731	2031
XXXVII		1372	2227	2732	2032
1372	2017			2733	2016
1384	2138	OGIS		2734	2042
1385	2149	20	2015	2735	2044
XXXVIII		113	2021	2737	2043
1508	2057	134	2024	2739	2012
1510	2192	584	2061	2740	2010
1511	2157			2741	2068
1512	2161			2742	2077
1513	2145	IGR III		2743	2076
1514	2144	976	2033	2744	2156
1515	2143	977	2035	2745	2181
1516	2113	978	2036	2746	2146
1517	2109	979	2061	2747	2101
1518	2123	980	2042	2748	2178
1519	2116	981	2037	2749	2189
1520	2127	982	2043	2750	2177
1521	2221	983	2094	2751	2135
1522	2203			2752	2132
1523	2210	CIG		2753	2091
XXXIX		2613	2070	2841	2054
1526	2019	2614	2015		
		2621	2024		

GIBM	<i>I.Kition</i>	GV	<i>I.Kition</i>	GV	<i>I.Kition</i>
386 d	2024	515	2087	2019	2081
387	2001	538 a	2088		
388	2020	1076	2070	CIL III	
389	2070	1201	2090	6731	2094
398 b	2051	1305	2083		
398 c	2058	1403	2084	CIS I	
398 d	2056	1405	2085	45	2068
		1914	2086		

1536. Kition. Honorary inscription for Nikanor and his son, 250-200 B.C. *I.Kition* (cf. our lemma no. 1535) 2029; *SEG* VI 824. J.-B. Cayla, *BE* (2005) no. 559 on pp. 572/573, dates this inscription to the mid or late 3rd cent. B.C. on the basis of the letter forms (especially the sigma with divergent hastae; 180-165 B.C., *I.Kition*), and suggests restoring in LL. 1/2 Νικάνορα [Ἡπειρώτην] καὶ τὸν υἱὸν αὐτοῦ Ἀντίοχον; cf. *I.Kourion* 60 (Ἀντίοχος Νικάνορος Ἡπειρωτῆς Ἀπόλλωνι Ὑλάτη[ι]) and T. B. Mitford, *JHS* 57 (1937) 35 no. 9 ([οἱ κατὰ τὴν νῆσον ὑπὸ Νικάνορα] [τα]σσόμενοι Πραῦ[λ]αν Μνασιμάχου | [Ἡ]πειρώτην, τὴν Ἀντίοχου μητέρα; from Nea Paphos).

1537. Kition. Dedication of a statue of Ptolemy III Euergetes I, 246-221 B.C. *I.Kition* (cf. our lemma no. 1535) 2014; J.-B. Cayla, *BE* (2005) no. 559 on p. 571, suggests restoring this text (the only attestation of a statue of Ptolemy III in Cyprus) as follows.

Βασιλέα Π[τολεμαῖον]
Πτολεμαίου καὶ Ἀρσινό[ης θεῶν φιλαδέλφω]
οἱ ἀπὸ γυναισίου[υ]

1. 2. Βασιλέα Π[τολεμαῖον] Εὐεργέτην τὸν ἐκ Βασιλέων | Πτολεμαίου καὶ Ἀρσινό[ης θεῶν φιλαδέλφω] τὸν αὐτῶν προστάτην. *I.Kition*, with the following shorter variant as an alternative: Βασιλέα Π[τολεμαῖον τὸν] Πτολεμαίου καὶ Ἀρσινό[ης].

1538. Kition. Funerary epigram for Otiacilla, 3rd cent. A.D. GV 1914. Republished by T. Oziol, in *I.Kition* 2086 (cf. our lemma no. 1535; French translation); cf. J.-B. Cayla, *An.Ép.* (2004) [2007] no. 1551 (translation of *I.Kition*).

4 [Ἰ]άλας, Κούρη, πινυτὴν δέξαι Ὀτιάκιλλαν·
ἢ γὰρ πόλλ' ἐπὶ σοὶ μηρί' ἔθηκε πυρί·
τὴν ἰδίην δ' ἐλ λυκοῦσα πάτερην Κολυφώνα, πα[ρ] "Αἰ[μ]ῖδην
ἢ λλακται ζωῆς οἱ[κ]λον ἔχειν φθιμένη·
ἔσπευσας προτέρη στυλμηρὴν ὀδὸν εἰς Ἀχέροντος |

σὸμ πόσιν [ἢ γ]ε τέ[με]ιν (?)· μύρελλτο σὴ [δὲ κόρη]
τὴμ μητρος | φιλήην, [ιδί]η (?) δὲ σε μητέρα | μήτηρ·
8 λευκ[ά] σέθεν [μ]ελέ[ω]ν ὅστέω γῇ κατέχοι

1. δέξαιτο Ὀτιάκιλλαν. GV: δέξαι Ὀτιάκιλλαν (= Ὀτιάκιλλαν = Otiacilla). O II 1-2 the deceased may have been a priestess since she made many offerings to Kore. O II 3 πάτερην τοι πάτερην, A. Panyotou apud C.; πινυτὴν, O II 5-6. 'Tu t'es hâtée pour être la première sur la route odieuse qui mène à l'Acchéron pour rejoindre (?) ton époux et ta fille à pleurer l'affection de sa mère, la propre mère t'a pleurée, toi qui étais mère. Puisse la terre garder les blanches ossements de ton corps'. O: οἱ σὸμ πόσιν [ἢ γ]ε τέ[με]ιν (?) μύρετο, σὴν δὲ κόρην | κατ., ... τον ἐρούα qui pleurant la mort, ta fille qui pleurnit l'affection d'une mère - et la propre mère aussi te pleurnit, toi qui étais mère, etc.'. S. Follet apud C.

1539. Kition. Dedication to [---] Barbaros, 194 A.D. *SEG* XX 141. Republished by T. Oziol, in *I.Kition* 2011 (cf. our lemma no. 1535; French translation); cf. J.-B. Cayla, *BE* (2005) no. 559 on p. 575, and *An.Ép.* (2004) [2007] no. 1547 (translation of *I.Kition*); A. Hermary, *art. cit.* (cf. our lemma no. 1531) 52/53. A = upper part; B = lower part.

A: [---?] Βαρβάρω vacat

[e.g. praenomen nomen Νικοπο]λεινὸς Κορωνάϊς ἱερῆς vacat

Ἀπό[λλωνος] -- ca. 8-10 -- Ἀπο[λλωνίου] vacat Δ

B: (Ἔτους) β', μη(νὸς) Ῥωμήου κ' ἐπὶ Αὐτοκράτορος Καίσαρος Σεήρου Περτίνα-
κος

A. 1. [Ἀπόλλωνι?], *SEG*; the deity, probably qualified as βάρβαρος, is not necessarily Apollo, since ΑΠΟ[---] in L. 3 initio can be the beginning of an anthroponym. C in *BE* II 2. Κορωνάϊς (= Κορωνάιος) can be connected with the toponym Κορώνη recorded for the territory of Salamis by Steph. Byz., cf. the modern name Koroni known for a place north of the village of Tremethousa, H., followed by C in *BE* II 3. [ἔτη] τοῦ νιοῦ (?) Ἀπολλωνίου Ἀπόλλωνος. *SEG*; in fine perhaps δ': Apollonios in four generations, S. Follet apud C. in *An.Ép.*

1540-1553. Kition. Epitaphs, Roman Imperial period. Cylindrical limestone cippi mostly with mouldings above and below; inscriptions on the shaft; now in the museum of Larnaka. Published by ed. pr. T. Oziol, in *I.Kition* (cf. our lemma no. 1535; ph. unless stated otherwise; French translations). We also present *I.Kition* 2137, 2164 (now both lost), and 2186 (museum of Larnaka), recorded in I. Nicolaou, *Prosopography of Ptolemaic Cyprus* (cf. *SEG* XXVI 1458) yet never included in *SEG*. No precise dates are given.

1540: *I.Kition* 2099. Epitaph of Amarantos. From the nekropolis of Agios Georgios.

Ἀμάραντε | χρηστέ, | χαίρει

1541: *I.Kition* 2102. Epitaph of Apollonas. From the nekropolis of Agios Georgios.

Ἀπολλωνᾶ | [χρ]στέ, | χ]ῆρε

- 1542: *I.Kition* 2133. **Epitaph of Demetria.** From the Kastro of Larnaka; provenance unknown: Δημητρία | μνη(σ)θοῖ

MNHΘOI, lapis.

- 1543: *I.Kition* 2134. **Epitaph of Demetria Marion.** (A) (above B) is illegible for the greater part; from the Kastro of Larnaka; provenance unknown.

A: A I X B: Δημητρία Μάριον | χρηστή, χαῖρε

- 1544: *I.Kition* 2137 (no ph.). Nicolaou p. 293. **Epitaph of Demetrios.** From the nekropolis of Phaneromeni: Δημή[τριε] χρηστέ, [χαῖρε]

[No line division indicated by N.].

- 1545: *I.Kition* 2140. **Epitaph of Didyme?** From Mosphiloti (20 km west of Larnaka).

Διδύμε | Δημητρίου | χρηστά, χαῖρε

I. Διδύμε for Διδύμη (rather than a nominative Δίδυμος) in view of χρηστά, ed.pr.

- 1546: *I.Kition* 2164 (no ph.); Nicolaou p. 293. **Epitaph of Zoila.** Seen in the garden of Christos Lazaros in 1958: Ζωίλα χρηστή, χαῖρε

[No line division indicated by N.].

- 1547: *I.Kition* 2169. **Epitaphs of Kali[---] and of Hesychi(o)s?** (A) and (B) along each other. From Xylophagou (25 km east of Larnaka).

A: Καλι[---] χρ[ηστέ], | χ]αῖρε B: ΧΗ ? ΗΧΨΕΙΟ | ΠΑΝΚΡΑΤΙ | ΓΥ[---]

B. 'gravure irrégulière, peu profonde, moderne probablement', ed.pr. II 3. crossed lines reminding of letters incised over each other (the ph. shows in L. 1 ΗΧΨΙΟ (final C hanging above the line), the first letter of L. 3 may be a Χ; probably Ἡσυχίς | Πανκρατί[δου] | χ]ρηστέ, χαῖρε; ed.pr. gives no reason for her assumption that (B) would be modern, I doubt).

- 1548: *I.Kition* 2180 (no ph.). **Epitaph of Ma[---]as.** From the garden of the Latin church.

Ma[---]ας | χ]ρηστέ, χαῖρε

- 1549: *I.Kition* 2186; Nicolaou p. 292. **Epitaph of Olympos.** From the Kastro of Larnaka.

Ὀλύμπε | χρηστέ, | χαῖρε

- 1550: *I.Kition* 2191. **Epitaphs of Olympikos and [--].** From the nekropolis of Agios Georgios: Ὀλυμπικέ | χρηστέ, | χαῖρε | [---] | χ]ρηστέ

- 1551: *I.Kition* 2211 (no ph.). **Epitaph of T(e)imo[---].** From Achna (northeast of Larnaka): Τειμο[1 letter?] | χρηστέ, | χαῖρε

- 1552: *I.Kition* 2214. **Epitaphs of Philokrates and Neas.** (A) and (B) symmetrically beside each other; the two names run continuously occupying nearly the full circle of the shaft. From Achna (northeast of Larnaka).

A: Φιλοκράτη | χρηστέ, | χῆρε B: Νεάς | χρηστέ, | χαῖρε

{Probably a couple in view of the symmetrical disposition} = B. Νεάς is probably a previously unattested female name of the type -άς, ἄδος, ed.pr.

- 1553: *I.Kition* 2222. **Epitaph of Her(e)is?** In the garden of the Pierides Museum.

ΗΡΕΙΣ | χρηστέ, | χ]ῆρε

I. Variant of Ἡρις?, ed.pr. [rather Ἡρις, cf. SEG XV 422, XXIV 788; XLIV 579; XLVIII 1007; LIII 781; theophoric male name related to Hera: see SEG XLIV 1333; in XLVII 1203 (and in the Indices on p. 737), read Ἡρις instead of Ἡρις, Tybout].

1554. **Kourion. Two epigrams (mosaic inscriptions) from the 'Annexe of Eustolios', late 4th/early 5th cent. A.D.** *I.Kourion* 202; 204 (SEG XXV 1474). H. Hauben, in B. Janssens - B. Roosen - P. van Deun (edd.), *Philomathestatos. Studies in Greek and Byzantine Texts Presented to Jacques Noret for his Sixty-Fifth Birthday* (Leuven 2004) 269-284, especially 274-281 (texts and translations), rejects T. B. Mitford's interpretation (in *I.Kourion*) of these inscriptions as evidence of the transition from paganism to Christianity; he shows that M.'s view had a great impact both on scholarly and notably popular literature, which often mixed up elements from both inscriptions to result in fanciful statements. No. 202 is unequivocally Christian: it contrasts the πολυάλλα σήματα Χριστοῦ with stones, iron, bronze and adamant, i.e., spiritualism with materialism; there is no reference to (let alone a rejection of) the past. It is clear from the fragmentary no. 204 that Εὐστόλιος donated λουτρό (L. 4) to the city and that he is put on a par with Apollo (ὡς ποτε Φοῖβος; L. 5); ποτέ implies a comparison between past and present, but the contrast is between Apollo and Eustolios, not between paganism and Christianity, neither is Christ represented as the successor of Apollo; in fact the epigram does not refer to Christianity at all. However, nos. 202 and 204 belong to the same archaeological context and should be interpreted as a unit: consequently Eustolios was a Christian firmly rooted in the new faith; the transition period was over. Remarkably Apollo is recalled without the

slightest trace of hostility, which may reflect a peaceful relationship between Christians and pagans in the area until the conversion process was completed.

1555. Nicosia (area of: Agios Georgios). Various inscriptions, Hellenistic period. D. Piliades, *CECC* 34 (2004) [2005] 155-172, reports and reflects on the results of recent emergency excavations undertaken on the hill of Agios Georgios in Nicosia. They brought to light a settlement inhabited by coroplasts/potters, weavers and metal workers from the Archaic to the late Hellenistic period; a major reconstruction took place in the early Hellenistic period. P. mentions some inscribed objects: 10% of the discoid loom-weights from the topmost layers (but evidently re-used many times) bears one or more letters (A; X; EP; CTPA; P. 158/159), stamped amphoras (e.g. 'Ορδανίου, presumably a potter's name; rectangular stamp; P. 163; ph. [the ph. of another sherd on 172 shows 'Α. Tybout]) and the dedication to 'Αρσινόη Φιλάδελεος *SEG* LIII 1755 (P. 160, cf. our lemma no. 1531). On 161-163 P. analyzes the inscribed pottery fragments from the Nymphaeum of Kafizin (T.B. Mitford, *The Nymphaeum of Kafizin*, amply summarized in *SEG* XXX 1608; cf. also our lemma no. 1534), located at only a few kilometers' distance south-east of St. George's Hill. P. argues that the latter site may have been part of the city-kingdom of Ledroi, subjugated together with Idalion by Kition, and after a decline re-established under the name Λεύκοτον as a center of economic activities closely connected with the worship of Arsinoe and the sanctuary of Kafizin (cf. the ethnic Λέδοιος borne by the prime dedicator 'Ονηρογόρας's associate Σίνων). Mitford's conclusion that the profits of the flax harvest were invested in pottery production seems to be supported by the mixed economical activities at Agios Georgios; a sort of net-work may have existed including similar settlements like those at Marioi (cf. the contacts with ἡ Μαρ[ί]ων apparent from *The Nymphaeum of Kafizin* no. 236; cf. also our lemma no. 1531), Nea Paphos and Kition.

1556. Paphos (Old). Imperial high priestesses. J.-B. Cayla, in *L'Hellénisme* 236-242, analyzes the relations between the families of Ποδόκλῆς and of Γάιος Οὐμυτίδης Κουαδούτος. He suggests that the latter was married first to Κλαυδία Ποδόκλειτα and later remarried Κλαυδία Ἀνφάρτιον. He presents a stemma of the family, which practically monopolised the imperial cult. The analysis is based on the following texts, which C. presents in an appendix on 242-243: *SEG* XXIII 638; XXX 1629; XL 1062 and 1631; XL 1319; *IGR* III 951; T.B. Mitford, *ABSA* 42 (1947) no. 13. Further reflections on the relation between the ἀρχιερεῖς (διὰ βίου or otherwise) and the Cypriot Κοίτων. On 239-241 brief discussion of the Κοίτων τῶν Κοίτων and of the inscriptions mentioning this Κοίτων: *IG* II² 3296; *SEG* XXIII 638; XXXI 1558; XXXVI 1258; *IGR* III 961, 962 (1961/55), 980, and 993 (dated by C. to the 9th year of Tiberius reign); T.B. Mitford, *OArch* 6 (1950) 58.

1557. Paphos (Old). Dedication to Livia, reign of Tiberius. T.B. Mitford, *ABSA* 42 (1947) 214-216 no. 5. Republished by J.-B. Cayla, in *L'Hellénisme* 232-236 (ph.).

[Ιουλία] Σεβαστή [ι θεῶν νέαι Ἀφροδίτη] [---] ἡ ἀρχιερεῖ [α ---] [τῇ μητρὶ Τιβερίου [Καίσαρος Σεβαστοῦ]

[---] Σεβαστή [-I-] ἡ ἀρχιερεῖ [-I-] ΤΙ ΤΙΒΕΡΙΟΥ [-I-]. M., who dated the text to the early 2nd cent. A.D. and assumed that the stone was an architectural block belonging to the temple of Aphrodite Paphia, C. considers it part of a small altar: for Λivia as νεῶ Ἀφροδίτη C. refers to T.B. Mitford, *ABSA* 42 (1947) 227 no. 11: [---] Ἀφροδίτην θεῶν νέαι Ἀφροδίτην; C. (on 237/238) considers the possibility that the high priestess in L. 2 is Ἀνφάρτιον, prior to the enfranchisement of the family under Claudius: see Κλαυδία Ἀνφάρτιον in *SEG* XXX 1620.

1558. Paphos (New). Painted epitaph, 100-300 A.D. Tomb found in Kato Paphos at the 'Tombs of the Kings Avenue', destroyed for the larger part by a bulldozer; in its southern part the lower part of a painting covering three plaques which blocked an ossuary was spared; representation of a female figure in long dress standing among garlands; painted inscription below; now in the Paphos museum. Ed. pr. I. Nicolaou, *RDAC* (2004) 268/269 no. 2 (color ph.; translation); the text also apud E. Raptou, *Journal of Mediterranean Archaeology* 17 (2004) 314/315.

ω'σ[---]α'μα[---] ἄ[---] ὅπως χρηστ[ή], ἡ χ[αί]ρε

The inscription is re-composed from many fragments; some letters were misplaced during restoration. ed. pr. II first attestation of the formula χρηστὴ/χρηστή, χαίρε, very common on cippi and stelai from south and south east Cyprus, in Paphos, ed. pr.

1559. Paphos (Old). Rhodian amphora stamps, 2nd cent. B.C. Four rectangular stamps on handles of Rhodian amphoras found in the dromos of the 'Royal Tomb'. Ed. pr. M. Palacyzk, in S. Bezzola, *Lucerne fittili dagli scavi di Palaepaphos (Cipro)* (Mainz am Rhein 2004) 238/239 (ph.). No new types: 1) 'Ενὶ ἱερῶς 'Αφρίτ head of Helios βίου, ἡ Ἰα[κινθίου] (late in period V = 150-109 B.C.); 2) Ε[-] (2nd/early 1st cent. B.C.); 3) 'Ενὶ Ἀγ[εμ]ῶ[χ]ου, ἡ Ἰα[κινθίου] (period III = 205-175 B.C.); 4) [-I- ΚΙΑ[-] (ca. 180-160 B.C.).

1560. Paphos (Old and New). Inscriptions on lamps, 4th/early 5th cent. A.D. A minor part of the 788 terracotta lamps from 18 archaeological sites (re)published by S. Bezzola, *Lucerne fittili* (cf. our lemma no. 1561), have Greek inscriptions (ph.; dr.; texts in majuscules). See already *SEG* XLIV 1287, to which we refer for details. On 156-162, B. offers a survey of the 43 marks of Cypriot lamp-makers inscribed on the bottom: 1) Εὐτυχῆτος (genitive Εὐτυχῆτος or nominative Εὐτύχητος?; 15 lamps, some fragmentary; relief stamp; ca. 350-early 4th cent. A.D.; B. 158/159); 2) Εὐφροδίου (8 lamps, some fragmentary; incised; B. 157/158; ca. 300-350 A.D.?); 3) the 20 remaining lamps have marks which are mostly illegible or, in four cases, of uncertain interpretation: A: ΨΚ'Η'ΑΩ (B. 159-161; 160 no. 371; relief stamp); B: ΙΡΗΤ (B. 160 no. 466; relief stamp; perhaps the Cypriot lamp-maker Εἰρηῆς?); C: ΥΙΧ? (B.

161 no. 542; incised): D: 161 no. 573; EY: incised; probably the Athenian lamp-maker Εὐρύτης; ca. 300-350 A.D.?). Other inscriptions are incised on the disks (i.e., upper side; partly on the same objects bearing manufacturers' marks): 4) A: ὕγια (97-100 nos. 402-419; 110 and 116/117 nos. 484-486); B: ΨΕC (88 no. 336); C: ΨΕN (90 no. 343; perhaps preceded by another letter). There are also lamps decorated with Christian symbols: crosses (101-106 nos. 429-461), cross plus ΑΩ (106/107 no. 462) and crosses in the shape of christograms (108/109 nos. 463/464); one lamp has a menorah (114/115 no. 482).

1561. Paphos (between Old and New; area of: Geroskipou / Agioi Pente). Christian funerary mosaic inscriptions (psalm-quotations), 5th-7th cent. A.D. Three mosaic medallions belonging to tombs (A, B, and C from left to right); set into a rectangular mosaic with geometrical patterns (mainly hexagons). Ed.pr. D.Michaelides, *Musiva & Sectilia* 1 (2004) 185-198 (ph.; majuscule texts on 189/190; translations); we give the transcriptions of J. B. Cayla, *An.Ép.* (2004) [2007] no. 1544 a-c (French translations).

- A: † Φωνή | ἀγαλλιάσει[ως] κὲ σοσι[η]ρίας ἐ(ν) σ[ι]κ[η]νῆς διτλέων †
 B: † Αὐτὴ ἡ πύλη τοῦ Κυρίου· δίκαιοι εἰσελεύσονται ἐν ἡ αὐτῇ †
 C: † Πρωσκυνῆσαιτε τῷ Κυρίῳ ἐν αὐλῇ ἀγίᾳ αὐτοῦ †

A. = Φωνὴ ἀγαλλιάσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων; Ps. 117.15; this medallion, differing in quality and color and from B and C (gray-black tesserae on a white ground, against red tesserae on a white ground for B/C) probably underwent a restoration, ed.pr. II B. 2-4. δίκαιοι εἰσελεύσονται = δίκαιοι εἰσελεύσονται; Ps. 117.20 C. πρωσκυνῆσατε = προσκυνῆσατε; Ps. 28.2

1562. Paphos (New; area of: Toumballos). Inscription of unknown character, undated [Roman Imperial period]. Inscription on a greenish marble fragment; found in the 'Garrison's Camp', the so-called sanctuary of Apollo. Mentioned by D.Malfitana, *RDAC* (2004) 312 no. 13 (ph., dr.). We read the text from the photograph.

[--][KHΦOI][--][CΠAIONABA][--][BACKA][--]

Heavy apices II 1.2. [---][N]on[pho]p[---]. Tybout II 2. initio C or perhaps F [perhaps Π]όπλιον 'Αβ[ίσ]καντον. Martin II 3. B or P [the dr. shows a small O hanging above the line, which, however, would not be in line with the two other O's, both full-size]; twice A or A. [perhaps [---] 'Αβ[ίσ]καν[τ-], Martin].

1563. Salamis. Sculptors' signatures (?), Roman Imperial period. *Salamine de Chypre* XIII (cf. *SEG* XXXVII 1394) nos. 43, 115, and 130. A.Hermay, *art.cit.* (cf. our lemma no. 1531) 61 note 82, points out that the interpretation of these 'signatures' is not clear: sculptor or commissioner? In no. 43, a person 'realized' (κατεσκεύασεν) a statue of Dionysos and a panther; in no. 130 'Ερμούλαος ἐποίησεν Ψυχάρους may mean that Hermolaos and Psycharous

'ont fait faire l'objet' ('moi, Hermolaos, je l'ai fait. Psycharous', *Salamine*; i.e., the sculptor's name followed by a female name [metronymic]: 'Hermolaos made this, the son of Psycharou, Chaniotis!).

1564. Trikomo. Christian exorcistic text on a lead leaf, early 8th cent. A.D. Lead leaf found in Trikomo on the northern coast of Cyprus during excavations in the 1930s near a Christian basilica and inscribed on both sides (A/B); now in the Archaeological Museum in Nicosia. Ed.pr. S.Giannobile, *Mediterraneo antico* 7, 2 (2004) 727-750 (ph.). G. gives the text as it stands on the lead leaf and adds 'la normalizzazine del testo'. For reasons of space we limit ourselves to the latter, apologising to those who are interested in the way a Greek text is rendered in the early 8th cent. A.D. In some cases G.'s text is incomprehensible, at least to us.

- A: [Εὐχή] τοῦ δούλου τοῦ Θεοῦ ἰωάννου τοῦ ἐλε[ου]-
 [μένου], Κ(ύριος) ὁ Θεός· κατερχόμενος Μιχαήλ ὁ ἀρχάγγελος ἀ[πό]
 [τοῦ] ὄρους τοῦ Σινᾶ ἠύρε τὴν Αβίζου ἔχουσαν τὰς τρίχας] 4
 αὐτῆς ἕως τῶν πτερνῶν αὐτῆς καὶ τοὺς ὀφθ-
 [αλμούς] αὐτῆς πεπυρομένους σφόδρα· καὶ λέγει αὐτῇ Μιχαήλ]
 ὁ ἀρχάγγελος· ποῦ πορεύῃ; ἐγὼ υπέρχω
 [εἰσελ]θ(εῖν) εἰς τὸν οἶκον ὡς ὕψις καὶ ὡς δράκων καὶ ὡς τετράπ[οδον] 8
 [---]θην· [ε] ἐγὼ ποιῶ τὰς γυναῖκας πληγὰς, ἐγὼ ποιῶ αἰ[ν]τάς]
 [καρ]δίαν πονῆσαι καὶ γάλα [---] ὀρίξαι δυνάστας τοῦ οἴκου]
 [υ]πάγω [ε] ἐξαλείψαι· ἐγὼ ποιῶ
 [τὰ νή]πια ΕΟΗΝΕΝ καὶ πάλιν ποιῶ αὐτὰ καλὰ τοφ[---] 12
 [---] αὐτῆς· ἀκούει. Πεταξαρεα, ἔτασαι κατασκευ[ήν].
 [ὅτε γάρ] ἔτεκεν ἡ ἁγία Μαρία τὸν Λόγον τῆς ἀληθείας],
 [ἀπ]ῆλθον αὐτὴν πλα[ν]ῆσαι καὶ οὐδὲν πλανωμένη ηδ[---]
 [Μιχαήλ] ὁ ἀρχάγγελος ὑπῆντησεν αὐτῆς καὶ δι[---] 16
 [ἐκ τῶν] δεξιῶν πλοκάμων καὶ [λ]έγει αὐτ-
 ῆς [ης] Μιχαήλ ὁ ἀρχάγγ[ε]λος
 [μ]ισο ὁμολογήσης εἰς τὸ π[ο]ίου Θεοῦ πιστεύεις καὶ πησα[---]
 [---]· ἐ ποῦ τῆ(ν) δύναμι(ν) ἔχ[εις]·) μὴ ἀναχωρήσ[εις] ἀπὸ [---] 20
 [---] Θεοῦ ἰωάννου OK εἶπέν μοι ὁ Θεός τοῦ ἀπολύσαι σε καὶ ἀπ[---]
 [---] πνεῦμα καὶ λέγει τῷ ἀρχαγγέλω· μὰ τὸν ὀφθαλμόν]
 [τῶν κ]ητῶν καὶ τὸν βραχίονα τὸν ὑψηλόν, ἀλήθειαν λέγω τ[---]
 [---] οὐ ψεύδομαι ἐάν τις δύναται, καταγράψετε τὰ[---] 24
 [καλον[---]
 [οὐ]κ εἶπέν μοι ὁ Θεός τοῦ < ---> ἀδικῆσαι τοῦ δούλου τοῦ Θεοῦ ἰωάννου
 [---]· εἰς τὸ [τ] α' πρῶτον ὄνομα αὐτῆς, ἀκούει, Γηλος, τὸ β' [---]
 [---]· ἡζος, τὸ δ' Ἀρηανη, τὸ πέμπτον Αλεοτος, τὸ ἕκτον Ἀρηαν[---], τὸ] 28
 [ἐβ]δομὸν Μμαρμαρη, τὸ ὄγδοον Σαλαρμαρη, τὸ ἕνατον ε[---], τὸ]
 [δ]έκατον Γυμν, τὸ ἐνδέκατον Εμαβηζος, τὸ δωδέκατον Ταβαβ[---]
 [---]· ὁξορκισμός τοῦ ἀρχαγγέλου πρὸς τὰς γηλοδ[ες] ἐξ[ε]ρκ[ι]ζ[ω]
 [---] κατὰ τοῦ παντοκράτορος Θεοῦ καὶ εἰς τὸ κατὰ π[ε]--[ματο]f[---]

- 32 [---]ηα σθηρηο, εξορκίζω ἡσᾶς τὸν στραμοτα κε βεχο[---]
[ἐξορκίζω] ἡσᾶς τοὺς γ' ἀγγέλονται [...] κατὰ Ενωχ καὶ Ηλθα καὶ Ησ[α]η[α]
[---]ος κατὰ πάντων ε[---] πατας ἐξορκίζω] ἡσᾶς τοὺς αποκτην[---]
[---]ο διαβολ[---] ατεναι ἀπὸ τῆς γῆς ἀπολύμενα κατὰ τ[---]
36 [---]ο, εξορκίζω ἡσᾶς τοὺς δ' στυλοὺς τοὺς ἀδαμαντίνους τοὺς[---]
[---]ταξοῦντας τὸ ὑποπόδιον τοῦ δεσπότη (Θεοῦ) ὁμνούντας καὶ
λέγοντας: ἅγιος ἅγιος Κ(ύρι)ε Σαβαωθ καὶ ὦν δέσπο-
τα ρύσαι τὸν δοῦλόν σου Ἰωάννην ἀπὸ τοῦ πονηροῦ καὶ ἀκαθ[ά]-
40 ρτου πνεύματος καὶ ἀπὸ τῶν γηλοδων καὶ ἀπὸ πάσης δι-
αβολικῆς φαντασίας ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ ἁγίου πνεύματος
ἐγὼ Ἰωάννης ἐπεκαλεσάμην καὶ εἶπον καὶ δεῖξόν
μοι τοὺς ἀγγέλους τοὺς προηγουμένους ἡτην ἐν-
44 ὅπιον τοῦ Θεοῦ καθέκατον ἅγιος[ε] λέγοντες καὶ[---]
[---]πεκα[---]ψε μν ο.[---]ε[---] αυτε[---]
[---] ἄγγελοι[---]με[---]

- B: [---] ἅγιος λέγοντες [---]
[---] Ουρ[ι]ήλ 'Ραφαήλ [---]
[---]εθμαε[---]λμ[---]τεμηλ μετηλ[---]
4 [---]λ[---]ανασα[---]η καθεὶς ἑαυτοὺς ἐν ἡμε[---]ε[---]
[---]θλ[---]εος καὶ λυτρώσω τέ σε καὶ δοξάσεις αὐτὸς τη[---]
[---]ορησοα. ἐπικαλοῦμαι, ἅγιοι ἄγγελοι τοῦ Θεοῦ, ἡτη χ(ί)λιτοί ἀρχά[γγελοι]
[---]ξυτεσ παρὰ τοῦ Θεοῦ συ παρσετάθητε καὶ ἐλυτρώσα[---]
8 θε τὸν δοῦλόν σου Θεοῦ Ἰωάννην ἀπὸ τοῦ πονηροῦ καὶ ἀκαθάρ[τ]-
ου πνεύματος καὶ ἀπὸ πάσης διαβολικῆς φαντασία-
ς καὶ δοξάσω ἡσᾶς ετηζοην † † †

A. 1-2 *Initio* [εὐχῇ] rather than [φουλακτήριον] for reasons of space, ed.pr. II 2-30: dialogue between the archangel Michael and the demon Abyzou (L. 3); ed.pr. adduces the 1st cent. A.D. Jewish *Testamentum Salomonis*, recording a confrontation between Solomon and the demon Ὁβυζούθ II 6-12: the demon answers Michael's question (ποῦ πορεύῃ), ed.pr. translates L.L. 8-12 as follows: "procreo calamità allo donne, faccio in modo che il cuore della padrona patisca dolore, che il latte (si) prosciughi e i capelli: (ἐξηραίνεσθαι, τρίχας) si incespino, vengo a portare distruzione. Faccio (triangere) i bambini e di nuovo faccio in modo che questi suoi beni (periscano)" II 12: Michael says "Ascolta, Petaxarea, svela l'artificio", ed.pr. II 13-14, Abyzou answers: "Quando, infatti, la santa Maria parlò il Verbo della Verità, io andai ad ingannarla, ma per nulla fu indotta in errore" II 15-20: "L'arcangelo Michele le andò incontro e (le affermò) i riccioli dalla parte destra", chiedendo di confessargli in quale dio riponesse la propria fede e da chi le derivasse il potere che possedeva; le intimò, inoltre, di allontanarsi dal servo di Dio Giovanni come conduttore per lasciarla andare" II 21-25: Abyzou answers "per l'ostacolo dei mostri marini e per il braccio potente, ti dico la verità [...] non mento se qualcuno di voi ha la facoltà, scrivete i [...] nomi [...] non disse a me Dio di commettere ingiustizia nei confronti del servo di Dio Giovanni", ed.pr. II 26-30: enumeration of the twelve names of the demon, which, once they are written down, eliminate all dangers of an attack by the demon, ed.pr. I ed.pr. points out that in three medieval codices there are important parallels for the dialogue between the archangel Michael and the demon Abyzou II 26: ἡλοῦς (cf. L. 30: τοῖς

γηλοδω, and L. 40: ἀπὸ τῶν γηλοδων) a demon Gylow/Gello is attested in literary sources, ed.pr. II 30-44: the exorcism against the γηλοδω by archangel Michael, who invokes inter alia the παντοκράτωρ Θεός (L. 31), Enoch, Elia and Isaiā (L. 33), the ἀδαμαντίνου στύλοι which support God's throne (L. 36) and the angels who support the foot-stool of δεσπότης Θεός (L. 37); the latter ask Κύριος Σαβαωθ to protect Ἰωάννης (L.L. 1 and 39) against the evil demons; in L. 41 one reads in fine καὶ τ[---], transcribed by ed.pr. as πατρός καὶ τοῦ υἱοῦ καὶ ἁγίου πνεύματος; God sent his angels who started the *trisagium*, ed.pr. II 134 sc. ἀποκτείνοντες, Chaniotis II B, the angels, amongst whom Uriel and Raphael appear (L. 2), seem to be mentioned in this part, ed.pr. II tabular survey of the names of the demons and of the various readings on record in our inscription and in literary sources II 5: δοξας ης, ed.pr. [δοξάσεις - δοξάσεις, Chaniotis]

KOMMAGENE

1565. *Kommagene. The self-representation of Antiochos I*, P.F.Mittag, *Gephyra* 1 (2004) [2005] 1-26, distinguishes three relative chronological stages in the ways by which Antiochos I represented himself to his subjects, embodied in the four most important inscriptions erected by the king, from Sofraz Köy (SO), Arsamein-on-the-Nymphaios (A), Arsamein-on-the-Euphrates (G), and Nemrud Dağ (N) ([for the sigls see SEG L.III 1762 on p. 473; add G = H Waldmann, *Die kommagenischen Kultformen unter König Mithradates I. Kallinikos und seinem Sohne Antiochos I* (Leiden 1973) 123-141]; M. argues that (G) is contemporary with or somewhat earlier than (A)). On the basis of a detailed study of the deities worshipped, the king's epithets, the relationship of the king with his ancestors and with the gods, his euergetic and building activities and the iconography of several reliefs, M. reconstructs the following development: 1) focus on the king's actions and personal qualities; primarily Greek-Hellenistic elements (SO); 2) focus on the king's relationship with the gods; primarily Persian and oriental elements (A, G); 3) Antiochos presents himself as part of the divine cosmic order and the only executive of the will of the gods; strongly based on the ruler-conception of the Near and Middle Orient (N). M. argues that these shifts in emphasis correspond to growing limitations in the possibilities for the king to manifest himself in foreign policy: from a position in which he could exploit his strategic position between Romans and Parthians to conditions in which he could only hope to preserve independence.

FAR EAST

1566. *Far East. A Corpus ('Repertory') and an Anthology*, F.Canali De Rossi, *Iscrizioni dello Estremo Oriente greco. Un Repertorio* (IGSK vol. 65; Bonn 2004) (ph. and/or dr. of almost all texts, Italian translation of most of the longer texts, extensive bibliography; commentary [= *L'Estremo Oriente*]), presents an invaluable collection of the Greek (or bilingual including Greek) inscriptions east of the Euphrates (in a broad sense), divided over the following

regions: 1) Iberia and Armenia (3-17 nos. 1-23); 2) Mesopotamia (18-46 nos. 24-74); 3) Babylonia (47-86 nos. 75-145); 4) Mesene (87-96 nos. 146-171); 5) Susiana, Cissia and Elymais (97-128 nos. 172-225); 6) Persis (129-166 nos. 226-268); 7) Media (167-178 nos. 269-279); 8) Hyrcania and Parthia (179-182 nos. 280-284); 9) Drangiana and Arachosia (183-194 nos. 285-300); 10) Bactria and Sogdiana (195-233 nos. 301-397); 11) Panjab and other Indian regions (234-239 nos. 398-413); 12) Persian Gulf and Arabia (240-256 nos. 414-440); 13) unknown provenance (257-260 nos. 441-450). Two Appendices contain documents not belonging to epigraphy for the greater part: texts found elsewhere but concerning the regions in question (261-273 nos. 451-460; nos. 454/455 and 457-459 are texts on parchment or papyrus) and selected monetary legends (274-321 nos. 461-645).

The reader should know that also in the other sections quite a few entries do not offer the expected Greek inscription on stone, bronze, etc. found in the regions covered; here too there are texts found elsewhere (many in Palmyra) but containing data referring to the regions covered (marked 'R'; nos. 22, 77/78, 83, 88-96, 146-165, 224, 233-240, 252, 283/284, 320/321, 393/394, 412/413, 451-453); also included are texts mentioned or recorded more or less verbatim in literary sources, often of dubious authenticity (marked 'L'; nos. 23/24, 48, 54/55, 75, 173-177, 451, 226/227, 246, 391/392, 398-408, 410/411, 414/415) (unfortunately, the 'R' and 'L'-testimonies are mixed up with the other inscriptions; the inscriptions solely mentioned in literature are occasionally reconstructed to offer quasi-inscriptions (e.g. nos. 407/408); for further criticism on this classification and presentation see G. Rougemont, *BE* (2005) no. 495 on p. 546, Tybout); there are also texts not containing any Greek, included either because of the use of the Greek alphabet or of 'Graeca' figuring in the contents (marked 'A'; nos. 117-125 (Aramaic in Greek letters); 144 (Greek names in cuneiform documents); 146, 148, 160, 163 (Aramaic); 315-319 (Bactrian in Greek letters); 409 (in Brahmi)); nos. 101 and 110/111 are ostraka; finally, nos. 128, 166-171, 203, 225, 254-256, 299/300, 395-397, 439/440, 449/450, 456, 460, 473/474, 547, 590-600 are 'mancante', and there are some 'virtual vacats' in the form of cross-references: nos. 58 = 3; 77 = 182 = 252; 145 = 100; 147 = 427 (text reproduced under both nos.); 154 = 89; 156 = 90; 158 = 86; 179 = 249 = 270 = 301 = 451; 433 = 153. Texts found elsewhere but imported in the area in question are marked 'I'; they are mainly amphora stamps: nos. 47, 72-74, 80, 104/105, 137, 201/202, 322, 424/425 (most of these entries consist of a series of stamps).

The texts (no inedita) range from well-known extensive documents like the Res Gestae Divi Saporis (no. 261; see also our lemma no. 1579) or the Delphic maxims from Ai Khanoum (nos. 383/384) to mince graffiti on instrumentum, vel sim. Ample indices and a concordance conclude the volume.

D. Fessell, P.-L. Gatier, *BE* (2005) no. 497, draw attention to some texts from Mesopotamia missing in section (2); M. von Oppenheim - H. Lucas, *ByzZ* 14 (1905) 58-63 (Mesopotamia); *SEG* XLI 1510-1517; XL 1380 ter (Osrhoene); in *BE* (2005) no. 500, F. mentions *SEG* XXXVI 1277 as another inscription missing from the Mesopotamia section. Other inscriptions do not belong to this region (and should have been excluded from this Repertory); *BE* (2005) no. 497: the epitaph no. 70 comes from Antiochia rather than from Nineveh; the epitaph no. 35 (from Birta/Beredjik) belongs to Seleukeia-on-the-Euphrates/Zeugma (= J. Wagner, *Seleukeia am Euphrat/Zeugma* [Wiesbaden 1975] 194 no. 37); in *BE* (2006) no. 440 (correcting *BE*, 2005, no. 500), F. points out that the dedicatory epigram no. 33 (from Derek Kale) equally belongs to

Kommagene; the ed. pr. is T. B. Mitford, *JRS* 64 (1974) 174/175 nm. 10 (cf. J. and L. Robert, *BE* 1976, no. 708 (not in Merkelbach-Staubert, *SGO*)). In *BE* (2005) no. 498, F. argues that no. 28 (apocryphal letter of Jesus to Abgar) should be dated after the Byzantine reconquest of Edessa in the 10th cent. (5th cent. A.D.?; *I. Estremo Oriente*); in *BE* (2005) no. 500, F. points out that in no. 34 (epigram from Sultantepe commemorating the restoration of a bath-complex) Λ 3 $\epsilon\upsilon\phi\rho\omicron\sigma\sigma\acute{\iota}\nu\eta$ $\mu\epsilon\mu\epsilon\lambda\eta\mu\acute{\epsilon}\nu\omicron\nu$ means 'toujours cher à Euphrasine', not 'sempre avendo a cura il benessere'. See also our lemmata nos. 1572-1578.

R. Merkelbach - J. Staubert, *Jenseits des Euphrat. Griechische Inschriften. Ein epigraphisches Lesebuch* (Leipzig 2005), is a parergon to *I. Estremo Oriente* offering a selection of the most interesting documents (texts; commentary; concise bibliography; German translation, ph. and/or dr. of many texts; maps; indices and concordance). The subdivisions of the material are partly geographical partly thematic: 1) Bactria; 2) King Asoka; 3) the Seleukids in the upper satrapies; 4) Seleukeia-on-the-Eulaos; 5) Mesopotamia; 6) on the Persian Gulf; 7) the commerce with India; 8) Greek inscriptions of the Sassanids Ardeshir and Shapur. The numbers (discontinuous) refer to these sections in their first numeral. As in *I. Estremo Oriente*, a considerable number of inscriptions come from outside the regions concerned (notably from Palmyra in section 7).

G. Rougemont, *BE* (2006) no. 434, offers some criticism on the 'aperçus historiques simplifiés' and related comments (on p. 721) and on some geographical classifications (on 722), with special reference to nos. 301-303 (the edict of Antiochos III on the cult of queen Laodike); R. offers details on the find circumstances of nos. 102 and 103 A/B.

For a review see A. Martin, *AC* 76 (2007) 461/462, with comment on the terms $\epsilon\varphi\eta\mu\epsilon\rho\epsilon\iota\alpha$ (on record in the ostraka nos. 414-416; cf. *LSJ* Suppl.: 'division of guards on duty'; 'Sie hatten einen Tag Dienst', sc. at the court of Susa, *Jenseits*) and $\epsilon\varphi\eta\mu\epsilon\rho\epsilon\omega$ (cf. F. Cumont, *CRAI* [1939] 340, publishing a fourth ostrakon not included in *Jenseits des Euphrat* or *I. Estremo Oriente*: 'monter la garde de jour', 'prendre son tour de garde' ... 'Εφμερία est la durée d'une garde ... puis le mot ... désignait probablement les trois décades du mois, des troupes ou des fonctionnaires ayant coutume de se relayer dans leur service tous les dix jours'); for $\epsilon\varphi\eta\mu\epsilon\rho\epsilon\omega$ in a similar sense - here probably applying to a sort of chamberlain - cf. *I. Alex. Ptol.* 58 (*I. Varsovie* 48; *SB* 5021) and *SEG* XLVII 2128 (*I. Varsovie* 49).

For *Jenseits des Euphrat* nos. 101 and 105, published too late to be incorporated in *I. Estremo Oriente*, see our lemmata nos. 1568/1569. We give an integrated comparatio numerorum for both monographs.

IG		<i>I. Estr. Oriente</i>	<i>Jens. d. E</i>
XII.5	715	99	
XIV	1374	3	505
	1472	22	
CIG	4672	68	
	8820	62	



SEG		I.Estr. Oriente	Jens. d. E
IV	442	394	
	470	393	
VII	1	218/219	407
		220	
	2	191	
	3	207	412
	4	183	408
	5	184	409
	6	208	413
	7	204	410
	8	185	411
	9	172	421
	10	180	404
	11	186	403
	12	213	406
	13	214	405
	14	221	402
	15	192	417
	16	198	
	17	190	420
	18	189	
	19	194	
	20	199	
	21	196	
	22	197	418
	23	205	
	24	193	
	25	206	419
	26	195	
	27	178	
	28	188	
	29	210	416
	30	211	414
	31	212	415
	32	222	
	33	201 a	
	34	201 b	
	35	259	802
	36	269	
	37	64	501
	38	100	515
	39	107	513

SEG		I.Estr. Oriente	Jens. d. E
VII	40	106	
	41	130-135	514
	42	79 a-h	
	45	60	
	135	157	706
	141	150	
XII	547	10	
	556	416	606
XIII	592	277/278	301
XIV	819	261	803
XV	836	17	
	837	18	
		838	21
	839	19	
XVI	781	4	
	782	22	
	783 a	6	
	783 b	5	
XVIII	596	140	516
XIX	897	416	606
	898	424	
XX	112	1	
	113	4	
	324	261	803
	324 a	103	509
	325	280	312
	326	290	202
	411	421/422	604
XXVI	1624	103	509
XXVII	972 b	304	
	1005	436	
XXVIII	1326	186	403
	1327	324	
XXIX	1205	235	
	1585	192	417
	1586	230	
	1586 bis	324/325, 330	
	1587	334, 340/341	
XXX	1662	269	
	1663 a	329, 334, 340/341	
	1664	293	106
XXXI	1381	311	104

SEG	I.Estr. Oriente	Jens. d. E
XXXI	1479 app.cr. in fine	435
XXXII	1399	57
	1400	97
	1402	311
	1609	104
		509
XXXIII	1218	515
	1219	803
	1220 a	
	1220 b	
	1221	323, 335
	1222	336
	1223 a	324
	1223 b	325
	1224	326
	1225	331
	1226	327
	1227	328
	1228	337
	1229	338
	1230	339
	1231	333
	1232	334, 340/341
	1233	342
	1234	345
	1235	346
	1236	347
	1237	348
	1238	349
	1239	350
	1240	351
	1241	352
	1242	353
	1243	354
	1244	355
	1245	356
	1246	357
	1246 bis	291/292
XXXIV	1433	201
	1434	202
		106
XXXV	1253	235
	1475	53
	1476	421/422
		604

SEG	I.Estr. Oriente	Jens. d. E
XXXV	1477	416
	1478	420
	1479	304
	1480	311
XXXVI	1272	281
	1273	261
	1274	103
	1275	416
	1276	417
	1278	49
XXXVII	1401	183
	1403	86
XXXVIII	1545	74
	1546	421/422
	1547	416
	1548	420
	1549	423
	1550	381
	1551 a	368/369
	1551 b	370
	1551 c	371
XXXIX	1558	59
	1559	416
	420	608
	1560	421/422
	1561	86
	1661	437
XL	1015	252
	1071	235
	1383	416
		418
		420
	1384	418
	1385	304
		311
		381
		310
	1387	310
	1519	429
	1520	430
	1521	434
	1541	426
		603

SEG		<i>I.Estr. Oriente</i>	<i>Jens. d. E</i>
XLI	1420	56	
	1514	50	
	1515	51	
	1518	281	313
	1519	421/422	604
	1520	86	507
XLII	1521	310	
	1322	16	
	1323	416	606
	1324	61	
	1325	215	401
	1486	437	
XLIII	1487	438	
	1015	2	
	1016	218/219	407
		220	
XLIV	1291	9	
	1292	10	
	1293	11	
	1294	12	
	1295	13	
	1296	14	
	1297	15	
	1301	7/8	
	1302	126 a-c	
	1303	387/388	
XLV	1871	12	
	1878	416	606
	418	605	
	1879	247	310
	273		
	1880	248	311
	1881	307-309	
	1882	290	202
		291/292	201
XLVI	1755	12, 15	
	1756 (1/2)	20 a/b	
	1757	79 c/f	
	1758	390	
	1760	261	803
	1797	92	705
	1798	412	709

SEG		<i>I.Estr. Oriente</i>	<i>Jens. d. E</i>
XLVII	1874	9	
	1875	10	
	1876	15	
	1910	261	803
	1833	10	
	1838	64-66, 69/70	501-503
XLVIII	1839	63	
	1840	276	
	1841	261	803
	1842	290	202
	1973	280	312
	1974	261	803
XLIX	1975	197	418
		206	419
	1976	187	
	1385	98	
	1387	277/278	301
	1388	261	803
L	1389	310	
	1670	441	
	1913 (1)	71	
	1913 (2)	67	
	1914	76	506
	1915	312	
LI	1508	4	
	1512	261	803
	1513	218/219	407
		220	
	1516 (1)	383-384	103 B
	1516 (2)	381	102
LII	1516 (3)	323-347, 350-357	
	1516 (4 a/b)	348/349	
	1516 (4 c)	372	
	1516 (4 d)	358	
	1516 (4 e)	359	
	1517	446/447	
LIII	1519	304	
	1520	302	
	1520 bis	313	
	1521	290	202
		291/292	201
	1522	293	106

SEG		I.Estr. Oriente	Jens. d. E
LII	1523	310	
		1524	297
	1525 (1)	388	
	1525 (2)	387	
	1526	314	
	1527	311	104
	1528	303	
	1529	298	
	1736	147 = 427	
	1737	431	
	1738	428	
	1739	429	602
LIII	1780	187	
	1813 (1)	96	
	1813 (2)	412	
IGUR	415	22	
	1151	3	505
I.Délos	442/443	320	
	1432, 1450	321	
	1581/1582	283/284	
IGR			
I	192	3	505
	222	22	
III	133	1	
	1050	165	
	1051	94	
	1052	91	
	1053	159	
	1538	96	
I.Didyma	7	172	421
I.Magnesia			
	18/19	250/251	304/305
	61 252	306	
	115	233	
I.Mylasa	1-5	236-239	

I.Tralleis		I.Estr. Oriente	Jens. d. E
	3	240	
Inv.Palm.			
III	21	95	
	28	165	
	29	94	
IX	6 a	83	
	11	109	
	14	91	
X	7	149	
	19	152	
	29	164	
	38	153	702
	40	150	
	44		708
	81	155	
	88	96	
	90	161	
	91 + 95	413	710
	96	412	709
	107	162	
	111	160	
	112	90	
	114	224	701
	124	93	
Syll. ³	3 g	172	421
	22	233	
	167	236-238	
	170	239	
	426	292	201
OGIS	54	451	
	213	393	
	224 A/B	452/453	302
	231-233	250-252	304-306
	253	103	509
	254	102	510
	379	1	
	382	22	
	430	283	
	431	275/276	314/315

		<i>I.Estr. Oriente</i>	<i>Jens. d. E</i>
<i>OGIS</i>			801
	432	257	
	433	258	
	434	259	802
	632	91	
	633	159	
	638	94	
	641	95	
	747	204	410
<i>GIBM</i>	1048 b	66	503
	1052	106	514
<i>CIJ^a</i>	1417	26	
	1419	43	
<i>GV</i>	722	3	505
	1567	60	
Merkelbach- Stauber, <i>SGO</i>			
III	12/01/01	382	103 A
	12/02/01	293	106
	12/03/01	221	402
	12/03/02	186	403
	12/03/03	214	405
	12/03/04	213	406
	12/04/01	269	
	12/05/01	10	
	12/05/02	9	
	12/05/03	15	
IV	20/25/01	34	504
	20/26/01	36	
	20/27/01	60	
	22/90/99	98	
	22/91/01	416/417	606/607
		418	605
	23/13 = 12/02/01	293	106
V	12/01/99	304	
	24/17 = 12/03/99	187	
	24/34 (cf. 20/27/02)	3	505
Meiggs-Lewis, <i>GHP</i>			
	12	233	

		<i>I.Estr. Oriente</i>	<i>Jens. d. E</i>
<i>RC</i>	31/32	250/251	304/305
	36	453	302
	37	452	302
	75	218	407
<i>LSAG²</i>	343 no. 30	172	
<i>ILS</i>	8795	1	
<i>CIS II</i>	3916	91	
	3917	88	
	3924	83	
	3928	159	
	3933	95	
	3948	165	
	3949	94	
	3960	96	
<i>PAT</i>	0197	89	704
	0262	91	
	0263	88	
	0270	83	
	0274	159	
	0279	95	
	0294	165	
	0295	94	
	0306	96	
	1062	157	706
	1063		707
	1352	109	
	1366	149	
	1373	164	
	1374	153	702
	1397	155	
	1399	161	
	1403	412	709
	1409	162	
	1411	160	
	1412	90	
	1414	224	701
	1419	93	
	1584	148	

PAT	I.Estr. Oriente	Jens. d. E
2754	146	
2763	413	710

BACTRIA

1567. Ai Khanoum. Inscriptions from the gymnasium and the heroon of Kineas, late 3rd/early 2nd cent. B.C.? J. Lerner, *Archäologische Mitteilungen aus Iran und Turan* 35/36 (2003/2004) 372-410, re-examines the chronology of the subsequent stages of Ai Khanoum's main buildings during the early Hellenistic period. On 390-395 (texts and translations), he discusses *I.Estr. Oriente* 381 (*Jenseits des Euphrat* 102; *SEG XXXVIII* 1550; *LII* 1516 sub (2); dedication to Hermes and Herakles from the gymnasium) and 382-384 (*Jenseits des Euphrat* 103 A/B; *SEG LII* 1516 sub (2); the Klearchos epigram and the accompanying Delphic maxims; from the heroon of Kineas). He rejects L. Robert's arguments (inter alia in *CRAI* 1968, 416-457 = *OMS* V 510-551) in favor of a date of the maxims and the epigram in the period 300-275 B.C. and R.'s identification of Klearchos with the homonymous philosopher from Soloi (who died in the late 4th or early 3rd cent. B.C.) known from literary sources. The archaeological evidence leads L. to the conclusion that Klearchos 'may well have been a citizen of Ai Khanoum who journeyed to Delphi, copied the maxims of the seven sages for his city, and had them set up at the temenos upon his return in the waning years of the 3rd cent. or in the first quarter of the 2nd cent. B.C.' (400; the corresponding building stage of the heroon is dated ca. 210-170 B.C.). Previous suggestions to postulate a gap between the (allegedly earlier) inscriptions from the heroon and that from the gymnasium (ca. 50 years according to R.; ca. 150 years according to P. Bernard, in *Fouilles d'Ai Khanoum* VI, Paris 1987, 111/112; id., in J. Harmatta - B. Puri - G. Etemadi, edd., *History of Civilizations of Central Asia* (Paris 1994), vol. 2, 107) rest 'almost exclusively on invention and the subjective criteria of compositional style and letter forms' (394, with negative views concerning the potential of letter forms as a dating-criterion).

1568. Alexandria in Arachosia (Kandahar). Funerary epigram of Sophytos, late 2nd cent. B.C. Square limestone plaque probably attached to a brick wall (of the family tomb) originally; reportedly found in Kandahar and now in a private collection. Edd. pr. P. Bernard, G. J. Pinault, G. Rougemont, *JS* (2004) 227-332 (color ph.; French translation; maps), responsible for the historical aspects (260-332), a study of the names Σωφύτιος and Νάρκτος (249-259) and the philological and literary comment (229-248), respectively; cf. also P. Bernard - G. Rougemont, *CRAI* (2003) 1159-1161, and *L'Histoire* 280 (October 2003) 27/28. See also *Jenseits des Euphrat* 17-19 no. 105 (German translation); cf. also G. Rougemont, *BE* (2006) no. 434, who rejects some alternative interpretations suggested in *Jenseits des Euphrat*.

vacat Σωφύτου στήλη vacat
Δ Δηρὸν ἐμῶν κυκυῶν ἐριθήλα δώματ' ἔοντα

1	ἰς ἄμαχος Μοιρῶν ἐξόλεσεν τριάδος·
4	Α αὐτὰρ ἐγώ, τυννὸς κοιμητὴ βιάτοιο τε πατρὸν
Σ	Σώφυτος εὖνις ἐὼν οἰκτρά Ναριατιάδης,
Ω	ὡς ἀρετὴν Ἐκάτου Μουσέων τ' ἦς(κ)ηκα σὺν ἐσθλῇ
Φ	φурτην σωφροσύνη, (τ)ῆμος ἐπεφρασάμην
8	Υ ὑψόσαιμι κε πῶς μέγαρον πατρίων αὐθις·
Τ	τεκνοφόρον δὲ λαβῶν ἄλλοθεν ἀργύριον,
Ο	οἴκοθεν ἐξέμολον μεμῶς οὐ πρόσθ' ἐπανελθεῖν
Υ	ὑψιστον κτᾶσθαι πρὶμ' ἄγαθων ἀφενος·
12	Τ τοῖνεκ' ἐπ' ἐμπορήσιον ἰὼν εἰς ἄσπερα πολλὰ
Ο	ὄλβον ἀλωβήτως εὐρὺν ἐληισάμην·
Υ	ὕμνητος δὲ πέλιον πάτρην ἐτέεσσιν ἐσῆμαι
Ν	νηρίμοις τερινός τ' εὐμένεταίς ἐφάνην·
16	Α ἀμφοτέρους δ' οἶκόν τε σεσπότη πατρίον εἶθαρ
Ρ	ῥέξας ἐκ καινῆς κρέσσονα συντέλεσα
Α	αἰάν τ' ἐς τυμβου πεπτακότος ἄλλον ἔτευξα,
Τ	τὴν καὶ ζῶν στήλην ἐν ὁδοὶ ἐπέθηκα λαλόν·
20	Ο οὕτως οὖν ζηλωτὰ τάδ' ἔργματα συντελέσσαντος
Υ	υἱέες υἱόνοι τ' οἶκον ἔχοντες ἐμοῦ

No indentation of the pentameters on the stone || the akrostichon is written out in a neat vertical line (similarly Bernard, *Inscr. métriques* 108 V), separated by a one-letter *vacat* from the beginning of the verses (ten elegiac distichs); carefully engraved letters (imitating the cursive script of manuscripts; lunar epsilon, sigma and omega; very similar lettering in an unpublished epitaph from Kandahar: see the ph. on 236) || akrostich: δία = 'par les soins de', i.e. Sophytos claims to be either the poet or the commissioner, R., who prefers the first option; as to the names (for which cf. also the heading of the Greek text and l. 5) Σωφύτος (on record only in another testimony from Bactria; see below; more current form Σωπειθης: name of a dynasty of the Punjab which submitted itself to Alexander) and Νάρκτος are Hellenized names of Indian origin; they belong to a Hellenized Indian family. P. || 2-3. δηρὸν: 'pendant longtemps' qualifying ἐριθήλα .. ἔοντα, R.: 'vor langer Zeit', referring to ἐξόλεσε, *Jenseits des Euphrat* || 3. κοκυῶν: rare word (Hesych. s.v.: οἱ πάπποι καὶ οἱ πρόγονοι), R. || 4. τυννὸς ('so small, so little'): rare word; cf. GV 1237, R.: κοιμητὴ, R.: κοιμηδης, *Jenseits des Euphrat* (R. Merkelbach on the basis of the ph.); contra R. (2006) || 5. εὖνις ('privé de'): rare, Archaic word, R. || 6-7. ΠΕΧΗΚΑ, ΘΗΜΟΣ, ἱππῖς; see C. Brisse, *BE* (2003) no. 496 for comment on these forms || 7. σωφρός ('mixed') = σωφροσύνης: rare word, R. || 12. ἐμπορήσιον ἰὼν, M.L. West (communicated to edd. pr. by A. Hollis); now followed by B., who rejects his former reading ἐμπορήσιον (instead of Σινῶν); ἀσπερα πολλά: cf. *Od.* 1-3. R., who adduces other quotations of or allusions to this famous verse in epigrams || 18. αἰάν τ' ἐς ('et, comme leur tombeau gisait égaré à terre, j'en ai fait un autre'), R.: ΑΙΑΝΤΕΚ (enigmatic; perhaps a word in the sense of 'angle', 'pediment' (of a house); translation: 'für den vom Grabmal herabgestürzten Aias (eine Aiasfigur? der Giebel?) habe ich einen anderen machen lassen'), *Jenseits des Euphrat* || 19. the pentameter has two extra syllables; A. Hollis apud edd. prefers reading τὴν τ' ἐν ὁδοὶ suggesting replacing ἐν ὁδοὶ by τὴνδε, τὴνδ' ἐπέθηκα λαλόν; A. Hollis apud edd. prefers reading τὴν τ' ἐν ὁδοὶ στήλην ζῶν ἐπέθηκα λαλόν; however, both readings do not explain why the inscribed text shows this error. edd. pr. || Sophytos shows himself to be a cultivated versifier, using rare words and perhaps forming new ones (cf. τεκνοφόρος and ἀλωβήτως in LL 9 and 13, respectively, both previously unattested before late Antiquity). As to

the contents, many single elements have parallels in other funerary epigrams, but Sophytos' detailed and highly personal life story, his pride of Greek culture and of his achievements are unique. R. II B. provides a detailed commentary on the historical context, with special attention to the strong Hellenization of the region throughout the centuries; among the topics are the colonial developments in Arachosia (foundation of Alexandria, the city at the time of Sophytos), the transition from a Macedonian province to a part of the Indian empire under the Mauryas at the end of the 4th cent. B.C., the reconquest in 190 B.C. by Demetrios I, son of Euthydemos I (for both see our lemma no. 1569) and the re-integration into the Graeco-Bactrian kingdom. Probably Sophytos returned to his native country in the late 2nd cent. B.C. Another Sophytos is known from Indo-Graecian coins struck ca. 290 B.C. - he was probably a satrap under Chandragupta and may have been an ancestor of our Sophytos.

1569. Kuliab (area)? Dedicatory epigram to Hestia, late 3rd/early 2nd cent. B.C. Rectangular limestone plaque probably attached to an altar; provenance unknown; now in a private collection; assigned to the region of Kuliab (ca. 100 km north of Ai Khanom, in eastern Bactria, modern Tadjikistan) on the basis of unpublished information considered reliable. Text read from photographs by edd.pr. G. Rougemont - P. Bernard, *JS* (2004) 333-356 (color ph.; maps; French translation), responsible for the philological comment (333-337) and the historical aspects (338-356), respectively. See also *Jenseits des Euphrat* 4 no. 101 (German translation).

Τόνδε σοι βοῶν θνάδῃ, πρέσβα κυδίστη θεῶν
Ἑστία, Διὸς κ(α)τ' ἄλλος καλλιδενδρον ἔκτισεν
καὶ κλυταῖς ἤσκησε λοιβαῖς ἐμπύροις Ἡλιοδότος,
4 ὅφρα τὸν πάντων μέγιστον Εὐθύδημον βασιλέων
τοῦ τε παῖδα καλλίνικον ἐκπρεπὴ Δημήτριον
πρυμνῆς σάωξης ἀκηδεῖς) σύν Τύχαι θεόφρον[ι]

Mixed lunar and ordinary script in trochaic tetrameters II 2. KAT, lapis II 4-5. Euthydemos: king besieged in Bactria by Antiochos III; in 206 B.C. the latter assigned him the royal title and promised one of his daughters to his son Demetrios (Polyb. II.34); ὁ πάντων μέγιστος βασιλεὺς: flattering echo of Antiochos III's title βασιλεὺς μέγας; καλλίνικος: either a laudatory epithet or a title. R., for Euthydemos and Demetrios see also B. on 269-276 (cf. our lemma no. 1568) II 6. ΔΕΙΞΩΝ, lapis, ἀκηδεῖς), R., ἀκηδεῖ. *Jenseits des Euphrat* (R.Kassel); σύν Τύχαι θεόφρον[ι], R. ('afin que ... Euthydémios, ainsi que ... Démétrios, dans la bonté de les préserve de toute peine, avec l'aide de la Fortune aux divines pensées'); σύν τῷ παῖδι θεόφρον[ι], *Jenseits des Euphrat* (R.Kassel); 'damit du ... Euthydemos ... and ... Demetrios, die ausgezeichneten, die Gottes eingedenk sind, die schönen Sieger, in sicherem Gelingen erröhen mögen!'; θεόφρον[ι], R. Merkelbach (*Jenseits des Euphrat*, app.ct.); G. Rougemont, *BE* (2006) no. 434, rejects these alternative readings if the dedication testifies to a solid degree of Hellenization, though it is less refined and less specific than the funerary epigram in our lemma no. 1569. R. II B. comments in great detail on the probable provenance of the stone, on the cult of Hestia and Tyche, and on the activities of Euthydemos and his son Demetrios, who probably owed the epithet καλλίνικος (reminiscent of Herakles) to his successful resistance during the siege by Antiochos III; Heliódotos may have been an officer belonging to the king's retinue.

IBERIA

1570. Dzalissa. Mosaic inscriptions, ca. 250 A.D. M. Dzumberovna Odiseli in R. Pillinger - B. Zimmermann (edd.), *Spätantike und frühchristliche Mosaiken in Georgien* (Vienna 1995) 12-26 (ph.); M. Mizandari, *Revue des études géorgiennes* 8/9 (1992/1993) 175-192 (ph.; dr.). J. Balby, in *Antioche de Syrie* 265 (ph.), briefly comments on this inscribed Dionysiac mosaic found in Dzalissa in Georgia; she discovers similarities with mosaics from Syrian Antiochia and suggests dating the Georgian mosaic to ca. 250 A.D. (3rd cent. A.D. Mizandari). On the photo we read: Μνησθῆ Πρεῖσκοις ὁ ταῦτα ποιήσας (cf. Mizandari 189: 'un pictor imaginarius ou, plus vraisemblablement, un commanditaire'), and, above the heads of the persons concerned, 'Ἀριάδ-νη and Διόνυσος [another inscription identified a figure now lost: 'Ἀγλαία χάρις (see Mizandari 177) - or perhaps two figures: 'Ἀγλαία, Χάρις?]. Gytoul.

MESOPOTAMIA

1571. Mesopotamia. For an inscription possibly from Mesopotamia see our lemma no. 1781.

1572. Amida. Acclamations to the magister militum Theodoros, ca. 628 A.D. *SEG* XLI 1514-1516; XLI 1514/1515 are now republished in *I.Estrema Oriente* (cf. our lemma no. 1566) under nos. 50/51, on the basis of an older publication (1516 is missing); accordingly, the restorations and the interpretation are obsolete. Cf. D. Feissel, *BE* (2005) no. 502, who also points out that *CIG* 8820 (dated 437/438 A.D. on the basis of the re-edition by H. Lucas, *ByzZ* 14, 1905, 62 no. 99) is missing in *I.Estrema Oriente*.

1573. Edessa. Christian epitaph of Eudokia, 4th/5th cent. A.D. *I.Estrema Oriente* (cf. our lemma no. 1566) 29. On the basis of the drawing by C.E. Sachau reproduced in *I.Estrema Oriente*, D. Feissel, *BE* (2005) no. 498, reads this text as follows: Ἀνεπείν | Εὐδοκία μὲν | Γιονίου, ἡμ(έρ)α | κυριακῇ (for ἀνεπείν (passive) Εὐδοκία μὲν | Γιονίου, ἡ(μέ)ρα κυριακῇ) instead of Ἀνεπείν (for ἀνεπαύσατο) | Εὐδοκία Μεσίλπου ΗΙΟΥΗΠΑΙΚΥΡΙΑΚΕ.

1574. Edessa (area of: Mas'udije). Mosaic inscription: label and signature (?), 228/229 A.D. *I.Estrema Oriente* (cf. our lemma no. 1566) 32 (ph.); M. Donderer, *Die Mosaizisten der Antike* (cf. *SEG* XXXIX 1805) 61 no. A 12. Rectangular mosaic panel representing in the center the personification of Euphrates (nude man holding an oar), flanked by two draped female figures, the left one holding a sceptre, the right one holding a cornucopia and crowning Euphrates. Greek inscription in a tabula ansata between the heads of the left female figure and Euphra-

tes: Aramaic inscription (two lines) below; found in a villa. M.-H. Quet, *BSAF* (2000) 211-215, argues that the female figures represent aspects of the Euphrates ('Souveraineté' and 'Fécondité') rather than being personifications of the provinces of Syria and Mesopotamia. N. Vidimus; cf. D. Feissel, P.-L. Gater, *BE* (2005) no. 499.

J. Balty, in *Studi -- Traversari* (cf. our lemma no. 1074) 11-15 (ph.), identifies them as Eutyche (right figure) and Atargatis of Syrian Hierapolis (Dea Syria; left figure). Eutyche is the commissioner rather than the mosaicist; his onomastics (Greek name and Syrian patronymic), the iconography and the use of Greek in a prominent position as compared to the Aramaic reveal his recent Hellenization. We give the text, not included in *SEG* before [K. Parlasca, *MDAI(I)* 1 (1983) 263-267 (ph.; previous bibliography), should have been recorded in *SEG XXXVIII*].

Βασιλεὺς ποταμῶς Εὐφράτης· Ἰ Εὐτόχης Βαρναβίλωνος ἐποίησεν ἄλφ'

Year 539 (Seleukid era) = 228/229 A.D.

1575. Nisibis. Construction of a baptistery, 358/359 A.D. *I. Estremo Oriente* (cf. our lemma no. 1566) 62 (ph.; dr.). D. Feissel, *BE* (2005) no. 503, points out that bishop Volagesos is also known from literary sources. The text is also published as *CIG* 8820 and by J. Jarry, *Annales Islamologiques* 10 (1972) 242/243 no. 72 (erroneous reading). For the prayer in fine, *CIG* should be followed: γέννητε αὐτῶν ἡ μνήμη ἐνώπιον τοῦ Θεοῦ, not [ἀ]πὸντόντος ... [Θ]. F. also draws attention to the epitaph Jarry, *l.c.* 243 no. 75, absent in *I. Estremo Oriente*.

1576. Tella/Constantina. Christian inscriptions. D. Feissel, *BE* (2005) no. 501, offers the following observations and readings for inscriptions in *I. Estremo Oriente* (cf. our lemma no. 1566).

37: quotation of *I Kings* 16.4: [εἰρήνη] (not [ἐν εἰρήνῃ]) ἡ εἰσοδός σου, ὁ βλέπων (cf. *IdC* pp. 55/56 and *SEG XXXVII* 1515 (Phoenicia) [for the text from Tella see now also A.E. Felle, *Biblia epigraphica. La sacra scrittura nella documentazione epigrafica dell'orbe christianus antiquus (III-VIII secolo)* (Bari 2006) 110 no. 157; *ibid.* 46 no. 17 (*SEG XLIX* 2364; from Teuchira) offers another example, Tybout].

39: in L. 2 read [πρὸς] δέξαι, Κύριε, τὸ προσενηχθὲν [---] instead of [---] Joe, δέξαι κτλ.

42: also published by H. Lucas, *ByzZ* 14 (1905) 60 no. 92, the number of the indiction is 6 (not 7; episeimon, not a zeta); on the assumption that bishop Abraham is identical to the homonymous bishop in no. 41, the indiction corresponds to 452/453 or 467/468 A.D.

43 (*CIG* 1419), also published by H. Lucas, *ByzZ* 14 (1905) 61 no. 95: read Καίουμας instead of καὶ Οὔμας (cf. already C. Clermont-Ganneau, *ByzZ* 15 (1906) 282).

46: also published by H. Lucas, *ByzZ* 14 (1905) 61 no. 94 || F. signalizes that H. Lucas, *ByzZ* 14 (1905) 61 no. 96 (epitaph of a baker) is missing in *I. Estremo Oriente*.

1577. Seleukeia-on-the-Tigris. Sealings, 304/303 (?)–155/154 B.C. *SEG XLVI* 1757; *LIII* 1779. A. Invernizzi (ed.), *Seleucia al Tigri. Le impronte di sigillo dagli Archivi. Testi di Vito Messina, Paolo Mollo e Ariela Bollati*. I. Sigilli ufficiali, ritratti; II. Divinità; III. Figure umane, animali, vegetali, oggetti (Alessandria 2004). An imposing building known under the name of Tell 'Umar, excavated by Italian archaeologists between 1964 and 1972 [see now V. Messina, *Seleucia al Tigri. L'edilizia degli archivi. Lo scavo e le fasi architettoniche* (Florence 2006); Martin], yielded more than 25,000 clay sealings: the remains of an archive destroyed by fire shortly after year 158 (Seleukid era; = 155/154 B.C.); most seals are now in the Iraq Museum in Baghdad, some in Turin. The inscribed examples are collected in a catalogue in vol. I (ph.; very concise comment; no introduction): more than 15,000 'timbrì' classified on a typological basis (categories are unequal in size, ranging from one or a few to hundreds of objects). The formulas are uniform (with occasional variations in word order) and consist of three or four elements: 1) category/name of the tax in the genitive; best represented is ἀλικῆς (alk 1-92; years 63-158 = 250/249-155/154 B.C.); ἀνδραποδικῆς (adk 1-17; years 59-95 = 254/253-218/217 B.C.); καταγραφίου (kat 1-28; years 56-100 257/256-213/212 B.C. [καταγράφειν: l'ufficio di registrazione degli atti di comprovendita' (catalogue p. 21); however, D. Knibbe (cf. *SEG XXXVII* 884) proposed to interpret the term as a sort of poll-tax, though in another context (list of duties *I.Eph.* 13); Martin]); σιτικῆς (one sealing only; year 9? = 304/303 B.C.); τριακοστῆς (tri 1-11; years 60-100 = 253/252-213/212); unknown (Inc 1-13); 2) year according to the Seleukid era; 3) geographical indication in the genitive, mostly Σελευκείας, once Σελευκίων (Inc 5); 4) some seals provide supplementary information on the fiscal category in the genitive: ἐπιτελῶν or ἀτελεῶν, occasionally ἀγορᾶς (in the adk series). A sealing of year 102 (= 211/210 B.C.) known from six examples offers an unusual formula (alk 25): ἀλικῆς ἰ Σελευκείας ἰ βρ' (ἔτους) ΔΔ [the photos show two unidentifiable traces, perhaps symbols, Martin] ἰ βασιλίσ(σ)ης οἴκου ἠ ἐπιτελῶν. Some 'sigilli ufficiali' (SU 1-24) are inscribed καταγραφίου (SU 18) or βυβλιοφυλακτικός (SU 20-22). Also sealings with the portrait of a Seleukid king (Se 1-51) occasionally bear inscriptions: κρεοφυλάκων (Se 1, 3) κρεοφυλακτικός (Se 7) (κρεο- for χρεω-; the photographs do not allow to check the first letter, Martin). Two inscriptions are of uncertain interpretation: [..]νελ[...], ἰ αο (ἔτους?) (Inc 3) and Ἀπολλ[...], (Se 9; name?).

For an analysis of the administrative practice extant from this important dossier, see V. Messina, *Mesopotamia* 40 (2005) 125-144, who adduces contemporary series of sealings from Uruk (Orchoi; *SEG LIII* 1779 bis), notably concerning the βυβλιοφύλακες (132-135) and the κρεοφύλακες (137-140).

1578. Uruk. Acclamation for a Roman emperor?, Roman Imperial period? Inscription on a clay tile. In *I. Estremo Oriente* (cf. our lemma no. 1566) 141 (dr.). F. Canali De Rossi offers a new reading: Κίσαρ ἰ νίκα (Κίσαρ for Κίσαρ), previous interpreters suggested starting with L. 2 to obtain the name Νικάλιωπ.

1579. Naqš-i-Rustam (near Persepolis). *Res Gestae Divi Saporis*, before 272 (probably 260-262) A.D. *SEG* XIV 819; XX 324; LII 1388*. *L'Estremo Oriente* (cf. our lemma no. 1566) 261; *Jenseits des Euphrat* (cf. *ibid.*) 803. G.Gnoli, *Mediterraneo antico* 7, 1 (2004) 181-193, 261; offers an overview of the research since the discovery of this famous trilingual in 1936, focusing on the contributions of M.Rostovtzeff (*Berytus* 8, 1943, 17-60) and S.Mazzarino (two articles from 1971, reprinted in *Il basso impero. Antico, tardoantico ed era costantiniana* [Bari 1980; reprint 2003] 33-68 and 69-103), who were mainly interested in the Persian occupation of Dura-Europos and the growing 'barbarization' of the Roman army, respectively. Though both faced the restrictions in what was known of the document in their time, particularly in the absence of a reliable edition of the three text versions (available only since 1999 in the monograph by P.Huyse; see *SEG* XLIX 1974), their results are significant for modern research. G. discusses inter alia the following topics in detail: 1) in LL. 6/7 the Greek translation (Γορδιανὸς Καίσαρ ἰσχυρὸς πάντων τῆς Παρθικῆς ἀρχῆς τοῦτον τε καὶ Γερμανῶν ἐθνῶν [δύναμιν συνέλεξε] ev) is more specific than the Parthian equivalent (the Persian text, now generally considered to be the original text, is not preserved) in its distinction of the Roman Empire on the one hand, and the Goths and Germanic allies on the other (ἐθνῶν goes with ἰσχυρὸς, not with δύναμιν; observed by Mazzarino, not yet by Rostovtzeff); cf. now in the same sense A.Piras, 'I Germani nell'iscrizione sassanide Res gestae divi Saporis', in A.Zironi (ed.), *Wentilseo. I Germani sulle sponde del Mare Nostrum. Atti del Convegno Internazionale di Studi, Padova, 13-15 ottobre 1999* (Padova 2001) 71-82 (on 73; non vidimus); 2) value of the *Res Gestae* to affirm or correct the Roman historiographical tradition (Mazzarino: Gordian III fallen in battle (though [ἀ]νὴρ or [ἐ]κ[α]νὴρ (for [ἐ]κ[α]νὴρ) in L. 8 leaves open the possibility that he became a victim of the intrigues of Philipppus); Valerian made captive in battle (LL. 24-26); 3) as to the occupation of Dura-Europos (twice according to Rostovtzeff, in 253 and 256 A.D.; cf. L. 17), recent evidence used by Huyse (*op.cit.* 65-70) shows that there was only a single stage: the city was captured early in 255 A.D., and was probably occupied for nine months ending in its destruction.

We draw attention to an interesting older article not recorded in *SEG* so far: M.Mancini, 'Bilingui greco-iraniche in epoca sassanide. Il testo di Šāhpūhr alla Ka'bayi Zardust', in E.Campagnile, G.R.Cardona (edd.), *Bilinguismo e biculturalismo nel mondo antico. Atti del colloquio interdisciplinare tenuto a Pisa il 28 e 29 settembre 1987* (Pisa 1988) 75-99. M. argues that the purpose of the Greek adaptation of the Persian original was to give the word of the king a solemn and absolute ring which should contrast rather than connect it with the real Greek-speaking world, especially with the Romans claiming universal heritage of the Greek culture; cf. G. 185 'la versione greca non aveva dunque un referente etnolinguistico autonomo' (for these questions see also the recent study of Z.Rubin mentioned in *SEG* LII 1512).

1580. Syria. For an inscription possibly from Syria see our lemma no. 1781.

1581. Syria. Jewish inscriptions. With the exception of eight inscriptions from Cyprus (for those in Greek see our lemma no. 1526), the 131 remaining texts in *IJO* III (cf. our lemma no. 1888) belong to Syria (including Phoenicia): a total almost doubling the number of inscriptions offered in *CIF*² for these regions. The inscriptions are presented in four geographically arranged sections, the first three with subdivisions (see below). Complete indices: a concordance is provided only for *CIF*² and L.Roth-Gerson's Hebrew monograph *The Jews of Syria* (Jerusalem 2001; cf. *SEG* LI 1923). We record the Greek texts (or bilingual texts including Greek); they are either presented under their place of provenance or, where the harvest from single places is poor and the inscriptions do not require special comment, below in this lemma.

Section 1: Phoenicia. For Berytos see our lemma no. 1597; for Byblos no. 1598; for Sidon nos. 1627 and 1637; for Tyre no. 1638. The remaining texts are epitaphs recording Syrians found outside Syria: see our lemmata nos. 969 sub (3-5), 1644, and 1667 sub (1/2).

Section 2: Southern Syria (Trachonitis and Batanea): 1) 52/53 no. Syr34 (*CIF*² 861; Tafas; building inscription of the synagogue; 4th cent. A.D.); 2) 55/56 no. Syr36 (M.Schwabe, *Bulletin of the Jewish Palestine Exploration Society* 14 [1947-1949] 109-111; Naveh; 4th cent. A.D.; ph.: Ἀββιάδης (Schwabe) or Ἀββ(ή)λιος Βιάδης?; cf. D.Feissel, P.-L.Gatier, *BE* [2005] no. 505, who point out that on the basis of the ph. συνβίου instead of ὁ παββί should be read (but how to interpret 'Ἀββιάδης συνβίου? Female name in the genitive? The new reading would require exclusion of the text from the corpus of Jewish inscriptions, Tybout); 3) 57 no. Syr37 (*CIF*² 863; *SEG* VII 987; Philippopolis; epitaph; 3rd/4th cent. A.D.); 4) 57-59 no. Syr38 (*CIF*² 864; Damathu; mosaic inscription: building inscription/invoication of God; undated; ph.); 5) 61-63 no. Syr40 (C.Clermont-Ganneau, *Recueil d'archéologie orientale* vol. 2 [Paris 1898] 62/63; Qatana; list of magistrates or officers, probably archons of a town; 3rd cent. A.D.); 6) 63-65 no. Syr41 (*CIF*² 848; *CIG* 8945; Admedera; invocation of God/building inscription; 5th/6th cent. A.D.; dr.).

The amulets *CIF*² 849-851 from Damascus cannot be considered Jewish objects, though there is Jewish influence (66). For Phaine see our lemma no. 1644 sub (3).

Section 3: Northern Syria and Osroene. For Apamea see our lemma no. 1595; 7) 117/118 no. Syr73 (*IGLS* 789; cf. *SEG* L 1392; Antiochia; weight?); see also our lemma no. 1644 sub (4) and here below sub (16-18); 8) 119/120 no. Syr75 (*PAES* III 1203-1205; *IGLS* 393-395; Simkhār; εἰς θεόν-exclamations; 272/273 A.D.; cf. D.Feissel, P.-L.Gatier, *BE* [2005] no. 505: 'n'a rien à voir avec le judaïsme'. F.); 9) 126/127 no. Syr77 (M.Schwabe-A.Reifenberg, *Bulletin of the Jewish Palestine Exploration Society* 12 [1945/1946] 68-72; unknown provenance; vow rather than amulet; (early?) Byzantine period; ad no. Syr77 a brief discussion of *IJO* II 2); 10) 130-132 no. Syr80 (*CIF*² 1417/1418; Edessa; bilingual (Greek/Aramaic) epigraph; 4th-4th cent. A.D.; dr.).

Section 4: Dura-Europos. See our lemma no. 1604.

Appendix 3 (235-246) offers the texts (and in most cases translations) of twelve Greek inscriptions considered Jewish by previous scholars but excluded from this collection for various reasons (for those from Cyprus see our lemma no. 1526 sub nos. 6-9): 11) 235 no. App12 (*CIJ*² 865; Ain Musa, Hauran); 12) 235 no. App13 (*CIJ*² 846; Serā); 13) 236/237 no. App14 (*IGLS* 1410; *CIJ*² 847; Frikiya); 14) 237 no. App.15 (*CIJ*² 852; Niha); 15) 237 no. App16 (*IGLS* 2205; SEG VII 120; cf. XL 1389 bis; Emesa); 16) 240/241 no. App18 (B.Lifshitz, *Euphrasyne* 6 SEG VII 120; cf. XL 1389 bis; Emesa); 17) 241 no. App19 (*IGLS* full: 'Αντιοχ(-) may denote a personal name rather than a toponym); 18) 242 no. App20 (G.Tchalenko, *Villages antiques de Syrie du Nord* [Paris 1958] vol. 3, 27 nos. 26/27; Antiochia (area of: Me'ez-Ikhkhenis, halfway between Antiochia and Aleppo); 19) 242/243 no. App21 (*CIJ*² 1419; Antoninopolis).

1582. Syria. War and society in the 6th/early 7th cent. A.D. SEG XLVII 1915. F.R. Trombley, in *Antioche de Syrie* 341-362, gives an update of his study summarized in SEG XLVII. Brief discussion of SEG XLV 1920 A-C (translation; 347-349). T. clings to his idea that the Sasanid raid of 540, rather than the bubonic plague, accounts for the paucity of inscriptions in the 540s A.D. On 353/354, he gives a translation of *IGLS* 586 (SEG XXXV 1494). On the assumption that the text dates to the 7th-9th cent. A.D. the κάστρον on record in this text may have been built only with the permission of Muslim authorities in Antiochia. On 357/358, a list of 18 inscriptions (Greek and Syriac) from the territorium of Antioch from the 6th to the 10th cent. A.D. Syriac predominates from the late 7th to the mid 10th cent. A.D.

1583. Antiochene. Demography. F.R. Trombley, 'Christian demography in the territorium of Antioch (4th-5th cent.): observations on the epigraphy', in J. Sandwell - J. Huskinson (edd.), *Culture and Society in Later Roman Antioch* (Oxford 2004) 59-85, examines the epigraphic material (Antiochene but also texts from Beroia and Chalkis) for the continuity of pagan cults and the persistence of a non-Christian population (A); subsequently he explores the circumstances under which Christianity displaced paganism institutionally and demographically (B).

A: Comments on the cults of Ζεύς Μαδβαχος, Ζεύς Βωμός or Τουρβαραχος; Ζεύς Σαλμανης. Translation of *IGLS* 376 (Ζεύς Σειμός; Ζεύς Συμβαίτυλος; Ζεύς Λέων; cf. SEG XLVII 1922-1924) and 652 (Ζεύς Κορυφαίος), and of SEG XXXII 1426; on 62-64 lists of epigraphically attested pagan temples and of temple conversions (with mention of the site and date). On 64-66 a list of epitaphs and texts on lintels which on onomastic grounds and because of the absence of a cross are held to be pagan (207/208-512 A.D.); on 66-72 some reflections on onomastics as an indicator of paganism in *IGLS* 256, 264, 373/374, 496/497, 518, 555, 566, 568-570, and 689. On 69/70 a chronologically arranged tabular survey of inscriptions from north-eastern Jabal Sim'an.

B: Discussion and chronologically arranged tabular survey of inscriptions mentioning Εἰς Θεός (καὶ ὁ Χριστὸς αὐτοῦ and other related additions, 325-537 A.D.; T. is aware of L.Di Segni's study mentioned in SEG XLIV 1340). On 77 a list of epigraphically attested baptisteries (390-566/567 A.D.; discussion of SEG XLIV 1306). On 78 a list of dated Christian funerary

inscriptions (359-449 A.D.; discussion of *IGLS* 671 and 680). In an Appendix on 79/80 T. discusses the following inscriptions from Phoenice Libanensis and Arabia: SEG VII 1169 (Arabia); XVIII 612/613 and 615; XXXIX 1565. For some criticism of T.'s methodology see P. L. Gatter, *An.Ép.* (2004) [2007] no. 1553.

Cf. SEG XLIII 1289 for T.'s monograph *Hellenic Religion and Christianization ca. 370-529* (Leiden 1993/1994).

1584-1586. Antiochene (area of: Gindaros). Various inscriptions on stone, ca. 200 B.C. (?) - 295 A.D. Now in the lapidarium of the excavation house. (Re)published by N. Kramer, *Gindaros. Geschichte und Archäologie einer Siedlung im nordwestlichen Syrien von hellenistischer bis in frühbyzantinische Zeit* (Rahden 2004) 61-66 nos. 1-3 (majuscule texts). Cf. also P. L. Gatter, *BE* (2005) no. 511 and, for the inscription presented in our lemma no. 1586, id., *An.Ép.* (2004) [2007] no. 1555 (French translation).

1584: 65/66 no. 1; cf. also 61-63. **Honorary inscription for Neoptolemos (?), ca. 200 B.C.-early Roman Imperial period.** Cylindrical statue base with mouldings above and below; traces of red paint in L. 1

ΚΑΑ[-I---]ΙΤΟΥ[-]ΙΚΑ[-] || Νεοπτόλεμον ΙΚΑΛΛΙΜ[.]Δ[.]ΙΟ[.]Ι | Ἀντιοχ[-] | Νεοπτόλεμον | τὸν υἱόν

Date tentatively suggested by K. on the basis of the proportions of the base || 5. Neoptolemos: 'wahrscheinlich im Genitiv'. K. || patronymic Καλλιάνδρου[ο]ν, K.

1585: 66 no. 2 (ph.); cf. also 63 and 321. **Inspection on an architrave block, 106 A.D.** J. Jarry, *Annales islamologiques* 7 (1967) 197 no. 131.

[-] Ἀμουρίφ Πρε[ίσκω -I-] ἔτους ενρ'. μη[νός -]

2. Year 155 (era of Antiochia: 49 B.C.) = 106 A.D. || the architrave has three fasciae; inscription on the two lower ones; Jarry, who also in L.L. 1/2 could read some more letters (Πρε[ίσκω] and μηνός), discerned on the damaged surface above the upper fascia [-]ανος α[-].

1586: 66 no. 3; cf. also 63-65 (ph.). **Boundary stone, 295 A.D.** Circular limestone (?) boundary marker made from a re-shaped altar (boukrania and garlands on two sides); found ca. 10 km east of Jinderes, west of the river Afrin. We give the text as read by G. in *An.Ép.*

Υπὲρ σ[ωτηρίας] καὶ διαμο[ινης] τῶν [κυρίων] αὐτοκρατό[ω]ν | Διοκλητιανοῦ καὶ || Μαξιμιανοῦ τῶν | Σεβαστῶν καὶ | Κωνσταντίου καὶ | Μαξιμιανοῦ | τῶν ἐπιφανεστάτων | Καيسάρων ἀνεστάθησαν ὅροι | κώμης Εὐκαρπ...|| ΧΕ. ἔτους [εμτ',]μη[νός] Δεσίου κ'

12. Εὐκαρπ[ί]α (in the sense of 'village of abundance'), K. (with further speculations on 299), Εὐκαρπ[ί]α[ov]; anthroponym, in line with the Hellenized toponymy characteristic of the plain of Antiochia, G. II 13 year 345 (era of Antiochia: 49 B.C.) = 295 A.D. II the document belongs to a series of tetraepic boundary stones from the Near East, especially in the south (borders of Syria/Phoenicia, Arabia, and Palaestina). In northern Syria, almost all come from Gebel Semaane (SEG XX 335-342; *An.Ép.*, 1968, nos. 514-516); the present stone was found more to the west; like the others, it defines the boundaries of a single village (or estate), contrary to the counterparts from the south which mention two toponyms. Unlike the other stones, the present one does not record the name of the official responsible for its erection. K. (see also *ibid.* 336-342. 'Gindaros im nord-syrischen Straßensystem').

1587. Antiochene (area of: Tourmanine). Dedication of a stylite's column, 6th/7th cent. A.D. J.Jarry, *Annales islamologiques* 7 (1967) 181/182 no. 101; I. Peña - P.Castellana - R.Fernandez, *Les Stylites syriens* (Milan 1975) 125-131. In an article on 'Les stylites de l'Antiochène', O.Calloi, P.-L.Gatier, in *Antioche de Syrie* 573-596, on 578 note 28 read the inscription as ΑΦΙΕΡ rather than (ἐ)τρως ψιε' (Jarry; date: 'year 7(?)15' of the Caesarian era of Antiochia = 666/667 A.D.): a form of ἀφιέρω, preferably ἀφιέρ[ω]τε [= ἀφιέρωται] (cf. *inter alia* *IGLS* 172, 447, 491, and 570) rather than ἀφιερ[ω]μα (Castellana, in I. Peña et alii). The (exceptional) dedication of a column supports its identification as a stylite's column. C.-G. report that the column has now disappeared and that they found parts of it re-used as decoration in a garden along the road from Tell'Adé (Teleda) to Tourmanine.

1588. Antiochene. Epitaph of Ma(r)cellus, 3rd cent. A.D. *IG XIV* 2451; *IGF* (cf. our lemma no. 979) 39. P.-L.Gatier, *BE* (2005) no. 520 and *An.Ép.* (2004) [2007] no. 1554, corrects Μάκελλε εὐψύχει into Μά(ρ)κελλε εὐψύχει and assigns this inscription, now in Marseille, to the (region of) Antiochia or northern Syria on the basis of this name (cf. e.g. *IGLS* 701 and 955) and the typology of the stele. Independently M.P.de Hoz, *ZPE* 155 (2006) 147 (ph.), assigns this text to the (region of) Antiochia on account of its typological similarity with *SEG XLV* 2180 which she also assigns to the Antiochene.

1589. Antiochene (area of: Gindaros). Amphora stamps, 320-108 B.C. Ed.pr. N.Kramer, *Gindaros* -- (cf. our lemmata nos. 1584-1586) 88-97 (ph. or dr.), publishes 85 amphora stamps: 75 from Rhodes, three from Kos (97 nos. AS 76-78: Αριμου, [Ιπ?]παιρου and Σαπατ?, respectively; all rectangular), four from Thasos, one from Chios and two of unknown provenance (97 nos. AS 84/85: Κυρη and Ε[...]ΤΙΑΙΝΟΥ I amphora?, respectively; both rectangular). Except for the above-mentioned texts ed.pr. adduces parallels for all stamps. Rhodian eponyms: Ἀγασίας, Ἀθανόδοτος, Ἀριστέιδας, Ἀριστόδαμος, Ἀρχίδαμος, Ἀρχιλαΐδης, Δαήμεν (or Δάμεν?), Δαμυκλῆς, Εὐδομος, Εὐφράνωρ, Ἡραγόρας, Θεαΐδοτος, Ἰέρων, Καλ-λίκρατης, Κλευκράτης, Νικισαγόρας, Πολυκράτης, Σύμμαχος, Σωσικλῆς, Τιμόστρατος,

Rhodian manufacturers: Ἀγαθοκλῆς, Ἀγοράναξ, Ἀθανόδοτος, Ἀμύντας, Ἀνδρος, Ἀντί-μαχος, Ἀριστίων, Ἀριστος, Ἀρτίμας, Διοκλεία, Διονύσιος, Δρακοντίδης, Ἑλλάνικος, Εὐφράνωρ, Ζήνων, Ἡράκλειτος, Θεόμναστος, Ἰέρων, Κόπης, Κρέων, Μαρσίας, Μένων (?), Μολέσιος, Νικαγίς, Ὀνασιόικος, Πανυσανίας, Σαραπίων, Σωτηρίδης, Τιμό.

1590. Antiochia. Stamps on Eastern Sigillata A Ware, ca. 100-50 B.C. Two sherds of plates. F.O.Waagé, *Antioch-on-the-Orontes IV* 1 (Princeton 1948) 35/36 nos. P 158 and P 1983: Ὀπάωνος ἡ χάρις. Republished by A.Lajtar, in *E' Ἐπιστημονικὴ Συνάντηση* -- (cf. our lemma no. 858) 245/247, who argues that Opaon is a deity and that χάρις is used in the meaning 'the grace of Opaon'. The cult of Opaon Melanthios is attested at Amargetti near Paphos. The potter was a Cypriote.

1591. Antiochene (area of: Gindaros). Stamps on a pelvis, late 3rd/early 4th cent. A.D. Four stamps impressed in the shape of a cross on a fragment of the broad rim of a pelvis (mortarium). Ed.pr. N.Kramer, *Gindaros* -- (cf. our lemmata nos. 1584-1586) 233 and 246 no. EK 168 (ph.): Διοφάντου Ι βου(λεντοῦ)

The last sign in L. 1 may represent an ivy leaf, ed.pr. II the stamp is previously attested on Syrian mortaria: see J.W.Hayes, *Hesperia* 36 (1967) 337-347, especially 338, and the study of M.Vallari (cf. *SEG XLV* 1914), ed.pr.

1592. Antiochia (area of: Daphne/Yakto). Mosaic inscriptions, 5th cent. A.D. J.Lassus, 'La mosaïque de Yakto' in G.W.Elderkin (ed.), *Antioch-on-the-Orontes I. Excavations 1932* (Princeton-London-Den Haag 1934). F.Alpi in *Antioche de Syrie* 519-542, explores homilies of the 6th cent. A.D. patriarch of Antiochia Severus for the light they shed on society and profane life in the city. In the process he draws our attention to and presents photos of parts of the mosaic from Yakto, with the inscription τὸ Ὀλυμπικὸν (στάδιον), ὁ περίπατος (with two dice-players sitting at a table), τὸ δημόσιον (sc. bath). For the inscriptions see *IGLS* 998 C.

1593. Antiochene (area of: Gindaros). Signatures on lamps, Roman Imperial period. Signatures incised on the bottom of three terracotta lamps. Ed.pr. N.Kramer, *Gindaros* -- (cf. our lemmata nos. 1584-1586) 119 nos. La 54-56 (dr.): 1/2) M f A (nos. 54/55); 3) B (no. 56).

1594. Antiochene (area of: Tannura). Signature of Apollophanes, Roman Imperial period. J.Jarry, *Annales islamologiques* 7 (1967) 178 no. 91: Ἀπολλοφάνης ὁπὸ Δαλιῶων ἐποίησε. P.-L.Gatier, *ZPE* 147 (2004) 141 note 15, reads a patronymic Ἀπολλῆ[-] instead of the presumed toponym ὁπὸ Δαλιῶων. Cf. our lemma no. 1606.

1595. Apamea. Donations of mosaics to the synagogue, (ca.) 392 A.D. *IJO* III (cf. our lemma no. 1888) 84-113 contains the inscriptions on mosaics donated (many by women) to the synagogue in or ca. 392 A.D.: 1) 86-89 no. Syr53 (*IGLS* 1319; *CIJ* 803; *SEG* XLV 1895); 2) 89-94 no. Syr54 (*IGLS* 1320; *CIJ* 804; ph.; stemma of the family); 3) 94/95 no. Syr55 (*IGLS* 1329; *CIJ* 813); 4) 95/96 no. Syr56 (*IGLS* 1333; *CIJ* 817; ph.); 5) 96/97 no. Syr57 (*IGLS* 1334; *CIJ* 818; ph.); 6) 98-100 no. Syr58 (*IGLS* 1321; *CIJ* 805; recording an ἄξζάνα, 'huzzan', i.e., servant of the synagogue, ph.); 7) 100/101 no. Syr59 (*IGLS* 1328; *CIJ* 812; ph.); 8) 101-103 no. Syr60 (*IGLS* 1330; *CIJ* 814; ph.); 9-14) 103-108 nos. Syr61-Syr66 (*IGLS* 1322-1327; *CIJ* 806-811); 15) 108/109 no. Syr67 (*IGLS* 1337); 16) 109/110 no. Syr68 (*IGLS* 1332; *CIJ* 816); 17) 110/111 no. Syr69 (*IGLS* 1335; ph.); 18) 111/112 no. Syr70 (*IGLS* 1331; *CIJ* 815); 19) 112/113 no. Syr 71 (*IGLS* 1336).

These texts are also discussed by F. Millar, *JIS* 55 (2004) 14, with special attention to nos. (1/2) (both recording an ἀρχισυνάγωγος 'Antiocheus' at Antioch according to M. and others; *IJO* III ad no. Syr53 also mentions the alternative interpretation: 'community of Antiochenes at Apamea'), and (6) (term ἄξζάνα).

For an Apamean in Jerusalem see our lemma no. 1667 sub (2).

1595 bis. Apamene. For mosaic inscriptions very probably from this region see our lemma nos. 1806-1819.

1596. Berytos (the site at Deir El Qalaa included). **History.** L. Jones Hall, *Roman Berytus. Beirut in late antiquity* (London-New York 2004), presents an urban history of the city and a reconstruction of the self-identification of the people of the city. The urban history comprises the layout of the city, the geographical setting, the economic base (identity and social status of artisans included), the political structure (colonia from 15/14 B.C., citizenship; the role of the βουλή), the provincial organization, paganism and Christianity and the famous Law School (professors, students). As to self-identification, naming practices, choice of language and religion and identification with occupations are important markers. Inscriptions, not only from Berytos but also from Tyre and Heliopolis/Baalbek, play an important role. In two Appendices, largely based on Dabrowa's work (see *SEG* XLVIII 1843), J.H. lists the governors of the provinces of Syria and Phoenicia from 64 B.C.- 193 A.D.

The following texts are presented in translation and with more or less detailed discussion (references to J.H.'s pages between brackets): *JGR* III 1079 (*SEG* XLIX 1989 sub 5; dedication by a χαλκοῦργος; 131/132 and 241/242); *SEG* VII 195 (J.H. presents a somewhat garbled Greek version; against Graf and Rey-Coquais she prefers a reading Μαλεκ (deity) in L. 6; a reading αἶψα μὲν ἐκτελέων is preferable; 145/146 with 158 note 133); *SEG* XLI 1530 (XLIX 1991; phylactery; 183/184); *SEG* VII 196 (LII 1564; a καλλιγράφοισσα; 236/237; ph.); *SEG* XXXIV 1445 (mosaic worker; 238); *SEG* XLVI 1776 (239; ph.); *SEG* VII 197 (epitaph of a σφεκλαράριος; 'maker of window panes'; 240/241).

In chapter X, J.H. refers in passing to various inscriptions from Berytos and Tyre (see *SEG* XXVII 995; LII 1537), recording occupations, especially in the textile branch (weavers, dyers, purple-sellers etc.).

On 178 J.H. refers to a painting, seen by H. Maundrell during a visit to a church in Beirut prior to 1697, with the inscription: Κύατος πρώτος ἀρχιεπίσκοπος Βηρύτου (H. Maundrell, *A Journey from Aleppo to Jerusalem, at Easter, A.D. 1697* (Oxford 1703) 54/55).

1597. Berytos. **Jewish inscriptions.** The section on Berytos in *IJO* III (cf. our lemma no. 1888), on 38-43, contains the following Greek inscriptions: 1) 38/39 no. Syr24 (*CIJ* 873; epitaph of a σιρικόριος; 400-550 A.D.); 2) 42/43 no. Syr27 (*CIJ* 874; recorded in Beirut; provenance unknown; bronze amulet; undated; dr.). Two epitaphs from Besara (Beth She'arim) record Berytians: 3) 39/40 no. Syr25 (*SEG* XVI 832; ethnic: Βυρίτιος; 3rd/early 4th cent. A.D.; dr.); 4) 40-42 no. Syr26 (*SEG* XX 443; ethnic: Βηρίται; 3rd cent. A.D.; dr.; the qualification λαμπρότατος, normally referring to a person of senatorial rank, surprises in the case of an ἀρχισυνάγωγος; it may be used in a general, non-technical sense; contra D. Feissel, *BE* [2005] no. 504; cf. also our lemma no. 1638 sub 6).

Presented under a geographical entry of its own: 5) 35-37 no. Syr23 (mosaic inscription from Mutatio Heldua, 18 km south of Berytos; *SEG* XXXII 1451, under Berytos; 605/606 A.D.).

Appendix 2 (233/234 no. App11) is an ossuary from Jerusalem (*SEG* XLI 1558-1561, mentioned in the introductory text) excluded from the corpus: following J. Bingen in *SEG*, Βερούτος is considered the genitive of the name Βερούς rather than the ethnic Βερούτιος.

1598. Byblos. **Jewish inscriptions.** Three Greek epitaphs from Byblos are republished in *IJO* III (cf. our lemma no. 1888) on 44-50: 1/2) 44-46 nos. Syr28/Syr29 (*CIJ* 870/871; no. 29 = *SEG* XXXI 1388; 4th cent. A.D. or later; ph.); 3) 47/48 no. Syr31 (*CIJ* 872; 188/189 A.D.). A fourth epitaph found in Besara (Beth She'arim) records a woman from Byblos: 4) 48-50 no. Syr32 (*SEG* XIV 833/834; ethnic: Βιβλία; city name: ἀπὸ Βιβλίου; ph.; cf. D. Feissel, P.-L. Gauthier, *BE* [2005] no. 505, who argue that Ματρώνης and Ματρώνα (or Ματρώνας[?]) are second names or metonymics rather than indications of the (matrona)-status).

1599. Byblos. **Dedication of a seat, 2nd/3rd cent. A.D.** Limestone block shaped as a seat, lion's paws at the front; inscription in between; now in a depot of the General Direction of Antiquities in Jebeil (Byblos). Photograph and deficient translation in E.J. Wein - R. Opificius, *7000 Jahre Byblos* (Nürnberg 1963) 44. Ed. pr. J.-P. Yon, *BAAL* 8 (2004) 315-321 (ph.; French translation).

Ἀφροδείσιος καὶ Ἄρχαῖοι Φιλοκράτους χρηματισθέντες ἀνέθηκαν

2. *Αρζα; name known from southern Italy and Sicily; previously unattested in the Near East. ed.pr. II 5-6. $\chi\mu\iota$ - $\alpha\sigma\tau\iota\sigma\alpha$ in the passive meaning 'to receive a divine order' (most examples date in the Roman Imperial period; rare in the Near East. ed.pr. I for $\chi\mu\iota\alpha\sigma\tau\iota\sigma\alpha$ see also SEG I.11 2001) with further comment on dedications made on divine order; the deity may be the Lady of Byblos (Aphrodite; cf. the theophoric name of the first dedicant) or the deity may be the Lady during the Roman Imperial period) II ed.pr. comments on the Phoenician *Asarte* (also assimilated to the Lady during the Roman Imperial period) II ed.pr. comments on the Phoenician tradition of dedicating empty seats; for the typology cf. also the marble seat in the Athenian Dionysos theater awarded to M. Οὐλπίος Εὐβίτιος (IG II² 3760); discussion of the dedication of a small limestone throne to *Asarte-Aphrodite* SEG XXXV 1490 (ph.), with some reflections on the date on 321 note 28 (Phoenician inscription possibly 4th cent. B.C., in any case before the beginning of the 1st cent. A.D.; Greek inscription probably 1st cent. B.C.-1st cent. A.D.).

1600. *Dura-Europos. The Persian occupation.* See our lemma no. 1579.

1601. *Dura-Europos. Inscriptions from the Mithraeum.* In a study on several aspects of the mithraeum in Dura-Europos A. Mastrocinque, *Mediterraneo antico* 7, 1 (2004) 161-179, discusses Greek inscriptions in his paragraphs on: 1) chronology (162-164): together with a Palmyrene dedication from 168 A.D., the Greek dedication TEAD III 84 no. 846 (170/171 A.D.) shows that the mithraeum was founded by Palmyrene archers stationed by the Romans in Dura shortly after the expedition of Lucius Verus; the Latin text TEAD III 85 no. 847 records a reconstruction between 209 and 211 A.D.; it was destroyed ca. 256 A.D. M. rejects Le Roy Campbell's suggestion (*Berytus* 11 [1954] 31) to date the sanctuary to the Flavian period, based on two Greek texts on a stele found near the building (M. Rostovtzeff, *CRAI* [1935] 285-304) but evidently not belonging to it; 2) graffiti (168-170): only a minor part is published (TEAD III 116-128 nos. 854-866; cf. also F. Cumont, in J.R. Hinnells [ed.], *Mithraic Studies*, Manchester 1975, 151-214, especially 194-205; for an appreciation of this material see E.D. Francis, *ibid.* 424-445). M. connects στερεωτής in TEAD III 120 no. 858 (Νάμα ἐλπίσι ἄντωνεῖν [στ]ερεωτῇ ἀγαθῇ συνδεξίῃ | τῷ εὐσεβεῖ) with στερεός, στερεώμα (= firmamentum), which supports the view that the term refers to the sixth grade of Mithraic initiation Heliodromus ('sarebbe colui che corre nel cielo e corrisponderebbe a caelestis'; 169); the qualification for an initiate of the fourth grade ὁβρός λέων in a graffito mentioned by Cumont, *art. cit.*, 199/200 (cf. Francis, *art. cit.* 443/444) has probably a sexual connotation - 'lion-in-love' - and may have a 'sfumatura canzonatoria' (169; Cumont: either 'gentle', possibly referring to Mithras' taming of the lion, or 'splendid', 'robust'; Francis: 'companion'); 3) social aspects (170-172): the onomastics in the graffiti suggest that the mithraeum's clientele mainly consisted of Romanized and Hellenized Syrians; the cohorts of the Palmyrenes continued to play an important role in the 3rd cent. A.D. (cf. also Francis, *art. cit.*, 434). (See also R. Gordon, 'Ritual and hierarchy in the Mysteries of Mithras', *Antiquidad Religiones y Sociedades* 4 (2001) [2005] 245-274 cf. *EBGR* 2004 [2007] no. 96, Chaniotis).

1602. *Dura-Europos. Palmyrene influence.* A. Luther, in R. Rollinger - C. Ulf (edd.), *Commerce and Monetary Systems in the Ancient World: Means of Transmission and Cultural Interaction* (Stuttgart 2004) 327-351, argues that from ca. 165 A.D. Dura-Europos and part of the Euphrates valley, including the city of Anatha, were controlled by Rome and that initially Palmyrene units were stationed in the area. He adduces SEG II 817 recording an ἐπιστάτης who erects a statue of Lucius Verus. In a papyrus from ca. 180 A.D. (*P. Dura* 17 B) a σωματοφύλαξ is mentioned. L. interprets this as a Parthian court title and as evidence for Dura nominally still part of the Parthian kingdom but in fact being controlled by Rome (directly or indirectly through Palmyra). In SEG II 815 he suggests reading initio ἔτους ζυγ', i.e., year 447 (Seleukid era: 311 B.C.) = 135/136 A.D. (SEG: ζυγ' = year 487 = 175/176 A.D.). The text records a στρατηγός καὶ ἐπιστάτης τῆς πόλεως Λυσίας Λυσανίου, who also belonged to the πρώτοι φίλοι and σωματοφύλακες. An homonymous strategos died in 159 A.D.

L. suggests that also prior to ca. 165 A.D., and perhaps even as early as 123 A.D., Palmyrenes controlled Parthian territory on the Euphrates, including Dura, thereby securing the Palmyrene caravan-trade towards Charakene. Brief discussion of inscriptions testifying to the role of Palmyrenes in that trade: PAT 1374 (*Inv. Palmyre* X 38; cf. SEG XXXVII 1458); SEG XXXVII 1403 (in the comparatio numerorum in SEG I. 1386, SEG XXXVII 1520 is to be corrected into 1403); SEG VII 135 (XXXIX 1588; PAT 1062).

1603. *Dura-Europos. Dedication of a silver phiale to Zeus in Adatha and indication of weight, 232/233 A.D.* TEAD V pp. 307-310. On the basis of the drawing in TEAD, H. Cuvigny, *ZPE* 147 (2004) 192 (dr.), republishes this text.

Ἐτους δμο', μην[ος] -- ca. 15 --] ἀνέθηκεν Σήτταβος Ἀδ<α>διάβ[ου --- τῶν] ἀπὸ Ἀδαθα οἰκῶν ἐν Βηθξην [---]ν τοῦτο Διὶ θεῷ τῷ ἐν Ἀδαθα· συνάγει σ[τα]τήρας νά'

[C. observes that the dr. shows ΑΔΔΔΙΑΒ, but prints ΑΔΑΔΙΑΒ[ου in her text] II τὸ ποτήριον τοῦτο. TEAD; σὺν ἀγιστί]. Ja, TEAD (with the suggestion to restore σὺν ἀγιστείᾳ, i.e., either ἀγιστεῖα or ἀγιστείρα); 'il pèse en tout 51 statères: the total of the weight of the phiale and the medallion (emblemata) which the owner had soldered over the omphalos, C.

1604. *Dura-Europos. Inscriptions from the synagogue, ca. 244/245 A.D.* Section 4 of IJO III (cf. our lemma no. 1888), on 133-212, contains the inscriptions, mostly dipinti, from the (area of the) synagogue. The bulk is in Aramaic, Hebrew or Iranian; Greek or bilingual texts including Greek are relatively few and insignificant. Building inscriptions/donations: 1-3) 148-152 nos. Syr86-Syr88 (TEAD VIII.1.23-25; *CIJ*² 829, 831, 830; ca. 244/245 A.D.); 4) 154/155 no. Syr90 (TEAD VIII.1.35; fragment; before 254 A.D.; dr.); 5) 157 no. Syr92 (R. du Mesnil du Buisson, *Les peintures de la synagogue de Dura-Europos*, 245-256 après J.-C. [Paris 1939] 163 no. 25, bilingual (Aramaic/Greek) text; donation?; 240/241 A.D.). Labels to paintings: 6) 166/167 no. Syr100 (TEAD VIII.1.30/31; *CIJ*² 837/838); 7) 168/169 no. Syr102 (TEAD VIII.1.29, *CIJ*² 839). Other texts: 8) 174 no. Syr107 (TEAD VIII.1.32; fragment; dr.); 9)

176/177 no. Syr110 (TEAD VIII.1.33; numeral. date?; dr.); 10) 209/210 no. Syr127 (TEAD VIII.1.26-28; *CLJ*² 832; name on tile); 11) 210/211 no. Syr128 (*CLJ*² 833; *Ιαω* on tile). Inscriptions on jars: 12) 211/212 no. Syr129 (TEAD VIII.1.36-41; dipinti; 247/248 A.D. (no. 36)); 13) 212 no. Syr130 (*CLJ*² 844; stamp); 14) 212 no. Syr131 (C.Hopkins - R.du Mesnil du Buisson, *CRAI* [1933] 245; bilingual (Hebrew or Aramaic/Greek) graffito).

1605. Laodikeia-on-the-sea. Dedication by the city. See our lemma no. 897.

1606. Mejdal Andjar (Beqaa Valley). Dedication, 69/68 B.C. *SEG XXXVII* 1446 (erroneously placed under Hammarat); *SEG XL* 1410 [without reference to *SEG XXXVII* 1446] P.-L.Gatier, *ZPE* 147 (2004) 141/142 note 21, suggests reading in LL. 1/2 Ἀπολλοφάνης Ἀπολλοφάνους Σειδώνιος (Ἀπολλοφάνης -[---]-)Δ[.]ΟΥ Σειδώνιος, with the letter missing after Δ a II, H or N. *SEG XXXVII*. On 141/142 G. discusses the diffusion of theophoric names derived from Apollo, especially Ἀπολλοφάνης, in Syria; for the context of the argument see *SEG LIII* 1824; cf. also our lemmata nos. 1594 and 1634.

1607. Palmyra. Jewish inscriptions. Most of the inscriptions in the Palmyra section (69-83) of *IJO III* (cf. our lemma no. 1888) are in Hebrew (nos. Syr44-Syr47) and Aramaic (no. Syr48). The remaining texts are: 1) 76-79 no. Syr49 (*Inv. Palm.* VII 4; *CLJ*² 820; *CIS* II.3 4201; bilingual (Greek/Palmyrene) epitaph; 212 A.D.); 2) 79/80 no. Syr50 (*Inv. Palm.* VIII 68; *SEG VII* 159; Greek; sale of tomb; 3rd cent. A.D.). Two epitaphs from Besara record Palmyrenes: 34) 80-82 nos. Syr51/Syr52 (*CLJ*² 1010/1011; ethnics: Πολυμυρηνός and Παλμυρηνός, respectively; 3rd cent. A.D.; ph.; cf. D.Feissel, P.-L.Gatier, *BE* [2005] no. 505, who point out that in no. Syr51 the ph. shows for the last word HMIC: ἡμισ[υ] rather than ἡμεῖς, i.e., 'half (of the tomb)' as in *IGLS* 269).

Appendix I (227-232) includes seven Jewish epitaphs in Palmyrene from Besara (Beth She'arim); in the commentaries on five of these texts, Greek epitaphs (texts; occasionally translations and brief comments) are adduced as parallels or to illustrate the composition of families: 227 no. App. 1 (*CLJ*² 1023 and 1025); 228/229 no. App. 3 (*CLJ*² 995-1000 and 1033-1038); 229/230 no. App. 3 (*CLJ*² 1006); 229/230 no. App. 4 (*CLJ*² 1006); 230 no. App. 5 (*CLJ*² 1009); 230/231 no. App. 7 (*CLJ*² 1113).

1608. Palmyra. Religion. T. Kaizer, 'Religious mentality in Palmyrene documents', *Klio* 86 (2004) 165-184, based on Aramaic, Latin and Greek inscriptions, presents a supplement to his recent monograph (cf. *SEG LII* 1580). The main topics are: 1) the use of fixed formulas which helped to construct a religious identity; 2) deities participating in the erection of honorary statues; to be explained as a sort of divine authorization rather than in financial terms - payment by temple funds - alone; essentially a phenomenon of Palmyrene texts; in two bilinguals (*PAF* 0312 and the text in our lemma no. 1609) the Greek does not render the Palmyrene formula,

but states that the dedication was made on divine command; cf. also the Greek/Latin bilingual from Vaison *IG XIV* 2482 (*CIL* XII 1277; *IGR* I 14; *IGF* 87; translation), referring to (authorization by) 'the oracles in Apamea'; 3) divine epithets (limited number, mostly shared by various gods; Greek epithets discussed are (Ζεὺς) ὑψιστος μέγιστος, (Ζεὺς) ὑψιστος καὶ ἐπι-κροος and εἰς μόνος ἐλεῖμων θεός; observations on the relationship between Greek and Palmyrenean.

1609-1622. Palmyra. Various inscriptions from the sanctuary of Nabū, 99-258 A.D. A. Bounni, *Le sanctuaire de Nabū à Palmyre* I. Texte (Beirut 2004) 54-76 (French translations), (re)publishes 48 inscriptions; cf. A. Bounni - J. Seigne - N. Saliby, *Le sanctuaire de Nabū à Palmyre* II. Planches (Beirut 1992). Most are in Aramaic, one is a Latin numeral (no. 46). We give the 13 Greek texts, 6 of which belong to bilingual ensembles (Greek/Aramaic (Palmyrene); our lemmata nos. 1609-1612 and 1614/1615); for fragments of a 14th text (bilingual) read by P.-L.Gatier on the basis of drawings in B.-S.-S. see our lemma no. 1622. The inscriptions are engraved on moulded limestone consoles originally bearing honorary statues unless stated otherwise. Members of the prominent family of Elahbel are frequently attested (texts in our lemmata nos. 1610-1613 and 1615-1617). The chronological range provided by the Aramaic inscriptions is 99-258 A.D. For a review see M. Gawlikowski, *Topoi* 14 (2006) 679-682 (with new readings for the text in our lemma no. 1615; see *ibid.*). Cf. also P.-L.Gatier, *An.Ép.* (2004) [2007] nos. 1556-1569, with several new readings and restorations which in most cases we incorporate in our texts.

1609: 61/62 no. 17 (ph.). Honorary inscription for Ogelos, 99 A.D. Found south of the propylaea; now in the museum of Palmyra. French translation by Gatier. *I.e.* no. 1561.

[Ογηλο]ν τὸν καὶ Ἀλέξανδρον Θαιμαεὺς Αἰράνου τ[ι]οῦ Ἀγγοδ[ι]ομου Παλμυρη[ν]ὸν τὸν κ[αὶ] Ἀντιόχεια ἐξ ἐπ[ι]τ[ι]μῆς | Ἥρας καὶ Ἀρτέμιδος καὶ Παρσαφου θεῶν, ἰοὶ τούτων ἱερεῖς τιμῆς χάριν, ἐτους ἡ' αὐτ[ῶν], μηνὸς Δεῖου leaf

The Aramaic text states that the statue was erected for Herti, Nannai, Rasaf and their priests 11 for Oghelos cf. our lemma no. 1621 || 2. ἐπ[ι]τ[ι]μῆς. B.: not in line with B.'s translation 'par l'ordre'. Gatier, *I.e.* no. 1561; J. Ma apud T. Kaizer, *art. cit.* (cf. our lemma no. 1608) 174 note 57, suggests restoring either ἐπ[ι]τ[ι]μῆς οἱ ἐπ[ι]τ[ι]μῆς; for a discrepancy between the Aramaic and the Greek text see our lemma no. 1608 || 4-5, year 411 (Seleucid era) = 99 A.D.

1610: 50/51 no. 2 (ph.). Honorary inscription for Sochaes, 113/114 A.D. Re-used in a late wall in front of the west column of the propylaea.

Σοχαεῖς Οὐάβα[λ]λαβου τοῦ Μανναίου. ἡ' βουλῆ

The Aramaic text (between the two lines in Greek) offers the date (425 of the Seleucid era).

- 1611: 51/52 no. 3 (ph.). Posthumous honorary inscription for M. Ulpius Mannaïos, 118-128 A.D. Re-used in a late wall in front of the east column of the propylaea. French translation by Gatier, *l.c.* no. 1557.

Μάρκον Ούλπιον Μάρκου Ι Ούλπίου Ελαβηλου υιόν Σε[ρ]ιγία Μανναίον Ελαβηλος Ι τόν έαυτού υιόν μνήμης Ι ένεκεν

The Aramaic text offers the date (between 430 and 439 of the Seleucid era) II 1-2, the father of the honorand is also on record in our lemma no. 1612. B. II 2-3. *Serigia* ('of the Sergia tribe'), B.

- 1612: 62/63 no. 18 (ph.). Posthumous honorary inscription for Adeirathes, early 2nd cent. A.D. Found in the eastern portico in front of the temple; now in the museum of Palmyra. J.T. Milik, *Dédicaces faites par des dieux (Palmyre, Hatra, Tyr) et des étiases sémitiques à l'époque romaine* (Paris 1972) 163 (not mentioned by B.; cf. Gatier, *l.c.* no. 1562, with French translation).

Μάρκος Ούλπιος Ουαβαλλαθου Ι του Μανναίου υιός Σεργία Ελαβηλος Ι Αδει-
ραθην την θυγατέρα μνήμης χάριν

Dated on prosopographical grounds (for M. Ulpius Elabelos see our lemma no. 1611). B. II 2. *Sergia*, B.; cf. our lemma no. 1611.

- 1613: 71 no. 37 (ph.; dr.). Honorary inscription, mid 2nd cent. A.D. Limestone block from the north pediment of the temple; J.T. Milik, *Dédicaces* -- (cf. our preceding lemma) 164: [---]ώνιον[---] Μάρκο[---] υιοί Σεργ[ι]α[---]ης

3. *Sergia*, B.; cf. our lemma no. 1611.

- 1614: 66/67 no. 31 (ph.; dr.). Building inscription, ca. 157 A.D. Four limestone blocks belonging to the architrave of the north portico (one with Aramaic text); re-used in Byzantine constructions. French translation by Gatier, *l.c.* no. 1564.

Ι την στοάν συν παντί τή κόσμω Ι εξ ιδίων έκτισεν Όναντος Άδδουδανου του Μ[ε]ζαββανα υπέρ έαυτού Ι και Ασφης άπελευθέρου αύτού Ι έτους φθινον-
τι]ος του μηνός Δείου

Dated on prosopographical grounds II 2-3. του Μ[ε]ζαββανου? -- υπέρ έαυτού]. B., the name, equivalent of MZB[N] in the Aramaic text, can be restored on the basis of attestations in other Greek inscriptions (IGLS 2584. SEG VII 151). Gatier, *l.c.* no. 1564 II 4. Ασφης (cf. also our lemma no. 1621). Persian name, B. II 5-6. or [μεσούντι]ος, B.

- 1615: 53 no. 4 (ph.). Posthumous honorary inscription for Mannaïos, 159 A.D.? Re-used in a late wall west of the propylaea.

[Μανναίον Άθηνοδώρου του Μανναίου μετά Ι την τελευτατήν [---] Ι Άθηνοδώ-
ρου του από των [---] Ι πατρός τειμής και μνήμης Ι χάριν, έτους Ι α]ξυ', μηνός
Άπελλαίου

1-2. Athenodoros renders the Aramaic name Wahballai. B., for the honorand see also our lemma no. 1617; part of Μανναίου is legible at the end of l. 1. Gawlikowski II 2 in fine: name of the donor honoring Mannaïos son of Athenodoros/Wahballai. Gatier, *l.c.* no. 1558 II 3. του Άπο[---]του έαυτού]. B., του άπο[γόνου? ---]. G.; του από των [---] (an office), Gawlikowski [the latter reading seems to be supported by the ph., which shows ΑΠΟΤΩΝ rather than ΑΠΟΓΟΝ, perhaps followed by an O. Tybout] II 4-5 [έτους Ι]ξυ' (= year 461-469), the Aramaic text, however, ends in 46 while the numeral indicating the hundreds is absent. B., contra Gatier, *l.c.* no. 1558, who restores [έτους Ι]ξυ' (year 466 of the Seleucid era = 154 A.D.) on the basis of the Aramaic text (ending in 6; the tens are indicated in groups of 20, and the signs indicating two such groups are extant; a third sign to yield 66 may be restored); however, Gawlikowski corrects B.'s reading of the Aramaic date, which should be [4]71 (= 159 A.D.), restores the date in the Greek text as [έτους Ι α]ξυ' (461 = 149 A.D.) and suggests that the actual (correct) date is the later one as given in the Aramaic text.

- 1616: 56 no. 9 (ph.). Honorary inscription for Wahballai?, undated. Found in front of the southwest corner of the podium of the temple; now in the museum of Palmyra.

[--- Ουαβ]αλλαθο[---]

Or, less preferably, [--- Σελαμ]αλλαθο[---]. B.

- 1617: 60 no. 15 (ph.). Honorary inscription for Mannaïos?, undated. Re-used in a late wall of the southern portico; now in the museum of Palmyra.

[Μανναίον Άθηνοδώρου Ι του και Ουαβαλλαθου του Μαννίαιου του Ουα-
βαλλαθου [---]

The honorand can be identified with the homonym in our lemma no. 1615. B.

- 1618: 66 no. 28 (ph.). Honorary inscription, undated. Found in front of the propylaea near the fortification wall; now in the museum of Palmyra.

[--- Ζ]αβδης Μα[λ-λ-]ου Γο[---] Ι [---]

Ι Μα[λ-λ-], Gatier, *l.c.* no. 1563 II Zabdes. (fils de) Malikū (ou de Maléi (fils de) Gōdaimū?), B.

- 1619: 70 no. 36 (ph.). Dedication of a statue, undated. Lower part of a white marble statue base (feet preserved); now in the museum of Palmyra: Ἡβοκάτω

= Ἡβοκάτ, military rank, but why a genitive?, F. Will apud B.; (Offrande des évocant, Gatiér

- 1620: 74 no. 44 (ph.). Honorary inscription, undated. Now in the museum of Palmyra.

..... I [...][Α Πρίσκου] I --- σιν]γουλαρίων vacat I [...][της Ούαλερι.] I

..... I [...][Α Πρίσκου] I [...][ΟΥΑΛΕΡΙΩΝ vacat I [...][ΤΗΣΟΥΑΛΕΡΙΩΝ]. B. II 1. perhaps Julius Priscus, brother of the emperor Philippus Arabs, who held several high offices in the east (cf. D. Feissel - J. Gascon, *JS* 1995, 80-81), and is on record in an inscription from Palmyra (*IGR* III 1043; *Inv. Palm.* III 22); other persons are conceivable (cf. *IGR* III 1039), Gatiér, *l.c.* no. 1567; 2 the singulares can either be related to the presence of the Ala I Ulpia singularium at Palmyra (cf. *An. Ép.* [1913] nos. 211-213, 2002, no. 1519) or with other singulares, Gatiér, *l.c.* no. 1567

- 1621: 75/76 no. 48. Building inscription, undated. Re-used in a Byzantine wall in a room near the triple arch outside the sanctuary. French translation by Gatiér, *l.c.* no. 1568.

[--- Ο]ηλιν[---]ο[---]λου του Ασφου[---] I των πρό του [ρου ---] I ---]ση δύο
στοά[---] I κ[ι]όνων

I [...][ηλιν[---]]. B.; [...][Ο]ηλιν[---]. Gatiér, for Οηλος cf. our lemma no. 1609 II 2 for Ασφης cf. our lemma no. 1614

- 1622: A -S.-S. Plate 92 (dr.). Building inscription, undated. Seven fragments of limestone architrave blocks (three joining) assigned to a portico outside the sanctuary, built prior to the construction of the colonnaded street to the north; six blocks bear a Greek, one a Palmyrene text. Not presented by B.; Gatiér, *l.c.* no. 1569, reads the following words and formulas: τοὺς δέκα κείονας (block 531); [ὑπὲρ σω]τηρίας αὐτοῦ κα[ι] (block 532); στήνη καὶ παντὶ κόσμῳ (three blocks under no. 533); [---]ου του Μαλίου του Βαλα[---] (block 534; already published as *Inv. Palm.* XII 27).

1623. Palmyra. Honorary inscription for Tib(erius) Claudius P[---], 150-160 A.D. *Inv. Palm.* X 128 (*An. Ép.* [1947] no. 171). P. Weib - M. P. Speidel, *ZPE* 150 (2004) 257, point out that the εἰλη πρώτη [Οὐλίπ]ια δρομαδάρων Παλμυρη[---], whose ἑπαρχος the honorand was, is now on record in a new diploma militaris from Arabia: I Ulpia droma(dariorum) Palmyrenorum]. As a result Παλμυρη[νίων] is to be restored.

1624. Qartaba (area of; Lebanon mountains). Epitaph of Abidollathos and others, 120-160 A.D. *SEG* XXXII 1480; J.-P. Rey-Coquais, *National Museum News* 7 (1998) 37 (non vidimus). Republished by P.-L. Gatiér, *BAAL* 8 (2004) 188-194 (ph.; French translation), and in P. Bielński - F. M. Stepniowski (edd.), *Aux pays d'Asie Mélanges M. Gawlikowski* (Warsaw 2005) 77-97 (ph.; French translation). Cf. id., *An. Ép.* (2004) [2007] 1572, and *BE* (2006) no. 460.

A: Αβιδλλαθον και Μελην B: Κασσιαν και Γερμανον

A. Αβιδλλαθον και ΜΕΜ? *SEG* on the basis of K. Hartman, who suggested that ΜΕΜ represented a ligature reading Μελην? B. [Κ]ασσιαν και Γερμαν[ον?]. *SEG* Ασσιαν, R. Q II the use of the accusative to indicate the deceased, rare in epitaphs, seems to be derived from honorary texts. G. amply comments on onomastics and iconography, both a mix of local traditions and Roman influence at the expense of purely Greek elements.

1625. Rhosos. Letters and edict of Octavian to Seleukos of Rhosos and the Rhosians, 42-30 B.C. *IGLS* 718 (*RDGE* 58; *SEG* XLV 1918*; cf. also LI 1427). Republished on the basis of re-examination of the stone in the Hatay museum in Antakya by A. Raggi, *ZPE* 147 (2004) 123-138 (ph.; translation); it is broken into two pieces after entering the museum. For a full commentary on its contents (especially the legal aspects, with discussion of parallels in other legal documents) see now A. Raggi, *Seleuco di Rhosos. Cittadinanza e privilegi nell'Oriente greco in età tardo-repubblicana* (Studi Ellenistici XVIII; Pisa 2006; ph.; text; translation). R. presents an elaborate app. cr., which, however, records only the first scholar to have proposed a reading, not those who subsequently accepted it, consequently there are no systematic references to the authoritative *IGLS*-edition, which incorporated readings by F. De Visser, H. Grégoire and E. Schönbauer (the latter made also use of suggestions by A. Wilhelm). In our app. cr. we signalize the differences with *IGLS*, omitting minor differences (mainly in bracketing and dotting of letters), rather than repeating R.'s complete record of the various lectiones (restorations by several earlier scholars are incorporated, with or without variations, in R.'s text); a substantial number of restorations are new; we also note the new readings contributed by H. Wolff, in W. Eck - H. Wolff (edd.), *Heer und Integrationspolitik. Die römischen Militärdiplome als historische Quelle* (Cologne-Vienna 1986) 44-115, not included in earlier volumes of *SEG*. Letters transcribed by H. Seyrig and published by ed. pr. P. Roussel (*Syria* 15, 1934, 33-74) which are no longer visible either on the stone or on a squeeze are underlined. For a French translation see M. Sartre, *D'Alexandre à Zénobie* (cf. *SEG* LI 1919) 661-663; R. on 134 note 15 lists this and other translations of (sections of) this dossier.

- A: Covering letter of Octavian to the magistrates, council and people of Rhosos, 35 B.C.

"Ετους η', μηνός Απελλαίου |·

[αὐτοκρά]τωρ Καίσαρ Θεοῦ Ἰουλίου υἱός, αὐτοκράτωρ τὸ τέταρτον, ὑπ[ατος]

[τὸ δευτέρον καὶ τὸ τρίτον ἀποδεδειγμένους, Ῥωσέων τῆς ἐπείρας καὶ ἀσύλου καὶ

- 4 [αὐτονομ]ίου ἄρχουσι, βουλῇ, δήμῳ χαίρειν· <εἰ ἔρρωσθε, καλῶς ἂν ἔχαι> καὶ
αὐτὸς δὲ μετὰ τοῦ στρατεύματος

- [ύγιαίνον· τ]ὰ ὑπογεγραμμένα ἐξεληφθη[ι] ἐκ στήλης ἐκ τοῦ ἐν Ῥώμῃ Καπετωλίου.
[ἀπερ ἀξίω] καταχωρίσαι εἰς τὰ παρ' ἡμῖν δημόσια γράμματα· πέμψατε δὲ καὶ
ἀντίγραφον
[αὐτῶν εἰς] Ταρσέων τὴν βουλὴν καὶ τὸν δῆμον, Ἀντιοχέων τὴν βουλὴν καὶ τὸν
δῆμον.
- 8 [Σελευκέω]ν τὴν βουλὴν καὶ τὸν δῆμον, ὅπως καταχωρίσωσιν· vacat ἔρρωσθε
- B: Grant of Roman citizenship and other privileges to Seleukos of Rhosos and his
relatives *ex lege Munatia Aemilia*, after 42 B.C.
- [Καῖσαρ] αὐτοκράτωρ, τριῶν ἀνδρῶν ἐπὶ τῆς καταστάσεως τῶν δημοσίων πραγμά-
των, κατὰ νόμον Μουνάτιον καὶ Αἰμίλιον πολιτεῖαν καὶ ἀνεισφορίαν πάντων τῶν
ὑπαρχόντων ἔδωκεν εἰς τοὺς τοὺς λόγους· vacat
- 12 [ἐπεὶ Σέλεγκος Θεοδότου Ῥωσέως συνεστρατεύσατο ἡμεῖν ἐν τοῖς κατὰ τὴν
Ἰταλίαν (or Σικελίαν?) τόποις, ὄντων αὐτοκρατόρων ἡμῶν, πολλὰ καὶ μεγάλα
περὶ ἡμῶν ἑκακοπά-
θησεν ἐκιν]δυνεύσεν τε. οὐδενὸς φεισάμενος τῶν πρὸς ὑπομονὴν δεινῶν,
[καὶ πᾶσαν] προαίρεσιν πίστιν τε παρέσχeto τοῖς δημοσίοις πράγμασιν, τοὺς τε
16 [ιδίους καὶ] τοὺς τῇ ἡμετέρῃ σωτηρίᾳ συνέξενεν πᾶσαν τε βλάβην περὶ τῶν
[δημοσίων πραγμάτων τοῦ δήμου] τοῦ Ῥωμαίων ὑπέμεινε, παροῦσιν καὶ ἀποῦσιν
[τε ἡμεῖν χρη]στός ἐγένετο· vacat
- 20 [αὐτῶν καὶ] γονεῦσι, τέκνοις ἐκγόνοις τε αὐτοῦ γυναικί τε τοῦτου ἦτις με-
[τ' αὐτοῦ ἐστί] ἢ ἐστ[αί]· ... [- ca. 11 --] πολιτεῖαν καὶ ἀνεισφορίαν τῶν
ὑπαρχόν-
των πάντων· δι]δομεν, οὕτως ὥς οἵτινες τῶν ἄριστων νόμοι ἀρίστων τε δικαίω
πολεῖται
Ῥωμαῖοι ἀνεῖσφορ]οὶ εἰσιν, αὐτοῖς τε στρατείας λει]τουργ[ί]ας τε δημοσίας
ἀπάσης πάρε-
[σις ἐστω]· vacat
- 24 [αὐτοῦ ὁ ἐκ]ῶν γεγραμμέ[νος καὶ γυνή, γονεῖς, τέκν]α [ἐκ]ο[νο]ί [τε] αὐτοῦ
φυλῆς Κορνηλίας ἔστω[ι]·
[σαν ψηφ]ῶς τε ἐνταῦθα [φέρειν καὶ τειμ]ᾶσθαι ἐξουσία αὐτοῖς [ἐστω] [ι] καὶ ἐάν
ἀπόντες τει-
μᾶσθαι θ]έλωσιν [δι]δ[ώ]ται αὐτοῖς· καὶ ἐάν τις πόλεως ἢ ἀποικίας Ἰταλίας
εἶναι θέλωσιν
[.....] [Ο]ΣΤΕΙΜΟ[.....] ἐξέστω αὐτοῖς· vacat
- 28 [Ο]τιοῦν[·] ὁ προγεγραμ[μένος καὶ γυνή καὶ γονεῖς, τέκνα] ἐκγονοί [σι] αὐτοῦ
πρὸ τοῦ πολεῖτης
Ῥωμαῖος ἀνεῖσφορος εἶν[αι] [-ca. 9 -- ἔσχε?, τοῦτο] καὶ πολεῖτης Ῥω]μαῖος
ἀνεῖσφορος γεγονώς
[κατὰ τὸν] δίκαιον ἐάν χ]ρη[σθ]ῇ θέλῃ χρῆσθω αἰτινες [ιερωσύ]ναι, τὰ
ξέ[σις, τίμια, φιλό]ανθρωπα
[ἀξί]ομα[τα] τὰ τε ὑ[π]ήρξαν[·] αὐτοῖς, ταῦτα, καθάπερ τις τῶν ἀρίστων νό]μοι ἀρίσ-

- 32 [ὅπως αὐτοῖ ἐκ]ωσ[ιν, χ]ρῶνται καρπίζανται τε· vacat
[ἄκοντος αὐ]τοῦ οὕτε [ἄρχοντά τινα οὕτε πρεσβευτὴν οὕτε] ἐπ[ι]α[ρχ]ε[υ]ν[·] οὕτε
[ρῶν τῶν δη]μοσίων [πρ]αγμά[των οὕτε ἐπίτροπον ἐν οἰκίαι] ἀν[τ]ι[σ]τοῦ οὕτε [ὑπο-
δοχῆς ἔνεκεν οὕτε
[εἰς παρα]χειμασία[ν ὑπομένειν? ἀρέσκει]· vacat
- 36 [Εἰς Ἀσίαν?] καὶ Εὐρώπην [- ca. 23 --- μ]άλιστα [- ca. 15 ---] αὐτῶ[ι] ἢ αὐτός,
[γονεῖς, τέκνα, γυναῖκα] [αὐ]τοῦ Σ[.....] ca. 40] Ἀ μετὰ ταῦ-
[τα - ca. 5 -] [ΗΣΗΤΑ] ἕως ὃ ΔΕ[.....] ca. 40] [Ο] [ι] πάσης
[- ca. 6 -] Ε ἔστω[ι]· vacat
- 40 [- ca. 5 - τῇ] ἐπιγαμίαν Ο[.....] [Ο] [- ca. 11 -] Σ[.....] [Α] [- ca. 30 -] [Ο] ΕΝΩΝ
[- ca. 7 -] [Η] χρῆμα ΣΤ[.....] ca. 33] ΩΣΕ[- ca. 11 -] [Π]ΩΝΙΚΩΝ
[- ca. 7 -] ΩΝΗ εἰς? ΤΕ[.....] ca. 41] ΔΙ ἐκπράττεσθαι
[- ca. 7 -] ΝΑ τε οὕτε [- ca. 42 -] νόμοι Ἀτειλίω
44 [καὶ νόμοι] Ἰουλί[ω] καὶ Τιτίω [- ca. 32 -] ΣΟΙΣ ἀρέσκει· ταῦτα πάντα
[- ca. 7 -] ΠΑΕ[.....] ca. 43] ΔΙ [- Ο] [- Ω] ἐπὶ ἐπαρχείαι
[- ca. 3 -] ἀφικ[·] νόμειναι? Σ[.....] ca. 19 -] Υ[.....] ca. 4 -] τέλος Ι[- ca. 13 -] [Ο] ΝΕ·
ΕΡΟΝΑ[-] ΧΙ οὕτε
[ἄρχοντ]ας οὕτε [-] Σ[.....] ca. 18 -] Ῥωμαίων λαμβάνειν θέλωσιν?] ΤΕ
παρ[·] [αὐ]·
48 [τῶν λαμ]βάνεσθαι [- ca. 14 -] ΧΟ[.....] αὐτῶν] εἰς πόλιν ἢ χώραν Ἀσίας καὶ
Εὐρώπης ἐπαρχει-
[ῶν ἐκ δη]μοσίων ΜΕ[- ca. 14 -] ἑάν? τε εἰσαγήν ἢ ἐξαγήν τῆς ἰδίας χρ[ε]ίας ἐν[ε]κεν
[ἐκ πόλ]εως ἢ ἐκ χώ[ρας] - ca. 13 -] ἑάν [τέ τι?] ἐξαγήν ἐκ τῶν ἰδίων τῶν θρεμ-
μάτων τε
[τῆς ἰδίας] χρ[ε]ίας [ἐ]νεκεν [- ca. 13 -] σούτων τῶν πραγμάτων τέλος οὕτε
πολιτεῖαν οὐ·
52 [τε δημο]σιῶν παρ' αὐτῶν εἰσπράσσειν ἀρέσκει· vacat
[ἐάν τις αὐ]τῶν κατηγορεῖν θέλ[η] ἐγκ[λημ]α[τα] [τε αὐτοῖς] ἐπάγειν κριτήριον τε κατ'
αὐτῶν λαμβά-
[νειν κρί]σιν τε συνίστασθ[αι] - ca. 18 -] ΣΕΙΝ, ἐπὶ σούτων τῶν πραγμάτων πάντων
[ἐάν τε ἐν οἴκῳ τοῖς ἰδίοις νόμοις, ἐάν τε ἐν πόλεσιν] ἐλευθεραίς, ἐάν τε πρὸς
ἄρχοντας ἢ ἀν-
56 [τάρχον]τας ἡμετέρους Δ[- ca. 19 -] κρίνεσθαι θέλωσιν, αὐτῶν τὴν αἴρεσιν εἶναι
[ἀρέσκει] μήτε τις ἄλλως [ἢ ἐν τ]οῖς γεγραμμένοις ἐστί] ποιῇ περὶ τε αὐτῶν
κρίνησι? προσανενέ-
[κας γν]ώμην τε εἴπῃ [- ca. 6 -] Ω[.....] ΑΤ[- ca. 10 -] ἐάν τι? ὑπεναντίας τοῖς
[γί]νεται, τοῦτο κύριον
[μὴ ἐστω] [ι]· vacat
- 60 [ἐάν δε] τις τοῦτο [τ]οῦ προγεγραμμένου, χ[ον]εῖν, γυναικός, τέκνων ἐκγόνων
τε αὐτῶν ὄνομα δέξασθαι
[θελήσῃ]· πρόκριμά τε κεφαλῆς ποιήσῃ [- ca. 17 -] ΕΙΝ π<ρ>εσβευτάς τε

- πρὸς τὴν σφύγκλητον
[τὴν ἡμετέραν] πρὸς τὸν ἄρχοντα ἀντάρχοντάς τε τοὺς ἡμετέρους παραγέ-
νεσθαι πρεσβευτάς τε πέμ-
[πειν περὶ] τῶν ἰδίων πραγμάτων τοῖς προγεγραμμένοις ἐξ ἡμετέρας εἶναι ἀρέσκει·
ἥτις ἂν πολει-
64 [τεία οὖσι] τε ἄρχων ὅσα [ΛΙΩ]· ἐκ 6 - ὑπεναγνέον] τοῦτοις ποιήσῃ ἡ ἐκ
προαγωγῆς γνώ-
[ῃ - ἐκ 7 -] ΟΙΗ1 ἡ ἐνεχυράσῃ <1> δόλοι τε πογηρῶ [κωλύσ]ῃ ὥ <1>? ἔλασσον
οὗτοι οἱ προγεγραμμένοι τοῖς
[φιλανθρώποις] τοῖς δεδομένοις χρήσθαι [δυσ]γῆσονται, τῷ δὲ μὲν τῷ Ῥωμαίων
νόμον ση-
[στερτί]ων δέκα μυριάδας δοῦναι κατ[ακ]εκ[ριμένοι] ἔστωσαν τούτου τε τοῦ
χρήματος τῷ
68 [θελόντι] με[ταπορ]εῖα ἔκπραξις τε ἔστω[ι]· ἐάν τ[ε] ἐν τῇ ἐπαρχείᾳ παρὰ
ἄρχουσιν ἀντάρχου-
[σίν] τε ἡμετέροις ἐάν τε ἐν Ῥώμῃ προσι[τε]ῖν ἐκ[πρά]σσειν τε θέλῃ· περὶ δὲ
τούτων τῶν
[χρημάτων] ἐγγύας ἰκανῶς διδομένῳ [.....] ΣΘΑ1 ἀρέσκει· ταῦτα πάντα τὰ
προγεγραμμέ-
[να] ἵνα οὕτως γένηται, ἄρχοντες, ἀντάρχοντες τε ἡμέτεροι οὕτως <ἂν ἐκε<1>
ἐπὶ τῇ δι-

72 [καποδοσί]ας [ε] ὧσιν ἐπικρεῖν[ε]ῖτων φρονεῖζέτωσαν τε vacat

C: Second letter of Octavian to Rhos in response to an embassy, 31 B.C.

- [Ἔτους -1, μηνὸς Ἀύστρου 1ε]· αὐτοκράτωρ Καῖσαρ θεοῦ υἱός, αὐτοκράτωρ τὸ
ἐκτον, ὑπάτος
[τὸ τρί]τον, ἀποδεξιγμένος τὸ τέταρτον, Ῥωσέων τῆς ἱερᾶς καὶ ἀσύλου καὶ
αὐτονόμου
[ἄρχουσι], βουλῇ, δ[η]1[μ]ωι χαίρειν· εἰ ἔρρωσθε, καλῶς ἂν ἔχοι· καὶ αὐτὸς δὲ
μετὰ τοῦ στρατεύ-
76 [ματος] ὑγ[ίαινον]· οἱ πεμφθέντες πρίσβε<1>ς ὑφ' ὑμῶν, Σέλευκος ναύαρχος ἐμός,
Ἡρᾶς, ΚΑΛΛΙ-
[ε] 7 3 -] ΕΡΩΣ, ἄνδρες ἀγαθοὶ παρὰ δήμου ἀγαθοῦ, φίλου συμμα-
χου τε ἡμετέρου,
[ἀποδ]ήσαντες εἰς Ἑφεσον πρὸς με διελέχθησαν περὶ ὧν εἶχον τὰς ἐντιλὰς·
ἐγὼ οὖν τοῖς
[ἄνδρας] ἀπ[ε]δείξαμην εὐρὼν φιλοπάτριδας καὶ ἀγαθοὺς καὶ τὰς τιμὰς καὶ τὸν
στέφανον δέδογμαi,
80 [πιρ]άσκει καὶ ἐπὶ τοὺς τύπους ἐλθὼν ἀγαθοῦ τινοῦ ὑμῖν γένεσθαι παραίτιος
καὶ συντηρήσαι
[τὰ] φιλάνθρωπα τῇ πόλει καὶ ταῦτα ἡδεῖον διὰ Σέλευκον τὸν ναύαρχόν μου
ποιήσω[ι] συνεστρατευμέ-

- [νον μοι] πάντα τὸν τοῦ πολέμου χρόνον καὶ διὰ παντὸς ἡρίστευκότα καὶ
πᾶσαν ἀπόδειξιν εὐνοίας
[τε καὶ πίσ]τεως παρεσχημένον, ὃς οὐδὲναι καιρον παραλέλοιπεν ἐντυγγάνων
ὑπὲρ ὑμῶν καὶ πᾶ-
84 [σαν εἰσφ]ερόμενος σπουδῇ καὶ προθυμίᾳ ὑπὲρ τῶν ὑμῖν συμφερόντων·
vacat ἔρρωσθε
- D: Third letter of Octavian to Rhosos recommending Seleukos, 30 B.C.
- [Ἔτους -1, μηνὸς Ἀπελλαίου 9]· αὐτοκράτωρ Καῖσαρ θεοῦ υἱός, αὐτοκράτωρ
τὸ ἐκτον, ὑπάτος τὸ τέταρ-
[τον, Ῥωσέ]ων τῆς ἱερᾶς καὶ ἀσύλου καὶ αὐτονόμου ἄρχουσι, βουλῇ, δ[η]μωι
χαίρειν· εἰ ἔρρωσθε, καλῶς
[ἂν ἔχοι] καὶ αὐτὸς δὲ μετὰ τοῦ στρατεύματος ὑγ[ίαινον]· Σέλευκος ὁ καὶ ἡμέτε-
ρος πολει-
88 [της καὶ ἐμ]ὸς ναύαρχος ἐμὲ πᾶσι τοῖς πολέμοις συνεστρατευμένος μοι καὶ
π[ολλ]ὰς ἀπο-
[δείξεις] καὶ τῆς εὐνοίας καὶ τῆς πίστεως καὶ τῆς ἀνδρείας δεδωκώς, ὥς καθήκο[ν]
ἦν τοῖς
[συστρατευ]σάμενους ἡμῖν καὶ κατὰ πόλεμον ἀρίστεύσαντας, κεκόσμηται
φιλανθρώποις
[καὶ ἀνεῖσφ]ορίαι καὶ πολει<εῖ>αι· τοῦτον οὖν ὑμῖν συνίστημι· οἱ γὰρ τοιοῦτοι
ἄνδρες καὶ τὴν πρὸς τὰς
92 [πατρίδας] εὖνοιαν προθυμότεραν ποιοῦσιν· ὥς οὖν ἐμοὶ πάντα δυνατὰ ποιῇ-
σιντος ὑμῖν ἡδεῖ-
[ον διὰ Σέ]λευκον, θαρρούντες περὶ ὧν ἂν βούλησθε πρὸς με ἀποστέλλετε· vacat
ἔρρωσθε

A. 1. Ἔτους [-], μηνός. *IGLS* II 4, εἰ ἔρρωσθε, καλῶς ἂν ἔχοι, not in *IGLS* II 6, ἡμῖν, *IGLS* II B, mainly following ed.pr. P.Roussel, R. identifies 12 clauses in this document, generally separated from each other by a vacat at the end of an individual provision: 1) heading; indication of the issuing authorities and the legal basis for the grant (I.L. 9-11); 2) considerations: military virtues of the main honoree (I.L. 12-18); 3) grant of civitas Romana and immunitas omnium rerum (I.L. 19-23); 4) assignation to the tribe Cornelia; permission to be enrolled in absentia and, probably, to be enrolled in a municipium or a colony of Italy (I.L. 24-27); 5) preservation of rights existing before the granting of civitas and immunitas (I.L. 28-32); 6) exemption from billeting Roman officials (I.L. 33-35); 7) 2 (I.L. 36-39); 8) 7; provisions on ius conubii and tutela (I.L. 40-45?); 9) exemption from customs dues on goods or cattle imported or exported for the honorands' own use (I.L. 45? 52); 10) choice of forum in case of capital charge, but only if the honorands are summoned (I.L. 53-59); 11) ius legationis to the Roman senate and magistrates; 12) sanctio relating to the provisions of clauses 10-12; penalty for infringement of the privileges (I.L. 63-72) II 13, [-]οις, *IGLS*; [Ἰταλίαν (or Σικελίαν)?] τόποις: referring to the contest between Octavian and the Republican fleets and/or to the 'bellum Siculum', R. II 18, [ἡμῖν] χρηστός, *IGLS* II 20, [τ' αὐτὸν] ἐστ[ι]ναι· ἐκ 16 -], *IGLS*, ἐστ[ι] ἐσται μόνῃ μέντοι [vel sim.] πολετείαν, W II 21, [τὸν δίδ]ομεν, *IGLS*

Ἀποδοῖται Εὐπλοῖα Ἐπιχοῦς). In view of the drawings of pubic triangles in the grotto, Pimitkas is likely to have asked divine assistance in the field of sexuality. Ptolemy is the joint dedicatee because the king is the prime beneficiary of divine benefactions and the guarantor of transmitting these powers onto his subjects; in this capacity Ptolemy replaces the Phoenician king of former times. The connection fits in with Seleukid and Ptolemaic claims to proximity with the gods; Arsinoë III, wife of Ptolemy IV, was one of the queens identified with Aphrodite.

1630-1631. Sidon (area of: Haloua (Mount Hermon)). Two dedications, 156 and 172 A.D. Ed.pr. J. Aliquot, *BAAL* 8 (2004) 301-309 (ph.; map plotting the epigraphical finds in Mount Hermon; French translations).

1630: 301 305. Divine order, 156 A.D. Limestone block with arched top; now on the terrace of a house in Haloua.

Ἐτους εἴς, διαταγή θεοῦ ἀγγελίου Ρεμαλα, ἰ κατὰ κέλευσι[ν] ἢ θεοῦ ἀνγέλ[ου]
ἰ Μελικέρτε[υ]

1. Horizontal strokes above the numerals, year 266 (era of Sidon) = 156 A.D. || 1-2. διαταγή: frequent in the NT, this seems the only example to indicate a pagan divine order, ed.pr. || 3. Ρεμαλα: either the genitive of a Semitic anthroponym Ρεμαλας ('god of Remalas', i.e., the founder of the cult) or, preferably, a toponym (genitive of Ρεμαλας or undeclined plural neuter), ed.pr. || 4. Melikertes is identified with his angel, ed.pr., who discusses dedications on divine order in general, pagan cults of angels in Phoenicia, and deities identified with their angels (Melikertes is not identified with his angel; he is called 'divine messenger' (not divine messenger of himself), Chamiotis); the cult of Λευκοθέα, with whom her son Melikertes is associated in one other document (*SEG* XLIII 1093), is frequently attested in the area between Tyre and Gerasa (cf. *SEG* XLIV 1326; XLVII 1060; LII 1787) [see now J. Aliquot, 'Cultes locaux et traditions hellénisantes du Proche Orient à l'époque de Leucothée et de Méléerte', *Topoi* 14 (2006) 245-264; the present inscription is briefly discussed on 246/247, Tybout].

1631: 308/309. Dedication of a relief, 172 A.D. Lower part of a limestone relief representing two draped figures (inscription A under the figure at right); at right two small busts of draped figures wearing piloi; between their heads a horn-shaped altar surmounted by a half-column (inscription B at right of this group); found in the cella of a temple north-west of Haloua.

A: Ἀλφειος ἰ ἐπ[ο]ιν[ο]ν[ο]ν B: Ἐτους[ς] ἰ β[ο]σ', ἰ μηνὸς ἰ Ἀρτεμ[ι]σ[ι]ο[υ] ἰ β[ι]'

A. (Semitic) name of the dedicant, ed.pr. || 1-2. horizontal strokes above the numerals, year 282 (era of Sidon) = 172 A.D.

1632-1633. Sidon. Epitaphs, Roman Imperial period. *IGF* (cf. our lemma no. 979) 40 and 43. On the basis of the ancient drawings through which these epitaphs (now lost) are known, P.-L. Gattier, *BE* (2005) no. 520, assigns them to Sidon and reads the texts as follows. The stones may have belonged to the collection Cardin Le Bret in the early 18th cent.; see J. and L. Robert, *BE* (1952) no. 187, for two Sidonian epitaphs from this collection in a private collection in Aix-en-Provence, and L. Robert, *BCH* 60 (1936) 190-192 (= *OMS* II 897-899), for three other epitaphs probably from Sidon now in the museum of Toulon.

1632: *IGF* 43. Epitaph of Apollophanes, 205/206 A.D.

Ἐτους εἴς, μηνὸς Αὐδωνίου ἰ κθ' ἰ Ἀπολλόφανες ἢ βοήθου χρηστὴ ἰ καὶ ἄλκυε, χαῖρε ἰ ζήσας ἔτη 4β', ἰ εὐσεβ[έ]ς, φιλότεκνε

1. Year 316 (era of Sidon 110 B.C.) = 205/206 A.D., G.; εἴς = 6(?)13, *IGF*; however, this reading would yield 6013, G.; [the dr. in *IGF* clearly shows εἴς, Martin] || 7. ὅβ in *IGF* is a typographical inaccuracy; the dr. shows 4β', i.e., 92 (not 93 = 4023), Martin || 8. εὐσεβ[έ]ς (= *εὐσεβ[έ]ς* nos marques de piété), *IGF*.

1633: *IGF* 40: *IG* XIV 2439. Sidon. Epitaph of Diognetes, Roman Imperial period.

[Δι]όγνητε ἰ [χρ]ηστὴ καὶ ἰ [ἄλ]κυε, χαῖρε ἰ [ζή]σας ἔτη ἢ [.]η', μῆ[ν]ας ε'

2-5. [χρ]ηστὴ καὶ ἰ [ἄλ]κυε χαῖρε ἰ [ζή]σας ἔτη ἢ [.]η' μῆ[ν]ας ε', *IGF* [χρ]ηστὴ καὶ [ἄλ]κυε χαῖρε, ἰ [ζή]σας ἔτη ἢ [.]η', μῆ[ν]ας ε', *IG*.

1634. Sidon. Epitaph of the priest Apollodotos, Roman Imperial period. *SEG* XXX 1681; cf. also K. Parlasca, *Syrische Grabreliefs* (cf. *SEG* XXXII 1405) 7 and 23/24 note 28, P.-L. Gattier, *ZPE* 147 (2004) 140/141 note 12, assigns this stele, bought in Beirut, said to come from Tyre, and now in the Royal Ontario Museum in Toronto, to Sidon rather than to Tyre both on account of its typology and the formula of the inscription (χρηστὴ καὶ ἄλκυε, χαῖρε). Cf. our lemma no. 1606.

1635. Sidon (area of: Ousarat, 3 km north-east of Haloua (Mount Hermon)). Epitaph, date illegible. Relief representing a male figure clad in chiton and himation and, at left, a smaller figure wearing a long robe (his wife or child); inscription on the front of the socle. Ed.pr. J. Aliquot, *BAAL* 8 (2004) 309/310 (ph.; French translation).

Ἐτους Α[- ca. 4 -] OC ἰ [- ca. 4 -] PO [- ca. 3 -]

1636. Sidon. Painted inscriptions (labels) in a tomb, late 2nd cent. A.D. *SEG XLVII* 1967. A. Barbet, *Syria* 81 (2004) [2006] 191-200 (dr.), reports that W.J.Bankes took the heads of two of the servants (Οινόφιλος and Καλόκερος) from the walls of the tomb and sent them to his home, Kingston Lacy (Dorset, GB), where they are displayed at present; these panels (ph.) do not include the labels, which remain known from Bankes' aquarelles only. On the basis of a stylistical analysis mainly drawing on parallels from a tomb in Tyre, Barbet dates the paintings to the late 2nd cent. A.D. (196 note 13; 2nd/3rd cent. A.D., Barbet, in an earlier article summarized in *SEG XLVII*).

1637. Sidon (?) (area of: Ornithopolis?). Inscription denoting ownership on a bronze *tabula ansata*, 3rd/4th cent. *CIJ* 878; front: συναγωγῆς; reverse: Ὀρνιθοκόμης. Republished in *IJO* III (cf. our lemma no. 1888) 20-23 no. Syr12. The assumption of all editors that Ornithokome can be identified with Ὀρνιθων πόλις Σιδωνίων, a town between Tyre and Sidon (cf. Strabo 16.2.24; Skylax 104), is questionable; it should rather be connected with ὀρνιθοκόμος/ὀρνιθοκομείον, the whole inscription meaning 'of the bird-rearing of the synagogue'; a ring indicating a place (cage to which the plaque was attached?) where birds belonging to or intended for the synagogue were kept; if the plaque dates prior to the destruction of the Temple in 70 A.D., there may be 'some connection with birds supplied to the Temple for sacrifice on behalf of a synagogue' (21). Contra D.Feissel, *BE* (2005) no. 504: the wording of Strabo (πολιτικὸν Ὀρνιθων πόλις λεγομένη) shows that the locality was a 'polis' only in name and Skylax' addition Σιδωνίων suggests that it may have been dependent on Sidon; the plaque should be dated to the 3rd/4th cent. A.D. on the basis of the letter forms ('no grounds on which to date the plaque', *IJO*). F. also points out that the bronze *tabula ansata* from Arados now in the Louvre added in *IJO* as a formal parallel was not published by V.Chapot in 1902, but by himself in 2001 (see *SEG LI* 1965).

1638. Tyre. Jewish inscriptions. The section Tyre in *IJO* III (cf. our lemma no. 1888) 1-20, includes ten Greek inscriptions (epitaphs unless stated otherwise: 1) 1/2 no. Syr1 (*CIJ* 879; 3rd/4th cent. A.D.); 2) 2/3 no. Syr2 (*CIJ* 880; date uncertain); 3) 3-5 no. Syr3 (J.-P.Rey-Coquais, *Inscriptions - Tyr* (cf. *SEG XXVII* 995) no. 168; 2nd-7th cent. A.D.; ph.; *Inscriptions - Tyr* nos. 164 and 166/167, claimed as having Jewish connections, should be excluded); 4/5) 17-20 nos. Syr10/Syr11 (*SEG LII* 1611 D and 1609; topos inscriptions in the circus; 5th/6th cent. A.D.; dr.). The remaining texts record Tyrians in Sepphoris, Besara (Beth She'arim) and Jerusalem. Sepphoris: 6) 6-12 no. Syr5 (*CIJ* 991; *SEG VIII* 16 and XXXVII 1476; building inscription of the synagogue; 4th/5th cent. A.D.; dr.; LL. 3/4, ἀρχισυναγωγὸς Τύρου λαμπροτάτου: 'archisynagogos of Tyre the most illustrious?', implying that he held office in Tyre, not in Sepphoris, rather than 'archisynagogos [of Sepphoris] from Tyre, clarissimus' (i.e., of senatorial rank); contra D.Feissel, *BE* [2005] no. 504, who urges that the word order speaks against applying the epithet to the city - in which case, moreover, λαμπροτάτης should have been read; cf. also our lemma no. 1597 sub 4). Epitaphs from Besara recording Tyrians: 7) 12 no. Syr6 (*SEG XX* 424; ethnic: Τύριος; 3rd cent. A.D.; ph.); 8) 13/14 no. Syr7 (*SEG XXVIII*

1364; ethnic: Τύριος; ca. 250-352 A.D.; ph.); 9) 14 no. Syr8 (*SEG XVIII* 623; ethnic: Τύριος; 2nd cent. A.D. or later?; dr.). Ossuary from Jerusalem: 10) 15-17 no. Syr9 (*SEG XVII* 785; XX 480; XXXIII 1279; city name: Τύρος; 1st cent. A.D.; dr.).

See also P.W.van der Horst, *JSJ* 36 (2005) 74, for some comments on nos. (3) and (5) above, both mentioning Σαμαριται: it is unclear whether Samaritans, i.e. (non Samaritan) natives from Samaria (68), or Samaritans-by-religion (68, 70, 77) are meant.

1639. Tyre. Dedication of a statue representing the city of Tyre, late 2nd cent. A.D. Text without line division cited from an article of J.-P.Rey-Coquais in *SEG XXXVII* 1463 app. cr. (see *ibid.* for other statues representing Tyre); now included by M.Yon among the Testimonia in *I.Kition* (cf. our lemma no. 1535) as no. 176 [on the basis of R.C.'s publication, which, however, is not included in the bibliography]. We present this interesting text (not in Rigsby, *Asyria*) which is likely to go unnoticed.

[Κιττ]ῶν τῆς [ι]ε[ρ]ᾶς καὶ ἀσύλου καὶ αὐτολόνμου καὶ ναυαρχίδος | Τύρον τὴν | καὶ ἑαυτῆς | μητρόπολιν

1. Restoration based on the tradition making Kition a foundation of Tyre. R.-C.: 'Mais il ne s'agit que d'une hypothèse'. Y.: M.Kajava, *art.cit.* (cf. our lemma no. 897) 536 note 36, suggests restoring [Ἀσσυρίων ||] for the *asyria* of Tyre see Rigsby, *Asyria* 481-485; the city possessed inviolability from 141/140 B.C. to at least 195/196 A.D. (the last date attested by silver coinage). The present inscription is the first from the city itself to attest Tyre's *asyria*; the other inscriptions are *SEG II* 330 (XLI 559; Delphi); *I Didyma* 151; *JGR I* 419 and 421 (Puteoli); 421 = *OGIS* 595; Puteoli; Tybout].

1640. Yanouh (Lebanon mountains; 3 km east of Qartaba). Epitaph of Mathbeel, 252/253 A.D. Rectangular limestone block; found in the 1960s (probably re-used); now in the depot of the General Direction of Antiquities in Jebeil (Byblos). Ed.pr. J.-P.Rey-Coquais, J.-B.Yon, *BAAL* 8 (2004) 202/203 (ph.; French translation); cf. J.Aliquot, *Chronos* 14 (2006) 135 (non vidimus; cf. P.-L.Gatier, *An.Ép.* (2004) [2007] no. 1571, with corrected French translation, and id., *BE*, 2006, no. 459).

[Θ]άρσι Μαθ[ι]β[ε]λ η | [σ]ώφρων, | [σ]ύδεις ἀ[θ]άνατος, | [ε]τους | δέξ'

1-3. Μαθ[ι]β[ε]λ (Semitic name meaning 'servant of Baal') η | [σ]ώφρων. A.: ΜΑΘ[Ι]ΒΕΛΗΗ | [σ]ώφρων, ed.pr. II 6-7. Year 564 (Seleukid era) = 252/253 A.D.; the use of the Seleukid era rather than that of Byblos suggests that Yanouh did not belong to Byblos' territory at the time the inscription was erected, ed.pr.

Fragment 2

	ἀ(πό) Ἀδρόων	Ν ξε'	καὶ τοῖς δούλοις Ν -]
	ἀ(πό) Αὐδρών	Ν μγ'	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Ζαδικάθων	Ν λβ'	(καὶ) τοῖς δούλοις Ν -]
4	ἀ(πό) Ἀμμάθων	Ν κδ'	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Ἀριδὴλων τῆς Γρα[---	Ν --	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Καρκαρίας	Ν ιε'	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Σοβαείας ὀρίου Ἀριδὴλων	[Ν --	(καὶ) τοῖς δούλοις Ν -]
8	ἀ(πό) Ροβάθας	Ν μγ'	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Ἑλλεβάνων	Ν λς'	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Ἀφρούς	Ν κδ'	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Σίρθας	Ν κδ'	(καὶ) τοῖς δούλοις Ν -]
12	ἀ(πό) Φεινούς	Ν ιε'	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Μώας	Ν ιε'	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Τολοάνων	Ν ιε'	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Εἰσειβάν	Ν ιε'	(καὶ) τοῖς δούλοις Ν -]
16	ἀ(πό) τοῦ Πραισιδίου	Ν ιβ'	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Θωμάων	Ν ε'	(καὶ) τοῖς δούλοις Ν -]
	ἀ(πό) Αἰναυάθας	Ν κ'	(καὶ) τοῖς δούλοις Ν -]

Fragment 3

Col. I	Col. II
ἀ(πό) --] Ν κβ' (καὶ) τοῖς δούλοις Ν β'	ἀ(πό) Αβαδ[---- Ν -]
4 ἀ(πό) --] οὐδέλεος Ν ν'	(καὶ) (ὑπὲρ) τοῦ β[ικαρίου Ν -]
5 ἀ(πό) Βητωρῶς Ν λ'	(καὶ) (ὑπὲρ) Βητο[--- Ν -]
4 ἀ(πό) --] ὡνα Ν ιβ'	(καὶ) τοῖς δούλοις Ν -]
ἀ(πό) τῆς Σεβαστῆς Ν λς'	ἀ(πό) Βητοδ[--- Ν -]
ἀ(πό) ὀρίου Μαβηγῶν Ν η'	(καὶ) Γισχαλ[--- Ν -]
ἀ(πό) --] ας' Ν ιβ'	(καὶ) τοῖς δούλοις [Ν -]
8 ἀ(πό) [δικαιοσύνης] Ν ε'	ἀ(πό) Αειν[--- Ν -]
[καὶ] (ὑπὲρ) τοῦ βικαρίου Ν ρν'	(καὶ) τοῖς δούλοις [Ν -]
[---] αἰχία Ν ς'	ἀ(πό) τοῦ Νέου Κάστρου Ν [-]
[---] (καὶ) τοῖς δούλοις Ν ς'	(καὶ) τοῖς δούλοις -- Ν α'
12 [---] Ν ρν'	ἀ(πό) τοῦ [Ι]ορδάνου Ν ς'
[---] ---	(καὶ) τοῖς δούλοις Ν α'
[---] ---	ἀ(πό) κά[μ]ιης Ἀδάρων [Ν -]
[---] ---	ἀ(πό) τῶν συ[ν]τελεστών Ν [-]

Fragment 4

[---] Σάλτων [---]
[---] ἱεροῦ ἀρχιεπισκόπου τοῦ ἱερο[τά]
[---] τοῦ κοινοῦ τῶν ἀρχιεπισκόπων
4 τοῦ Κωνσταντινιανοῦ Σάλτων

Παλαιστίνης ὁ προβαλλόμενος
8 (καὶ) ἀπὸ τῆς Τερεβίνθου ἀπὸ τῶν
[συ]ντελεστών
ὀρίου Ἀρινδῆλων

τῶν συντελεστών]

[καὶ] ἡ διδουσιν ὁ βικαρίος δευτέρ[ας]

ὀρίου Πέτρων

N (with a miniature omikron in the shape of a small overhanging dot) νο(μίσματα); ligatures throughout all fragments; we indicate only those in the new fragment || Fr. 1, 1-7 the text should be considered a tentative reconstruction. From the new fragment || appears that the inscription had no heading; it contained only the last part of the constitution: announcement of a schedule attached to it (LL 1-4); responsibility of the addressee to carry out the dispositions (LL 4/5); heading of the schedule (LL 6/7) recording the military and civil bodies liable to annual payment (cf. below ad LL 6 and 7); (part of) the schedule itself in four columns (LL 8-14; the left column is missing). Our inscription must have been erected beside another inscription containing the text of the edict imposing the tax, or at least a summary with the name of the emperor and the nature of the required payments. What has become known as the 'edict' from Beersheba is in fact an imperial rescript (probably of Justinian) addressed to the dux of Palaestina (cf. below ad L. 4) with the purpose of amending previous abuses, D.S. || 4. η σὴ μεγαλοπρεπεία: the edict was addressed to a governor or a dux, not to a praetorian prefect (ή σὴ ὑπεροχή, as restored by Alt); since the list of toponyms includes places in First as well as in Third Palestine, the addressee can only be the dux who was in charge of all three provinces. The provenance of the new fragment supports the view that the offices of the dux of Palaestina were located at Beersheba, D.S. || 6 οἱ ἀπὸ ὅλης ἀρχῆς τῶν κατὰ καιρὸν δουκῶν ('restored with some hesitation', 141): 'the people of the entire [domain] of the successive *duces* (of Palestine)', this ensemble is subdivided into two groups, sc. οἱ καθορισμένοι (= *devotissimi*; *limitanei* and other forces subordinated to the dux) and individual taxpayers, D.S.: 'mais la restitution reste problématique et il pourrait s'agir d'une catégorie à part, distincte des suivantes'. F.; the individual taxpayers invalidate the suggestion that the toponyms in our document represent a list of fortified sites on the limes Palaestinae || 7. οἱ τῆς χώρας ἰδιῶται συντελεστοί: 'all the landowners without exception' (sc. of the three Palaestina's), D.S. F. wonders whether συντελεσται ἰδιῶται was meant as a restriction: the category of private persons excludes not only state officials and military men (who are mentioned before), but probably also great institutional owners (like the Church of Jerusalem, the principal συντελεστής of this city); the notion of συντελεσται is ambiguous: either the equivalent of συντελεῖς encompassing all tax payers or a collegium consisting of the principal local tax payers (cf. A. Laniado, *JJP* 26 [1996] 23-51) || 8-14, the reconstruction of LL 1-7 shows that an entire column is missing at left, D.S. || Col I: 8. Sykamaazon: small town in the northwestern Negev, episcopal see of Palaestina Prima in the 5th/6th cent. A.D., D.S. || Col II: 8. Mampsis: large walled village in the Negev, D.S. || 9 Orda: town in the northwestern Negev, in the Saltus Gerariticus; episcopal see of Palaestina Prima in the 6th cent. A.D., D.S. || 11. perhaps Menoia: near Orda, and like Orda the centre of a Saltus (Constantinius); castrum in the 5th cent., episcopal see in the 5th/6th cent. A.D., D.S. || 14. Asoda: unattested elsewhere; perhaps it can be identified with Khirbet Sawa, northeast of Beersheba, D.S. || Col. III: 8. unknown place, D.S. || 9-10. Zoor: fort in the 5th, episcopal see of Palaestina Tertia in the 5th/6th cent. A.D., D.S. || 11. τῷ βικαρίῳ τῷ γινωσκένῳ: 'for the vicarius who is concerned', D.S.: 'pour le vicaire qui entre en fonction', F. || 13. only mention of a garrison in Elousa, D.S. || 14. Asouda: unidentified station of the Ala Prima Millaria Sebastiana in the 5th cent. A.D.; probably in southern Transjordan, D.S. || Fr. 2/3, these fragments may come from the same slab and are likely to belong to the same document as Fragment 1, D.S. || Fr. 3, Col. I: 2. Nikopolis or Aetropolis?, D.S. || 3. Beth Horon?, D.S. || 4. Libona?, D.S. || 5. ἡ Σεβαστή: perhaps sc. πόλις, i.e., Augustopolis, episcopal see in Palaestina Tertia in the 6th cent. A.D., D.S. || 7. perhaps nothing is lost before ἀρχῆς: possibly Zia, transcribed in Greek with a Semitic article, D.S. || Fr. 4 this fragment differs from Fr. 2/3 in palaeographical details and in the thickness of the slab; it contains a list of contributors (not villages or towns, but two imperial estates, an association of phylarchs, the territories of two cities, and

- 1650: 235*-237* no. 7 (dr.). Epitaph of Kaioumas, 661 A.D. Rectangular limestone block.

[+]'Ανεπά(ησ)α ὁ ἱμ|ακάριο[ς] ἰ Καίου|μας ὁ θ[α]μ[α]ν ἄ(να)π(α)ό(μενος) || [ἐν μνη Γ]ορπ(αίου) ιδ' ε[ἰ]π(ους) φεν' ἰ +

[We add the line divisions omitted by ed.pr. in his transcription] # 3. [K]α(ὐ)μας, ed.pr. who in his majuscule copy gives ...YMACΘ [the dr. shows Y (or the right part of N?) followed by MAC, Tybout] # 3-4. Καίουμας and θωαμας are names found in inscriptions from the area, ed.pr. # 4 or perhaps ἀνὸ [-]-], majuscule text and dr. show ΜΟΥΑΠΟ. Tybout # 5-6. abbreviation sign: S; [ἐν μνη Γ]ορπ(αίου) S ἰ(ν)δ(ισ)τ(ώνος) S ἔτους ΦΝS, ed.pr.; the correct reading was presented by F.; year 555 (era of Arabia) = 661 A.D.

- 1651: 237*/238* no. 8 (ph.). Fragment mentioning a priest. White marble fragment.

[π]ρεσβ(ύτερος) μ[---]ς Εἰσ[ά]ννης? --?]

Abbreviation sign: S # 1-2, possibly μοναχός, ed.pr.

- 1652: 238* no. 9. Christian acclamation. Limestone column drum; the two words are interlaced in the shape of a cross, sharing the omega. Φῶς ἰ ζωή

Previously unattested in inscriptions from Palaestina, ed.pr. [cf. AIA 139 i, 144, Chaniotis].

- 1653: 238*-240* no. 10. Epitaph of Stephanos, late 7th cent. A.D.? Rectangular limestone block: † Στέφανος ἰ Μαλεχ

Abbreviation sign: S # 2, a gentile or family name of Arabic origin; previously unattested in inscriptions from Palaestina, but it does occur in the Nessana papyri, ed.pr., who states that the inscription 'might be dated to the period following the Muslim conquest' (240*).

1654. Gaza. Pagan festivals in the 4th cent. A.D. N.Belayche, in B.Bitton-Ashkelony, A.Kotsky (edd.), *Christian Gaza* -- (cf. our lemma no. 1641) 5-22, discusses the (almost exclusively literary) evidence for pagan festivals in 4th cent. Gaza; paganism was very strong in Gaza prior to its Christianisation in the 5th cent. On 14-19 she re-examines the testimonia for the term/anthroponym/toponym Μαίονα/μαίονα, drawing on K.Mentzu-Meimare's study summarized in SEG XLVI 2389 (including the inscriptions mentioned *ibid.*; see also our lemma no. 1894), to conclude like M.-M. that there was no festival of this name celebrated in Gaza (that the city's harbor bore this name is another matter). For Procopius' rhetorical inauguration of the public clock in Gaza's market in the early 6th cent., featuring Pan and Echo among other pagan mythological figures, B. adduces (20) and notes 90-92) some much earlier (mid 2nd cent. A.D.) dedications from Caesarea/Pancas as a parallel: the epigrams W.H.Wad-

dington, *Inscriptions grecques et latines de la Syrie* (Paris 1870) nos. 1891/1892 (Ἰαὶν τε καὶ Νύμφαις; φιλευμένη Διόπανι; translation [CIG III 4538 + Add on p. 1179; Kaibel, EG 827; Merkelbach-Sauber, SGO IV 20/16/01]) and 1894 (τὴν κ[υρία]ν Ἐχῶ; translation [CIG 5439]); see our lemma no. 1670.

1655. Gaza. Lead weight, ca. 130 A.D.? IGR III 1212; SEG XXVIII 1408; C.A.M. Glucker, *The City of Gaza* -- (cf. SEG XXXVII 1483) no. 42 (1). N.Belayche, *art.cit.* (cf. our lemma no. 1654) 7, reads ἐπὶ Ἡρώδου Διοφάντου ἱε(ρέως?) instead of ιε': more probably a Marnas priest than a public pontiff in spite of Κολωνίας Γάζης (Gaza became a Roman colony at the end of the 3rd cent. A.D.; cf. the similar colonial mention on the bronze weight [JLS 1904]; in note 15 B. records L.D. Segni's reading ἱε(ροφάντου?) (in her unpublished dissertation *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* [Jerusalem 1997] 556/557 no. 191*) and comments: 'The inscription is unusual because in a Roman colony on a very official document, we would expect to see the citizen's *tria nomina*'.

1656. Gaza (area of: Horvat Gerar). Dedication of a mosaic, 598/599 A.D. Mosaic medallion set in the pavement of the northern aisle of a church on the bank of Wadi Ghazze, some hundreds of metres from the ruins of the ancient village at Horvat Gerar. Ed.pr. L.D. Segni, 'The Territory of Gaza: Notes of Historical Geography', in *Christian Gaza* -- (cf. our lemma no. 1641) 41-60, publishes this inscription in an Appendix (56-58; translation); cf. also *ead.*, JRA 20 (2007) 645/646.

Ἐπὶ Μισαήλ ἰ τῷ ἀγίω(τάτου) ἡμ(ὼν) ἐπ(ισκόπου) ἰ (καὶ) Ζαχαρίῳ πρ(εσβυτέρου) (καὶ) χωρ(επισκόπου) ἰ (καὶ) Ἀλφείῳ διακ(όνου) (καὶ) οὐκονόμου ἐγένετο ἡ ἰψηφω(ις) μνη(ν) Πανήμου ἔργ(ς) θυχ', ἰν(δικτύωνος) β'

Abbreviations signs: S; oblique stroke at the bottom of K in L. 4; in L. 6 a crooked mark above M probably indicates the overhanging H of μνη(ν), ed.pr. # 1-2. Misael was already in office as a bishop of Gaza in 576 A.D., as recorded by inscriptions from Kissufim, ed.pr. # 1, probably the chorepiskopos - here as in other documents a simple priest - helped the rural community build the church by providing instructions, technical assistance, and possibly financial support, ed.pr. # 4-5. Alpheios (Semitic name like the others) was probably a steward (οὐκονόμος) of the church of Gaza, which had provided the funds for the building # 7, year 659 (era of Gaza) = 598/599 A.D. ed.pr. wonders why a church was built in a village which already had a church of its own: on the assumption that the inhabitants of Horvat Gerar were mainly Monophysite, the orthodox bishop of Gaza may have provided a new cult site for orthodox villagers.

1657. Gaza (area of: Umm-el-Amr). Mosaic inscriptions from the monastery of St. Hilarion, 6th cent. A.D. R.Elter - A.Hassoun, CRAI (2004) 359-382 (no texts of the inscriptions, which we transcribe from the photographs; French translations by C.Saliou), report on an early Byzantine monasterial complex which E.-H. identify as the foundation of St. Hilarion



(291-371 A.D.): 1) Εὐχὴς καὶ πρεσβίαις τοῦ ἁγίου πατρὸς ἡμῶν ... Ἰλαρίωνος ἑλενηνῶ-
μεν, ἀμήν (366-368; inscription in a rectangular frame in the nave of the church built above the
saint's tomb originally may have been the location of his cell; inscription right above and east
of the tomb: εὐχὴς καὶ πρεσβίαις ἐν εὐχαίᾳ καὶ πρεσβείαις; 'Par les prières et l'intercession
de notre saint père Hilarion, soyons pris en pitié, amen'); 2) † Ἰ. Μνήσθητι, Κ(ύρι)ε, ἰ τοῦ
δοῦλου σου Ἰ. Νεστορίου τοῦ ἱεροῦ σχολαστικοῦ μετὰ πάντος τοῦ οἴκου αὐτοῦ, ἰ ἀμήν (370;
inscription in a heptagonal frame in the nave of the church); 3) 'Anastasios, le très saint ...'
(374; no ph.; the inscription belongs to a later building stage and replaced the text mentioned
above sub (1); 'La place de l'inscription ... serait-elle le témoin de l'oubli du caveau une fois
vide de ses reliques?').

See now also R. Elter - A. Hassoune, in *Gaza dans l'Antiquité Tardive* (cf. our lemma no.
1641) 13-40 (inscriptions mentioned on 24-26; ph. of nos. 1/2; French translations by C. Sa-
liou). In her review of this book, L. Di Segni, *JRA* 20 (2007) 643-655, on 647-650 argues that
the monastery is not that of Hilarion (the invocation of the saint cannot be considered evidence
that the monastery was the one he founded) but most likely that of Seridos.

1658-1659. Hippos (Sussita). Two honorary inscriptions, reign of Lucius Verus (?) -
238 A.D. Ed.pr. A. Lajtar, in A. Segal et alii, *Hippos-Sussita. Fifth Season of Excavations*
(September-October 2004) and *Summary of All Five Seasons (2000-2004)* (Haifa 2004) 43-50.

1658: 48-50 no. 2. Honorary inscription for an emperor, reign of Lucius Verus or
218 A.D.? Limestone statue base; inscription carelessly carved (L. I on the mould-
ing); found in the area north of the Forum.

Ἀγαθὴ τύχη· ἰ αὐτ(οκράτορα) Κα(σ)α(ρα) ἰ Π[. . .] Ν[.] ἰ ΟΥ[.] ἰ ΟΝ

4. Probably Οὐάρον, either Lucius Verus or the usurper Verus, who was legatus of Legio III Gal-
lica in Syria-Phoenicia (stationed in Raphon/Raphana, ca. 100 km from Hippos) and declared
emperor by his soldiers in 218 A.D. (Cassius Dio 80.7.1). ed.pr., who adds that the latter hypo-
thesis, though attractive, cannot be considered definitive, the more so since other readings are
possible as well.

1659: 41-48 no. 1 (ph.; translation). Honorary inscription for an ambassador of Hip-
pos, 238 A.D. Inscription on a blue-gray marble column; on top a round hole for
inserting an object, probably a statue or bust; found in the northeast corner of the
Forum.

Εὐτυχῶς ἰ Ἀἴλιος Καλπουρνιανός ἀπὸ ἰ κορνοὺ(λαρίων) τοῦ καθολικοῦ δι-
καίου ἰ Διοκλήτιος Οὐλπίου ματρίωνα στολ(ί)α ἰ σύνβιος αὐ(τοῦ) ἰ τὸν πρέσβεα ἰ
τῇ κυρίᾳ πατρίδι ἑτι ἰ βίτ' ἰ Δεῖος ἡ

Abbreviations: dot; in L. 11 a dot between IAI and EIT; horizontal strokes above the numerals 11-2-
7: the families of the dedicants were probably of local origin, but thoroughly Romanized; Ulpia is
either cognomen or a second nomen gentile; ed.pr. 1-4: κορνοὺ(λαρίων) = cornicularius (non-com-
missioned officer serving as orderly or scribe to high officers); ed.pr. 4-5: καθολικός either pro-
curator a rationibus or, more probably, procurator summarum rationum; in the latter case διουκην-
αρίου should be read (cf. *J Eph* 627 and 3056); ed.pr. 17: ματρίωνα στολ(ί)α translation of ma-
trona stolata known from other documents; Latin inscriptions, however, have femina stolata; both
terms indicate a married woman of senatorial rank; ed.pr. 19: τὸν πρέσβεα ('reading near to
certain') one would expect πρεσβεύτης rather than πρεσβεύς, which belongs to the vocabulary of
the Classical period; ed.pr., who imagines that the redactor had literary ambitions (the ph. suggests
that an abbreviation ΠΙΕΒ is frequently used for πρεσβεύτης) is not impossible, (lyboul), the
absence of the name of the ambassador presupposes the existence of another inscription, perhaps on
a pendant column; ed.pr. 11-10: 'dedicated' to the native city' rather than 'ambassador on behalf of
the native city'; ed.pr. 11-10: year 302 (probably era of Hippo, i.e., Pompeian era) = 238/239
A.D.; the month Dios dates the inscription in the early autumn of 238 A.D.; ed.pr.

1660. Hippos (Sussita). Inscription on a flagstone, 3rd cent. A.D.? Basalt flagstone in the
southern part of the decumanus maximus, 26 m from the Forum; inscription in a tabula ansata;
careless lettering. Ed.pr. A. Lajtar, in A. Segal et alii, *Hippos-Sussita. Sixth Season of Exca-
vations (July 2005) and Summary of All Five Seasons (2000-2004)* (Haifa 2005) 30/31 (ph.).

Εὐ πράττεις

This variant of wishes of well-being is unattested in inscriptions, though εὐ/καλῶς πράσσω/πράττω is frequently
used in literature and εὐ πράσσειν/πράττειν is a regular wish for the well being of the addressee in private
letters on papyri. Translation: 'may you do well/best wishes to you', or more specific 'you should do good
business' in view of its location in the commercial centre of Hippos. The use of the optative (rare in the Post-
Classical period) and πράττειν (characteristic of the Archaic and Classical Attic dialect and of Roman Imperial
Alicizing writers) rather than πράσσειν results from school education or/and points to literary ambition; ed.pr.

1661-1662. Hippos (Sussita). Two donations of a mosaic, 6th cent. A.D. Two one-line
mosaic inscriptions from the south aisle of the northwest church. Ed.pr. A. Lajtar, in A. Segal et
alii, *Hippos. Third Season of Excavations, July 2002* (Haifa 2002) 60-63 (ph.; texts without
breathings and accents; translations). The inscriptions are probably contemporary and record
donations either for the mosaic in the south aisle or for the mosaics in the entire church.

1661: 60/61. Donation of He(lio?)dora. In an intercolumniation of the colonnade separa-
ting the main aisle from the south one. See A. Segal - M. Eisenberg, *Qadmoniot* 38
(2005) 26, for a photograph of part of this inscription.

Ἐκαρποφόρισε(ν) ἩΔΩΡΑ εἰς λόγιον τοῦ ψηφ(ίου) νο(μίσματος) τὸ (ἡμισυ)

Letters shifted to mark abbreviations are smaller || ἑκαρποφόρησεν for ἑκαρποφόρησεν || since ΗΩΡΑ does not yield an attested name or a meaningful new name 'Η<λίο>δώρα or, more probably, 'Η(λίο)δώρα should be read. ed.pr. [perhaps ἡ δώρα, Chaniotis || L Di Segni (per ep.) suggests that the Η may stand for Σ, a well known symbol of Χρῆστος (8 letters); the name then, would be Χρῆστοδώρα] || ψηφίου or, less probably because of its rareness, ψηφοθετήματος, ed.pr. || νομισματός or νομισματίου. 'In the 6th century half a solidus was a considerable sum of money, big enough for living of a single person for half a year' (61). ed.pr.

1662: 61-63. **Donation of Petros.** East part of the south aisle; inscription in a double rectangular frame: Ἐκαρποφόρησεν Πέτρος ΚΩΚΑΙ νομισματός τὸ (ἡμισυ)

I with trema in ΚΩΚΑΙ; O in νομισματός in the shape of a dot || for ΚΩΚΑΙ ed.pr. offers three interpretations: 1) abbreviated word or name specifying Petros (e.g. his patronymic, ethnic or occupation); 2) abbreviated word ΚΩ followed by καί (indicating an object which Petros donated in addition to half a nomisma); 3) Κ(υρί)ω καί ('Petros offered to the Lord as much as half of the nomisma') [L. Di Segni (per ep.) rejects these explanations and wonders whether the letters may be the abbreviated name of the church: Κω(πνήλι) καί(ντοπίων). The cult of the centurion Cornelius, mentioned in Acts 10, was widely spread: it is attested for Caesarea, Jerusalem, Bethlehem, in the Byzantine Empire and in Egypt].

1663. Hippos (Sussita). Donation of a mosaic, probably 550-650 A.D. Mosaic inscription inserted in the diagonal grid of squares of the mosaic in the floor of the southern portico of the atrium of the northwest church. Ed.pr. A. Lajtar, in *Hippos-Sussita. Sixth Season* -- (cf. our lemma no. 1660) 51-53: Πρασοφῶρᾳ ὑπὲρ ἀναπλαύσεως Ἀλντῶνας διαλλκονίσσης

3-4. Ἀντωνία, [rather Ἀντωνία, Maria]; phonetic variant of Ἀντωνία, ed.pr. || 4-5. διαλλκονίσσα: the chief liturgical duty of deaconesses, attested from the 4th cent. to the Middle Byzantine period, was to assist at women's baptism, ed.pr. with further comment and reference to Y. Meunier, *Sacred Names* -- (cf. SEG XXXVI 1319) for two examples from Palaestina II donation (of the mosaic) on behalf of the eternal rest of Antonia, made either during life time or as a post mortem foundation, ed.pr.

1664. Jaffa. Epitaphs of foreign Jews. IJO II (cf. our lemma no. 1888) includes three epitaphs from the nekropolis in Jaffa commemorating Jews from Cilicia and Cappadocia: 1) 531/532 no. 249 (CIP 931: πρεσβύτερος, τῆς Καπαδοκίαν, Ταρσοῦ, λινοπώλου; probably to be interpreted as 'Elder of the (synagogue of the) Cappadocians [sc. in Jaffa], from Tarsos [in Cilicia], linen-merchant'; 3rd/4th cent. A.D.); 2) 533/534 no. 250 (CIP 925; ethnic: Ταρσεύς; 4th cent. A.D. or later); 3) 536/537 no. 251 (CIP 910; ethnic: Καπάδοξ; 4th cent. A.D. or later).

1665. Jatt. Epitaphs, Roman Imperial period. Burial cave with 15 rock-cut loculi, three with inscriptions incised carelessly above (one of these is illegible). Ed.pr. M. Masarwa, *Excavations and Surveys in Israel* 116 (2004) 25* and 31 (majuscule texts): 1) Σάρας | Βερνίκης | Μαριάμης | Ἰουστίνος || illegible (ph.; dr.; BEPENIKHC, ed.pr. [ph. and dr. show very clearly BEPNIKHC (Bepnikh for Bepvnikh, cf. e.g. SEG XL 857) and do not fully support the last three letters of ΜΑΡΙΑΜΗC; || 1 5 Λω| 3-4 -|K, Tybout]); 2) Ἀμὼς (dr.; 'Hebrew name Amos', ed.pr. [the dr. does not clearly support the final C and shows some unclear signs (letters?) after it, Tybout].

1666. Jerusalem. Construction of a synagogue by Theodotos, before 70 (probably early 1st cent.) A.D. SEG VIII 170; LIII 1853*; CIP 1404. In an article on the synagogue of the 1st cent. A.D., L. I. Levine, in: D. R. Edwards (ed.), *Religion and Society in Roman Palestine. Old Questions, New Approaches* (New York-London 2004) 70-102, on 77-79 (ph.; translation) returns to this inscription (earlier discussion in L.'s recent monograph; see SEG L 1744) as unequivocal evidence for the existence of a synagogue as a building, not merely as a congregation in that period. Like other scholars (cf. SEG L 1500; LII 1617 and 1971 sub '55-87'), L. strongly rejects H. Kee's date in the second half of the 3rd cent. A.D. (cf. SEG XLV 2327): 'Kee's suggestion, that there was a synagogue in the city from the mid-second century on and that it conducted a range of communal activities, including hosting pilgrims from abroad, stretches the limits of credulity' (79); besides other flaws, K. does not take into account the 55 A.D. inscription from Berenike which explicitly refers to a synagogue building (SEG XVII 823; cf. XXVIII 1539; XXXIII 1534). On 90/91, L. briefly comments on the 1st/2nd cent. A.D. inscriptions from Pantikapaion recording manumissions associated with the synagogue (inter alia CIRB 70/71, 73, and 985; see SEG LII 744). See also our lemma no. 1890.

1667. Jerusalem. Epitaphs of foreign Jews. Republished in IJO III (cf. our lemma no. 1888): 1) 33/34 no. Syr22 (CIP 1233; ethnic: Χαλκίδηνος, either referring to Chalcis ad Belum (Qinnasrin) in northern Syria or Chalcis in Phoenicia (Χαλκίς ὑπὸ τῷ Λιβάνῳ), the capital of the Ituraeans; 1st cent. A.D. or earlier; dr.); 2) 114-116 no. Syr72 (SEG XLI 1558; ethnic 'Apamean' in Aramaic; 1st cent. B.C./1st cent. A.D.; ad no. Syr72 discussion of SEG XLVI 2012 from the same nekropolis, where Σελίτικ(=) is the abbreviation of the patronymic or an ethnic, most probably the one in Pieria near Antiochia). For Tyre see our lemma no. 1638 sub (10).

3) IJO II 389-392 no. 184 (CIP 1414; SEG VIII 204; 3rd/4th cent. A.D.) is an epitaph in the museum of the Greek-Orthodox Patriarchate in Jerusalem, but of unknown provenance (certainly not from Jerusalem); the restoration ἀρχισυνάγωγος Φιλρύγιος (LL: 2/3) seems certain, but the following ΔΟ[?] may denote an occupation rather than an ethnic Δο[κιμαίος], Δο[κιμνός] or Δο[ρυλαεύς].

1668. Jerusalem. Koan amphora stamp, late 2nd/1st cent. B.C. D.T. Ariel, *'Atiqot* 47 (2004) 183/184 (ph.), reports on the find of a Koan amphora with a rectangular stamp reading Αόλο[υ].

1669. Kafr Mghar (Lower Galilee). Building (?) inscription erected on behalf of Constantine and his sons, 324-337 A.D. Long basalt stone; inscription in a relief tabula ansata with three pomegranates in its left and a menorah (or palm branch?) in its right ear; rosettes left and right; stylized grapevine below, built into a house constructed over 150 years ago. Ed. pr. E. Damiani, *'Atiqot* 46 (2004) 51*-53* (ph.; dr.; translation); cf. also P.-L. Gatier, *An.Ép.* (2004) [2007] no. 1585 (French translation)

Ἰνὲρ σωτηρίας καὶ νίκης καὶ ἐωνίου διαμονῆς τῶν δεσποτῶν | τοῦ κόσμου
Κωνσταντίνου Αὐγούστου | καὶ τῶν ἀνδριστάτων Καισάρων palm branch

1-2. ἐωνίου for αἰωνίου II 2, in fine N on the frame II 3, in fine C on the frame, TOY in smaller letters outside the frame II probably part of a lintel in the façade of a public building or monument; the simple and unevenly spaced writing suggests local production; it may have been erected from 317 A.D., when Constantine II was Constantine's second son to become declared emperor; however, it most probably dates after Constantine defeated Licinius in 324 A.D., since the latter held the title Augustus in the eastern part of the empire until that date, ed. pr.

1670. Paneas (Caesarea Philippi). Various inscriptions. J.F. Wilson, *Caesarea Philippi. Baniyas, The Lost City of Pan* (London-New York 2004), offers a survey of the history of Paneas/Caesarea Philippi and the grotto of Pan from the beginnings (Seleucid rule; the earliest architectural evidence dates to the reign of Herod I) up to the 20th century. In the sections concerning the Graeco-Roman period Greek inscriptions are frequently adduced or briefly discussed; they are [mostly but unfortunately not systematically] referred to by their number in the forthcoming complete publication of the Greek and Latin inscriptions (both edita and inedita) found in Baniyas and its vicinity by B. Isaac, in Z. Ma'oz et alii, *Panion 1. Excavations in the Sanctuary of Pan at Caesarea-Philippi, Baniyas* (Jerusalem) [We are grateful to our colleague B. Isaac for sending us his manuscript, which is now scheduled to appear first in *'Atiqot*]. W. occasionally reports the results of I.'s research and quotes his translations both in the main text and in notes; we will return to this corpus after its publication, restricting ourselves here to a selection of texts, all from the Roman period and briefly discussed by W. in the main text. 1) Dedication of a statue of Hermes to Ἡὲν and the Νύμφη; dedication of a statue (of Echo?) φιλευνὴχο Διόπαντι; in both cases a single priest of Pan is the dedicant (Isaac nos. 1 and 2; W.H. Waddington, *Inscriptions grecques et latines de la Syrie* [Paris 1870] nos. 1891/1892; *CIG* III 4538 and 4538 b + Add. on p. 1179; Kappel, *EG* 827; Merkelbach-Stauber, *SGO* IV 20/16/01; W. 43 and 61/62; translations; alternative translation by V. Tzalis on 201 note 43; color ph. of 1892 [see also *SEG* XI 1388, II 1384, and our lemma no. 1654]); 2) dedication of a statue of Ἥχώ (Isaac no. 5; Waddington, *op. cit.* no. 1894; *CIG* 5439 + Add. on p. 1180; W. 47 and 51 [see also *SEG* XI 1388 and our lemma no. 1654]); 3) dedication of a shrine and statue to κυρία Νέμεσις (Isaac no. 4; Wad-

dington, *op. cit.* no. 1893; *CIG* 4537; *IGR* III 1109; W. 44; translation); 4) statues for a gymnasiarch and priest and his son (B. Haussoullier - H. Ingholt, *Syria* 5 [1924] 331-333 no. 7; W. 51 and 197 note 79 (text); ph.; marble block reused as a lintel in a building near the banks of the Baniyas river; we give this text, not included in Isaac's manuscript; both H.-I. and W. consider boule and demos to be those of Caesarea Philippi. Τοὺς ὑπὸ τῆς βουλῆς καὶ τοῦ δήμου ψηφισθέντας ἁνδριάντας Φιλίππου τοῦ Ἀντιπάτρου καὶ Ἀντιπάτρου τοῦ Φιλίππου τοῦ πατρὸς αὐτοῦ ἱερασσάμενου καὶ ἐπιδόσεις ἰ ποιησάμενου καὶ γυμνασιαρχήσαντος ἐπισήμως τετιμῆς ἡ ἔνεκα οὗς αὐτοὶ ἐκ τῶν ἰδίων ἀνέστησαν); 5) funerary epigram (Isaac no. 24; Merkelbach-Stauber, *SGO* IV 20/16/02; *GV* 1878; *SEG* VII 329; W. 55; translation); 6) graffiti left in Egypt by inhabitants of Paneas: by the same man in Thebes (*J. Col. Memnon* 69) and Philai (*J. Philai* 170); by a priest in Abydos: Perdrizet - Lefebvre, *Memnonion* 528; W. 56/57); 7) two dedications to Ζεὺς Ἡλιοπολίτης (Isaac nos. 6 and 8; no. 6: dedication of a statue of Ἀσκληπιός by an ἱατρός; no. 8: also dedicated to Πάν Νευκηφόρος; inedita, translations; W. 40, 60, and 64/65); 8) inscriptions found in Aphrodisias (*IAG* 72) and Didyma (*I. Didyma* 179) testifying to games in Paneas; cf. also Robert, *Hellenica* XI/XII 441-445 (W. 64). The frequency of Herodian family names (Ἀγρίππας, Ἀντίπατρος, Μάρκος, Φίλιππος) suggests that 'the "friends" of Herod and his descendants remained at the top of the social and political system throughout the Roman period, long after the kingdom was dismantled' (W. 51).

1671-1675. Raphia. Inscriptions on lead weights, 3rd/early 4th cent. A.D. A. Kushnir-Stein, *RdA* 28 (2004) 33-37 (ph.), assigns several weights previously attributed to Gaza for the greater part, to Raphia on account of the time-range, shape and formula (inter alia *SEG* XXVIII 1411-1413; XXXI 1456; XLV 1979; LII 1697; for details concerning the criteria see *SEG* LII 1652-1657). On 35/36 (ph.; majuscule texts; translations) she publishes four new lead weights from Raphia and republishes another (our lemma no. 1674); the weights in our lemmata nos. 1671/1672 and 1675 are from the collection of Arnold Spaer, Jerusalem, and in no. 1674 from that of Shlomo Moussaieff, London/Tel-Aviv; no. 1673 is in the Rockefeller Museum in Jerusalem.

1671: 35 no. 1. Weight, after 211 A.D. Anthropoid shape; two circular countermarks on the upper and lower extensions; inscription on the obverse; in the upper part of the reverse a big letter A (meaning unclear).

Αὐρ(ηλίου) | Διον(υσίου) | ἀρχῆς | Ἀπ(ο)λι(ωνίου) || ἡμί(λητρον)

Weight. 203.1 g ± 'under the magistracy of Aurelios Dionysios, son of Apollonios'; from the same mould as the weight in our next lemma, K-S.

1672: 35 no. 2. Weight, after 211 A.D. Anthropoid shape; circular countermark on the upper extension, inscription on the obverse.

Αὐρ(ηλίου) | Διον(υσίου) | ἀρχῆς | Ἀπο(λι)ωνίου || ἡ[μ]ί(λητρον)

Weight: 199.1 g, from the same mould as the weight in our preceding lemma, K.-S.

- 1673: 35 no. 3. **Weight, 316/317 A.D.** Square; traces of a handle at the top; inscription on the obverse in a slightly recessed field; horizontal strokes between the lines; on the reverse in the upper field three concentric circles around a central dot, in the lower left field a palm branch, and in the lower right field a horizontal stroke above which there are four small triangles with a kind of petal springing up; below the stroke a big N (meaning unclear).

Ἐτους ζστ', ἱερχῆς Εὐφῆμου Ἀπολλωνίου ἀγορανόμου palm branch

Weight: 298 g; the actual weight, including the handle, must have approximated the standard of the Roman libra of ca. 327 g; ca. 320 g would also suit a unit comprising three quarters of a local libra; probably from the same workshop as the weight in our preceding lemma, K.-S. II 1. year 376 (era of Rapiha) = 316/317 A.D.; most recent date on weights from Palaestina recording an agoranomos, K.-S.

- 1674: 35/36 no. 4. **Weight, 313/314 A.D.** Square; traces of a handle at the top; inscription on the obverse; under the inscription a palm branch in the center; in the lower left field an unclear design (A and Δ or two triangles?) above a horizontal stroke; in the lower right field a design similar to that on the obverse of the weight in our preceding lemma (but without the petal); first published in the auction catalogue *Münzzentrum Köln* (1978) no. 66 (incomplete text; non vidimus); cf. also P.-L. Gauthier, *BE* (2006) no. 477.

Ἰ[Β]τους γστ', ἱερχῆς Οὐαλ(ερίου) ἱ[--]ναλ[.]λου ἀγ[ο]ρανόμου

Weight: 303.6 g; the actual weight, including the handle, must have approximated the standard of the Roman libra of ca. 327 g; ca. 320 g would also suit a unit comprising three quarters of a local libra; probably from the same workshop as the weight in our preceding lemma, K.-S. II 1. year 373 (era of Rapiha) = 313/314 A.D. II 2. C written sinistrorsum; Οὐαλ(ερίου), G.; Οὐαλαδ, K.-S.

- 1675: 36 no. 5. **Weight, probably 250-300 A.D.** Rectangular; handle at the upper side, partly broken off; inscription on the obverse; rectangular countermarks on the handle and the bottom; on the reverse two concentric circles around a central dot.

Ἀρχῆς Αὐρηλίου ἱ Εὐ[.]θου Αὐρηλίου ἱ Εὐ[.]θου ἀγορανόμου, ἡ ἔτους ζ[...]

Weight: 367.3 g II date: probably 250-300 A.D. on the basis of style and formula, K.-S. II [2-3] probably Εὐ[.]θου, for Εὐ[.]θου cf. *IGPN* I (two attestations), III A (one attestation) and IV (one attestation) s.v., Tybout.

1676. **Sepphoris. Mosaic inscriptions (labels) in the 'House of Dionysos', ca. 200 A.D.** SEG XXXVIII 1585 (in no. 7, Ὑμενῖος instead of Κυμηνῖος should be read, Tybout). R. Talgam - Z. Weiss, *The Mosaics of the House of Dionysos at Sepphoris* (Jerusalem 2004), now offer the official publication of these mosaics (color ph.; texts of the inscriptions in majuscules). Description and iconographical analysis (47-106); stylistical analysis resulting in a late 2nd/early 3rd cent. A.D. date (107-113); discussion of the social implications of the Dionysiac decoration program (125-134). The authors agree to disagree on the identity of the owner, who anyhow belonged to Sepphoris' elite (127-131): a pagan according to T., a Jew, possibly Rabbi Judah the Patriarch, for W. For criticism of the latter discussion see the review by A. Ovadiah, *RdA* 29 (2005) 175-178 (177: 'very confused and redundant'; 178: 'exaggerated and wearisome'). O. also questions T.-W.'s interpretation of Dionysos as a symbol of sublime joy and pleasure, as well as their suggestion that the wine-drinking contest of Dionysos and Herakles reflects symposiastic customs of real life; the victory of Dionysos over Herakles should rather be viewed as the triumph of virtue over vice; virtue (i.e., self-control, moderation and good sense) results in happiness, symbolized as Εὐδαιμονία in the decorative frame, whereas the opposite, represented by Herakles, brings about δυσδαιμονία, probably originally present as the second personification in the frame (now lost). See also the review by F. Millar, *SCI* (2005) 321-324, who terms the discussion of the commissioner's identity an 'interesting section', adding that 'Talgam is surely right to assert that we must start from the hypothesis of gentile, pagan, ownership' (322).

S. Freyne, in *Religion and Society* -- (cf. our lemma no. 1666) 56-69, puts forward a speculative, 'political' interpretation: Dionysos and Herakles - who in F.'s view are not represented in a drinking-contest - were the patron gods of the Severan emperors; postulating a special relationship between the Severans and Sepphoris, which possibly materialized in an (announced) visit of Caracalla to the city, F. suggests that the commissioner(s) of the mosaics may have 'sought to impress by acknowledging imperial whims' (66).

1677. **Sepphoris. Building inscription of the synagogue, 4th/5th cent. A.D.** See our lemma no. 1638 sub (7).

1678. **Skythopolis. Mosaic inscription in favor of the Blues, 4th/5th cent. A.D.?** Mosaic medallion in the mosaic sidewalk in front of the entrance to a shop along a paved road in the ancient city centre. Mentioned by D. Syon, *Excavations and Surveys in Israel* 116 (2004) 13* (no text; English translation). We read the text from the photograph on 14.

Branch Νικῆα ἡ τύχη τῶν Βελνέτων

Undated by S., who points out that the circus factions of Skythopolis were the Greens and the Blues [The date is based on the restoration of the paved road in the 6th cent. A.D.; the mosaics of the sidewalk seem to have been renewed at that time, with the exception of the medallion, which apparently belongs to an earlier stage, Tybout].

1679. Skythopolis. Donation of Nonnos from Kyzikos to the synagogue, ca. 450 A.D. N. Zori, *IEJ* 16 (1966) 133 no. 5; L. Roth-Gerson, *The Ancient Synagogues in Israel* (in Hebrew: Wiesbaden 1987) 39 no. 8. Republished in *IJO* II (cf. our lemma no. 1888) 308/309 no. 147.

1680. Skythopolis? (area of: Tamra). Dedication of the mosaics of a church, 725 A.D. Mosaic inscription in a rectangular frame; found in the nave of a church (west of the low wall supporting the chancel screen) in Tamra, situated on a hill in the eastern part of Lower Galilee, between the Jezreel Valley to the west and Ramot Issachar to the east. Edd.pr. L.D. Segni. Y. Tepper, *SBF* 54 (2004) [2006] 343-350 (ph.; translation).

† Ἐπὶ --- πρεσβυτέρου ἐγέ]νετο ὑ ψήφωσις τῆς ἀ]γίας ἐκλ-
[ησίας σπουδῇ ---- ὁ Κ[ύριος] ἄφεσιν ἁμαρ]τιῶν δωρήσατε αὐτοῖς· μνίσ-
[θητι Κ[ύριε] --- καὶ (!) ---] ἡ κ[αὶ] τ[ῶ]ν ἐν τῇ κ[ο]ν[σ]τ[η] ταύτῃ πάσις ψυχῆς·
4 [ἐτελειώθη τὸ πᾶν ἔργον (vel sim) μ]ε]ν[τ]ο[ς] [τοῦ] γ[ι]φου -, ἐ]νδ[ικ]τ[ῶ]ν [ὁ] γ[ο]ν[ο]ν, ἔ]τος
ἐκατοστοῦ ἐβδόμῳ

Abbreviation sign: oblique stroke at the bottom of the letter (LL. 364) (the ph. does not allow to check whether there is an abbreviation sign for ΑΓΙΑC in L. 1, Tybout) || 1. ἐγένετο ὑ ψήφωσις for ἐγένετο ἡ ψήφωσις; initio either the bishop or, preferably, the priest of the church. Tamra probably belonged to the diocese of Beth Shean/Skythopolis rather than that of Mount Tabor, edd.pr. || 2. δωρήσατε αὐτοῖς for δωρήσονται αὐτοῖς || 3. τῇ κ[ο]ν[σ]τ[η] for τῇ κοίτη; ἀφες for πάσις; initio: the name(s) of one (name plus patronymic or, less likely, name plus title) or two prominent villager(s) involved in the laying of the mosaic as benefactors || 4. μ[ε]ν[τ]ο[ς] for μ[ε]ν[τ]ο[ς]; 'indiction 8, year 107' cannot represent a local era (that of Skythopolis starts in 64 B.C.) or a creation era (on the assumption that 107 is an abbreviation for 6,107; however, by no creation era this figure can be harmonized with an 8th indiction; moreover, this would date the pavement between 598 and 615 A.D., incompatible with the (later) letter forms. The only fitting combination is year 107 according to the era of the Hegira (cf. *SEG* XXXIV 1465); that year started on May 19, 725 A.D.; the 8th indiction fell in 724/725 A.D. The only other Greek inscription from the area dated by the Hegira is *SEG* XXX 1687 (XIV 2033*; cf. LI 2283 in fine); an official text modelled on the pattern of building inscriptions in Arabic erected by the Muslim administration. Our inscription is the first example in Greek from a Christian context. Some evidence suggests that in the early centuries after the Islamic conquest Muslims occasionally used churches as their place of prayer, cohabitation of Christian and Muslim worship might explain the use of the Hegira (and the renovation of the main mosaic in the nave, where birds gave way to geometrical motives), edd.pr.

1681. Tiberias. Amulet offering protection against lumbago, 2nd/3rd cent. A.D. Hematite oval amulet; on the obverse a stooped man reaping corn-ears; inscription on the reverse. Ed.pr. N. Amitai-Preiss, in Y. Hirschfeld, *Excavations at Tiberias, 1989-1994* (Jerusalem 2004) 188 (ph. and dr. of the upper part of the amulet): σ[χ]ίω

= ισχίον ('for the hips'); well known type of magical amulet, cf. C. Bonner, *Studies in Magical Amulets Chiefly Graeco-Egyptian* (Ann Arbor 1950) 272 no. 124, ed.pr. [for two examples from Palaestina see *SEG* L 1466 on p. 494 (comments added in fine), Tybout].

ARABIA

1682. Arabia. Roman Arabia and the provincial reorganisations of the 4th century A.D. Mainly on the basis of literary sources and Latin inscriptions J. Sipila, *Mediterraneo antico* 7, 1 (2004) 317-348, tracks the changes of provincial boundaries that occurred in the region from the time of Diocletian till the end of the 4th cent. A.D. (Arabia and Palaestina of the Principate became one geographically reduced province of Arabia and three provinces of Palaestina; S. distinguishes seven stages, conveniently summarized in a tabular survey on 348). Greek epigraphy plays a marginal role. On 320 a brief discussion of *SEG* XLV 2026 (from Rawwafah; bilingual (Greek/Nabataean) dedication of a temple to Marcus Aurelius and Lucius Verus by the Thamudic confederation); S. follows D.F. Graf (*BASOR* 229 [1978] 9-12) in his view that the northern Hedjaz including the Thamud were on the fringes of Roman authority rather than belonging to the province of Arabia (so G.W. Bowersock, *Roman Arabia* [London² 1996] 96-98).

1683. Auara/Hawara (al-Ḥumayma). Dedications to Zeus Megistos Kupetolios and Serapis, 2nd/3rd cent. A.D. *SEG* XLIX 2094 (B) (LII 1707); LII 1709. Texts and translations repeated with brief comments by ed.pr. J. Oleson, in *Studies in the History and Archaeology of Jordan VIII* (Amman 2004), on 356 and 358, respectively.

1684. Gerasa. Inscriptions from the north theatre. S. Agusta-Boularot, J. Seigne, 'La vie civique de Gerasa de la Décapole. L'apport des inscriptions du "théâtre" Nord de Jerash (Jordanie)', *MEFRA* 116 (2004) 481-569, (re)publish the Greek and Latin inscriptions from (or found near) the north theatre (one of the two theatres inside the city boundaries). Summaries of this study by the same authors can be found in *Topol* 12/13 (2005) 339-357, and in X. Lafon - G. Sauron (edd.), *Théorie et pratique de l'architecture romaine: La norme et l'expérimentation. Études offertes à Pierre Gros* (Aix-en-Provence 2005) 297-310. For the Greek inscriptions see our lemmata nos. 1685-1698.

1685-1687. Gerasa. Honorary inscriptions on statue bases, 164-166 A.D. / 150-250 A.D. Three circular limestone statue bases found in (or coming from) the area of the northern theatre (see our lemmata nos. 1688-1690). Ed.pr. S. Agusta-Boularot, J. Seigne, *MEFRA* 116 (2004) 506-510 and 555-557 (dr.; French translations); cf. also P.-L. Gatier, *An. Ép.* (2004) [2007] nos. 1612-1614 (French translations), and *BE* (2006) no. 485.

- 1685: 506-508 no. 29. Honorary inscription for Q. Antistius Adventus, 164-166 (or 166) A.D. Found during the excavation of the north decumanus near the theatre.

Κ(οίντων) Ἀντίστιον | [Ἀ]δουέντο[ν] | -----

1. ON in much smaller letters || for the honorand see our next lemma

- 1686: 508-510 no. 30. Honorary inscription for Q. Antistius Adventus, 164-166 (or 166 A.D.). Each line centered. Found in the foundations of a house in the modern city; now on one of the terraces of the museum of Jerash.

Κ(οίντων) • Ἀντίστιο[ν] | Ἀδουέντο[ν] ὑπατικὸν | Τι(τός) Φλ(άουιος) Κερ(ε)ά-
λιος || Τείμων

1-4. The honorand was governor of Arabia; see also our preceding lemma, and our nos. 1688/1699, on the basis of these inscriptions and *I.Gerasha* 168 (*IGR* III 1368; text and French translation on 510/511) and *IGLS* 9065, his governorship can be dated to 164-166 A.D.; if ὑπατικός is used in the sense of proconsularis, our text should be dated to 164-166 A.D.; if - as seems more likely - in the sense of vir consularis (ex-consul), it dates to 166 A.D. (after the end of this governorship, another governor is attested for 167 A.D.), edd.pr. || 3. O in much smaller script || 4. ΚΕΡΑΛΙΟC, lapid; O in much smaller script || originally this base was erected next to the one in our lemma no. 1685, with which it forms a pair, edd.pr. || 5. Τείμων, edd.pr.; the dr. shows Τείμων, G. (*An.Ép.* no. 1613); in *BE*, G. suggests reading τεμων (equivalent of τιμής ένεκεν).

- 1687: 555-557 no. 33. Honorary inscription for Hieronymos, 150-250 A.D. Found during excavations in the large space surrounded by porticos north of the theatre.

Ἱερώνυμον | Γλύκανος ἡ πόλις ἐκ δια[θ]ήκης Ἀπολ[ι]----

1688-1690. Gerasa. Building inscriptions from the north theatre, 166 and 223-235 A.D. S. Agust-Boularot, J. Seigne, *MEFRA* 116 (2004) 484-522 (dr.; French translations), (re)publish the dedicatory inscriptions from the north theatre, using new fragments found during excavations in the 1980s. See also P.-L. Gatiér, *An.Ép.* (2004) [2007] nos. 1591-1593, and id., *BE* (2006) no. 485.

- 1688: 484-488 no. 1. Dedication of the theatre ('odeion'), 165/166 A.D. *I.Gerasha* 65. Moulded lintel of the central door on the outside (north) of the stage building, originally consisting of 16 blocks; 11 new blocks are added to the three already known. Traces of red paint.

Ἐπερ [τῆς] σωτηρίας τῶν κ[υρίων] Αὐτοκ[ρ]ατοράων leaf Μάρκου leaf

καὶ Λο[υκίου] Αὐρ[ηλίου] Οὐ[ρ]ήρου Ἀρμενιακ(ών) [μ]εγίσ(των), Παρθι-
κῶν μεγίσ(των) leaf ἐπὶ ἐκ Κ(οίντων) leaf Ἀντίστιου Ἀδουέντου
4 π[ρεσβ]ιευτοῦ Σεβ(αστῶν) leaf ἀν[τι]στ[ρα]τηγού, leaf ἔτους η' κα'

2. The adjective μεγιστος/maximus to qualify Ἀρμενιακός/Armeniacus is previously unattested in the titulature of Marcus Aurelius and Lucius Verus, A.-B., S. [If the reading and the placing of the fragment are correct, the first μεγίστων is most probably a mistake for Μηδικῶν, a regular epithet of Marcus Aurelius and Lucius Verus (appearing in their titulature precisely between Ἀρμενικαί and Παρθικαί μέγιστοι), Martin] || 3. For Q. Antistius Adventus see our lemmata nos. 1685/1686 and 1689 || 4. Σεβ(αστῶν), G. [Σεβ(αστῶν), A.-B., S.; year 228 (era of Gerasa) = 165/166 A.D.; summer 166 A.D., G. in *BE*]

- 1689: 488-514 no. 2 (ph. of two blocks; dr.). Dedication of the theatre ('odeion'), 165/166 A.D.? Entablature of the stage building, originally consisting of 30 blocks of which 18 complete blocks and a fragment have been found. Traces of red paint. We incorporate some corrections and restorations by P.-L. Gatiér.

leaf Ἐπερ σωτηρίας τῶν κυρίων Αὐτοκρατοράων leaf Μάρκου Αὐρ[ηλίου]
Ἀγ[α]π[ο]λείνου καὶ Λουκίου Αὐρ[ηλίου] Οὐ[ρ]ήρου Ἀρμενιακῶν καὶ Παρθικῶν
μεγίστων καὶ τοῦ σύν[π]αντος αὐτῶν οἴκου, ἀφιερῶθ[η] τῷ ᾧδεῖον ἐπὶ leaf
Κοίντων leaf Ἀντίστιου Ἀδουέντου πρεσβ[ι]ευτοῦ Σεβ(αστῶν) ἀντιστ[ρα]τηγού
ἔτους η' κα' π[ε]ν[τ]ήκ[ον]τος ἡ πόλις τὰ ἐκ διαθ[η]κης Ἀπολ[ι]-- καὶ τὰ ἀπὸ τοῦ
ἀργυρίων ἐκ διαθ[η]κης Αἰλίου Διογ[εν]ίου καὶ ἀπὸ ἀγώνων καὶ ἀλλων' |
δημοσίᾳ χρημάτων

1. The imperial titulature is restored on the basis of the text in our preceding lemma [σύνπαντος (as in the texts in our lemmata nos. 1688 and 1690) rather than σύμπαντος, Tybout], for the plural Σεβ(αστῶν) (G.; Σεβ(αστῶν), A.-B., S.) see our preceding lemma L. 4; ἔτους η' κα' π[ε]ν[τ]ήκ[ον]τος, A.-B., S.; ἔτους η' κα' π[ε]ν[τ]ήκ[ον]τος, G., on the assumption that block 21 bearing the letters αντος is part of σύνπαντος in the imperial titulature (restored in toto by A.-B., S.); [- ca. 20 --] του ἀργυρίων, A.-B., S.; [- καὶ τὰ ἀπὸ τοῦ] του ἀργυρίων ('les intérêts des sommes provenant du legs d'Aelius Diogenes'); similarly, the financing ἀπὸ ἀγώνων should be understood as the revenues from a foundation earmarked for the festivals, G. contra A.-B., S., who reflect on the possibility that the city received revenues from these contests. For the latter A.-B., S. refer to *I.Gerasha* 192, documenting the foundation of an annual festival in honor of Trajan between 105 and 114 A.D., and *I.Gerasha* 193/194, which record athletic contests for the early 3rd cent. A.D. || the inscription shows various letter forms, and partly covers earlier texts, reflecting three subsequent stages of engraving and re-engraving (the second subdivided into two sub-phases), ranging from 161-163 to the early 3rd cent. A.D.; an important modification took place in 165/166, preferably in the summer of 166, when the imperial titulature and the name of the governor were updated; in the early 3rd cent. the

second part of the inscription was added and the word [βουλευτήριον] was replaced by ὁδεῖον. A.-B., S. contra G., who argues that in spite of the dissimilarity in the letter forms there is no evidence for this complex chronology [note that the term ὁδεῖον is already on record in the dedication in our preceding lemma, which is firmly dated 165/166 A.D.; evidently the building was not re-named in the early 3rd cent., Tybout].

1690: 514-522 no. 3 (dr.). Dedication of elements of the entrance portico, 223-235 (before 230?) A.D. *I.Gerasa* 68; *IGR* III 1359. New additions to this text on the architrave of the entrance portico on the outside (north) of the stage building.

Ἀγαθὴ τύχη· ὑπὲρ σωτηρίας τοῦ κυρίου Αὐτοκράτορος [Καίσαρος Μάρκου] Αὐρηλίου Σεουήρου [Ἀλεξάνδρου] Εὐσεβ(οῦς) Εὐτυχ(οῦς) Σεβ(αστοῦ) leaf [καὶ] Ἰουλίας Μαμαίας Σεβ(αστῆς) μητρὸς αὐτοῦ], καὶ σύν(α)ρχ(οῦ) αὐτῶν οἰκου --- | ἐπὶ Ἐγνατίου Οὐρίκτορος Μαρεῖνι[ανοῦ] πρεσβ(ευτοῦ) Σεβ(αστοῦ) ἀντιστ(α)τή(του) ἐγένετο τὰ ἐπιστάλια καὶ ἡ στέγη ἐπὶ Μ(άρκων) leaf Αὐρηλίου Λουκίου Θρασέου [π]ροέδρου τοῦ leaf β' leaf καὶ συναρχόντων Κυρίλλου καὶ Συμμάχου καὶ [----]

1 σύμπαντος, A.-B., S. [the dr. shows σύν(α)ρχ(οῦ), Tybout], the date implied by the imperial titulature (223-235 A.D.) narrows the period in which Egnatius Victor Maricianus (cf. *IGLS* 9075) was governor of Arabia (perhaps before 230 A.D.), A.-B., S. || 2. Marcus Aurelius Lucius and Marcus Aurelius Thraseus, G. [or Marcus Aurelius Lucius Thraseas, Marcus Aurelius Kyrillos, and Marcus Aurelius Symmachos?, Pleket]; in fine name of a third συνάρχων: unlike πρόεδρος (cf. *I.Gerasa* 45/46, 73, and 190), this office is previously unattested for Gerasa; there must have been at least three synarchontes; in Bostra there were four of them (cf. *IGLS* 9084), edd.pr.; contra G., who points out that καὶ may be followed by a magistracy, as in *I.Gerasa* 74.

1691. Gerasa. Seat inscriptions in the north theatre, 2nd cent. (after 165/166) A.D. Inscriptions on the steps and seats of the lower part of the cavea of the north theatre; found in the 1980s during excavations. Edd.pr. S. Agusta-Boularot, J. Seigne, *MEFRA* 116 (2004) 523-536 nos. 1-28 (French translations); cf. also P.-L. Gauthier, *An.Ép.* (2004) [2007] nos. 1594-1611, and id., *BE* (2006) no. 485. Independently A. Reizzeff - A.M. Mjely, *BASOR* 336 (2004) 37-47 (majuscule texts; translations; plan showing the location of the inscriptions), offer another, less complete, edition of these inscriptions. We give the texts of edd.pr. A.-B., S. and only indicate differences with R.-M. other than in bracketing. Horizontal strokes above the numerals.

East cuneus, podium:

1) Τύποις βουλῆς (A.-B., S. 523/524 no. 4; dr.; R.-M. 42 no. 1.1);

Southeast cuneus:

2) α' φυλ(ῆς) Διός (A.-B., S. 524/525 no. 5; dr.; not in R.-M.); 3) α' φυλ(ῆς) Διός (A.-B., S. 525/526 no. 6; dr.; R.-M. 42 nos. 2.1/2 2, ph. of no. 2.2); 4) β' φυλ(ῆς) Ἀπόλλωνος (A.-B., S.

526 no. 7; dr.; R.-M. 42 no. 2.3); 5) β' (A.-B., S. 526 no. 8; R.-M. 42 no. 2.4); 6) γ' φυλ(ῆς) Ἀπτοῦς (A.-B., S. 526-528 no. 9; dr.; R.-M. 42 nos. 2.5/2 6, who give ΑΗΤΟΥ [undoubtedly per error]); 7) γ' (A.-B., S. 528 no. 10; R.-M. 43 no. 2.7); 8) δ' φυλ(ῆς) Ἀφροδίτης (A.-B., S. 528 no. 11; dr.; R.-M. 43 nos. 2.8/2 9; ph.); 9) δ' Ἀφροδίτης (A.-B., S. 528 no. 12; dr.; R.-M. 43/44 nos. 2.10/2.11);

Southwest cuneus:

10) ε' φυλ(ῆς) Ἀρτέμιδος (A.-B., S. 528/529 no. 13; dr.; R.-M. 44 no. 3.1, without the numeral); 11) ζ' φυλ(ῆς) Ἑρακλέους (A.-B., S. 529 no. 14; dr.; R.-M. 44 no. 3.2, without the numeral); 12) ζ' (A.-B., S. 529 no. 15; not in R.-M.); 13) ζ' φυλ(ῆς) Ἀθηνῶν (A.-B., S. 529 no. 16; dr.; R.-M. 44 nos. 3.3/3.4); 14) ζ' (A.-B., S. 530 no. 17; not in R.-M.); 15) η' φυλ(ῆς) Ἀδριανῆς (A.-B., S. 530/531 no. 18; dr.; R.-M. 44 no. 3.5, without the numeral and [Ἡλίου]); 16) η' Ἀδριανῆς (A.-B., S. 531 no. 19; R.-M. 44 nos. 3.6/3.7);

West cuneus:

17) θ' φυλ(ῆς) Πι[σ]ο[ε]ιδ[ω]ν[ος] (A.-B., S. 531 no. 20; dr.; R.-M. 44 nos. 4.1/4.2; ph. of no. 4.1); 18) θ' φυλ(ῆς) Πι[σ]ο[ε]ιδ[ω]ν[ος] (A.-B., S. 531/532 no. 21; ph.; dr.; not in R.-M.); 19) ι' φυλ(ῆς) Δήμητρος (A.-B., S. 532/533 no. 22; dr.; R.-M. 44/45 nos. 4.4/4.5); 20) ι' (A.-B., S. 533 no. 23; not in R.-M.); 21) ια' φυλ(ῆς) Ἀσκληπιοῦ (A.-B., S. 533 no. 24; ph.; dr.; R.-M. 45 nos. 4.6/4.7; ph. of no. 4.7); 22) ια' (A.-B., S. 534 no. 25; R.-M. 45 no. 4.8); 23) ιβ' φυλ(ῆς) Ἑρας (A.-B., S. 534 no. 26; ph.; dr.; R.-M. 45 nos. 4.9/4.10; ph.);

Southwest and west cuneus, podium:

24) Αἰνουργῶν ὁ τόπος (A.-B., S. 534-536 nos. 27/28; dr.; R.-M. 45 no. 11; ph.; we give the text as interpreted by G. and R.-M.; see below).

The ensemble presents us with the first complete list of the twelve phylai of Gerasa, named after the deities of the local pantheon (Aphrodite, Asklepios, Athena, Demeter, Herakles and Leto were previously unattested for Gerasa). According to edd.pr.'s reading the 8th phyle was called 'Hadrian of Helios' (our no. 15); they suggest that the connection between Hadrian and 'Ἥλιος is either a word-play (phonetical resemblance with Αἴλιος) or results from some religious connection between the emperor and Helios unknown to us (cf., however, G.: the interpretation remains unclear). Special seats were reserved for members of the council (no. 1); this space, the entire east cuneus, i.e., a quarter of the theatre's capacity amounts to ca. 300 persons, that of the 12 phylai to a total of ca. 900 persons (presumably for selected members of the demos; the southeast, southwest and west cunei). Edd.pr. argue that inscription no. 27 (ὁ τόπος, without object; the latter either disappeared or was never engraved at all) refers to this second civic body in general; as such it is a sort of pendant to inscription no. 1: the theatre was used as a meeting place both for the boule (cf. also our lemma no. 1689 app.crit. ad L. 1 in fine for the alleged erasure of the term βουλευτήριον in favor of ὁδεῖον) and the demos. Discussion of similar inscriptions in theatres in other cities. The inscription Αἰνουργῶν (no. 28), exceptional as the only one for a craftsmen's association, should be dated considerably later on account of the letter type (3rd/4th cent. A.D.); it may have been written consciously to go with the existing words ὁ τόπος; cf. *I.Gerasa* 190: dedication from the mid 3rd cent. by ἡ τοῦ υἱῶνος ἐπὶ τέχνη λιγύφω; G. and R.-M., however, consider Αἰνουργῶν ὁ τόπος a single later inscription. Edd.pr. interpret the north theatre as a multifunctional building from the

outstart, it was used both as a theatre/auditorium (cf. the term $\phi\delta\epsilon\iota\sigma\tau\eta\rho$ in the texts of our lemma nos. 1688/1689) and as a meeting place for several civic bodies. They reject the notion that the seats might have been reserved for theatrical performances only, and argue (545) that the upper part of the cavea, which does not feature inscriptions, is a later addition. R.-M. present a largely similar argument: 'Clearly the seating arrangement was meant to represent a cross section of the whole citizen body' (42). The 'linen-workers' (no. 24) were added to the area reserved for the phylai; it is unclear how the one interferes with the other. Evidently the guild enjoyed special recognition in a period later than the formation of the city tribes (edd. pr.; R.-M.). R.-M. suggest that this was the result from upward social mobility (the $\lambda\iota\upsilon\omicron\upsilon\pi\omicron\rho\gamma\omicron\iota$ may originally have been excluded from the citizen body on account of their poverty; discussion of other associations of linen-workers in the Roman east).

1692. Gerasa. Mosaic inscriptions from the synagogue, late 4th/early 5th cent. (before 530/531) A.D. I. Gerasa 285-287. F. Millar, *JIS* 55 (2004) 13/14, briefly discusses these inscriptions and wonders whether the synagogue of Gerasa should be classified with other Diaspora ones or with those of Palestine: 'too rigid a distinction should not be presupposed' (13).

1693-1698. Gerasa. Various inscriptions in the north theatre, late Roman Imperial / Byzantine period. Dipinti on walls inside the cavea, dating from the (early?) Byzantine period when the building had lost its original functions (for which cf. our lemma no. 1691). Edd. pr. S. Agusta-Boularot, J. Seigne, *MEFRA* 116 (2004) 566-569 nos. 34-39 (dr.; French translations); cf. also P.-L. Gauthier, *BE* (2006) no. 485.

1693: 567 no. 34. Inscription of unknown character: ΔΙΑΠΙΘΙΗΜΙΟΙΥ ΙΟΥΤΟΥ

1694: 567 no. 35. Prayer?: Ἀνάπαυσον αὐτούς, ἰ κριτά

'arrête-les (?)', 'juge', edd. pr. contra G.: 'une prière', à traduire 'donne le repos' [cf. e.g. the epigraph SEG XXXI 1431: Χριστὸς ὁ Θεὸς, ἀνάπαυσον αὐτὸν (Palæstina; 582 A.D.), Marin].

1695: 567 no. 36. Acclamation?: Ζῶν

Edd. pr. wonder whether the three letters were meant as a meaningful message at all.

1696: 567 no. 37. Abecedary: ΚΑΒΙΔΕΖΗΘΙΚΣ

Between KA and Σ a partial abedary, ed. pr. [the dr. shows a small vacat between KA and A, and in line a letter of sinuoid shape (of uncertain interpretation - anyhow not a C), Marin].

1697: 569 no. 38. Acclamation: ΑΑΤΑ[.][Υ.][[----]

Acclamation πολλὰ τὰ ἔτη, G

1698: 569 no. 39. Acclamation: ΗΑΙΔΥΙΑΠΠΟΥΤΩΛΛΑΟΥ

Acclamation πολλὰ τὰ ἔτη, G

1699. Hauran. The papers of William John Banks, A. Sartre-Fauriat, *Les voyages dans le Hawrân (Syrie du Sud) de William John Banks (1816 et 1818)* (Bordeaux-Beirut 2004), publishes the papers of William John Banks (1786-1855) concerning the Hauran, part of a larger dossier compiled during B.'s travels in the East, formerly in the archives of Kingston Lacy, home of the Banks family, and now in the archive of County Dorset (Great Britain). The material essentially consists of drawings, often accompanied by explanatory notes, made by B. during his travels in March/April 1816 and January/February 1818 see the detailed discussion in the introduction (9-22). Most drawings depict buildings (and/or architectural elements or ground-plans) and frequently include Greek or Latin inscriptions. On 23-162 S.-F. reproduces the documents in the order of their archival sigla and presents transcriptions and French translations of B.'s notes; in the second part (163-270), arranged site-by-site in alphabetic order, she offers detailed comments, including identification of and bibliography on the monuments (many ph. of their actual state) and inscriptions (no texts). For all inscriptions S.-F. gives the nos. under which they are or will be (re)published in *IGLS XIII-XVI* (index on 297-299 [except for XIII/1, these *IGLS*-volumes are yet to be published XIII/2, XIV, XV, and XVI 1/2; for details see *SEG LI* 2049 initio]). An Index of toponyms and a general Index conclude the volume.

1700. Hauran. Cities and villages. C. Hugonot · M. Sartre, 'Identité locale et administration Impériale dans les provinces syriennes et en Afrique', in A. Schmidt-Colinet (ed.), *Lokale Identitäten in Randgebieten des römischen Reiches. Akten des internationalen Symposiums in Wiener Neustadt, 24.-26. April 2003* (Vienna 2004) 101-123, offer a synthesis of the Roman administration in Africa Proconsularis and Syria/Arabia, with the focus on adaptations to local traditions in the lower echelons. Inscriptions are used throughout (among other sources; few references to individual inscriptions), especially in the section on Πόλεις, districts et κῶμαι de Syrie de Sud' (115-118) mainly devoted to the administrative relationship between cities and villages in the Hauran in the period of Roman rule [For this subject see also *SEG XLII* 1484; *XLIV* 2001; *LII* 1715]. S. distinguishes two models: villages in urban territories in the south where the villages have no organization of their own (notably Bostra, Adraha) and villages in zones in the north, not controlled by cities, with their own, autonomous institutions. These areas correspond to Roman annexation of the Nabataean kingdom (where Bostra and Adraha were awarded large territories) and the Herodian state of Agrippa II (which probably became one or more imperial estate(s), with Kanatha as the only city possibly possessing a territory of some extent; for S.'s view on the role of μητροπόλεις see *SEG XLIX* 2097), respectively.

1701. Madaba. Iconoclasm. G. Fowden, 'Late-antique art in Syria and its Umayyad evolutions', *JRA* 17 (2004) 283-304, discusses various examples of figural and non-figural mosaic decoration in churches in Madaba and its area, partly with inscriptions, inter alia those of the church of St. Stephanos which show that until ca. 720 A.D. figural decoration was entirely welcome in churches (*SEG XXXVII* 1552-1595; *LII* 1725*); for the date - 718 A.D. - see *SEG XLVIII* 1916; F. 293-295). The subsequent partial removal of figures is generally considered to result from the edict against images issued by the Umayyad Caliph Yazid in 721 A.D. [cf. *SEG XLVI* 2080, *LII* 1725]; however, this was clearly of limited effectiveness in view of numerous surviving undisturbed mosaics. Many of the defaced images had depicted secular human figures or animals, inoffensive to Constantinople's iconoclasts. 'The most natural explanation may be that [these acts of disfigurement] were committed by Christians in the hope that a "goodwill" gesture of this sort might avert any more intrusive or destructive manifestation of Muslim distaste for images, such as that foreshadowed in Yazid's edict' (294/295) [for another hypothesis that Christians played an active role in the process yet with a different nuance, see *SEG XLVI* 2080].

On 295/296, F. comments on the epigram *IGLS XXI.2.130* (*SEG XXXII* 1545; *LII* 1726; Merkelbach-Stauber, *SGO IV* 22/56/01; ph. text and translation), which he dates to 767 rather than 663 A.D. [on the implicit assumption that the inscription is contemporary to *IGLS XXI.2.131*, convincingly dated to 767 by L.D. Segni; see *SEG XLII* 1496 and *XLIV* 1410 app. ex., this assumption seems highly plausible since the two mosaic inscriptions belong to the same decorative ensemble, even though M. Piccirillo assigned them to different stages, cf. *SEG XXXII* 1545 (= *IGLS* 130; late 6th cent. A.D.) and *SEG XXXII* 1544 (= *IGLS* 131; 663 A.D.). 'Tyboul'. It points to the presence in front of the spectator (probably in the apse) of a mosaic or fresco or portable icon of Mary holding Christ the King. Consequently the geometric floor has not a deliberately aniconic meaning. 'This is an unambiguously anti-Islamic floor, though in a language that passing Muslims could be relied upon not to understand ... With the Madaba inscription we find ourselves in the polemical world of the iconodule writers John of Damascus and Theodore Abu Qurra' (296).

1702. Madaba. Mosaic of Achilles and Patroklos, ca. 500 A.D. *IGLS XXI.2.126*. Mosaic found in a private house, representing Patroklos (label: [Πάτρο]κλος), Achilles (with lyre; cf. Hom., *Il.* 9.186-195; label: 'Αχιλλεύς (= 'Αχιλλ(λ)εύς)) and a standing female (label: EYBPE; above her two Erotes (label: 'Ερωτ = 'Ερωτες). G. Agosti, in A. Marcone (ed.), *Società e cultura in età tardoantica. Atti dell'incontro di studi, Udine 29-30 maggio 2003* (Florence 2004) 51-57 (ph., dr.; cf. our lemma no. 1708), suggests restoring Εὐβρέπεια (= Εὐβρέπεια). He ingeniously adduces [Plut., *mor.* 1145 d 2 (*de musica* 40) in which it is said that it was ἀπείκον for Achilles to 'wet', 'sharpen' his mind with beautiful songs. Others have suggested to interpret EYBPE as a form of εὐρίσκω, as a variant of εὐρεσις, or as a distorted reference to Βρισις. D. Feissel, *BE* (2005) no. 543, wonders why this allegory is surmounted by two Erotes; he explains the form 'Ερωτ as corresponding to the 'metaplasme' "Ερωτον rather than as an abbreviation of the rare ερωτῶλος (as suggested hesitatingly by A. on 55 note 74). See also our lemma no. 1641.

1703. Madaba. The inscriptions on the mosaic map, after 543 A.D. *IGLS XXI.2.153*; *SEG XLIX* 2099*. Z. Weiss, 'Games and spectacles in ancient Gaza: performances for the masses held in buildings now lost', in *Christian Gaza -* (cf. our lemma no. 1641) 23-39, uses the city-vignette of Γάζα (153 (120)) in his section on the location and construction of the theatre (24-28; ph.); the building in the shape of a semi-circular structure is depicted in its actual location, presumably built in Roman times, it continued to be used in the early Byzantine period.

1704. Madaba (area of: Nitl). Mosaic inscriptions in the Church of St. Sergios, 550-600 A.D.? *SEG LI* 2068-2072; *LIII* 1901. On the basis of an iconographic and stylistic analysis B. Hamarneh, *Musiva & Sectilia I* (2004) 199-215 (ph.), dates these mosaics to the second half of the 6th cent. (perhaps ca. 560) A.D.; *SEG*: 500-550 A.D.

1705. Petra. Dedication of a church, 446 A.D. *IGLS XXI.4.50*. R. Haensch in *L'armée romaine* - (cf. our lemma no. 973) 525-531, argues that the deacon (διάκονος) who accomplished the ceremony of the dedication, was the chaplain of the παρόντος νομάρχου τῶν γενναϊοτάτων [Τερτιοδαλμα]τῶν. The church was to be used by this unit. He collects evidence for military chaplains and for churches to be used especially by military units: *SEG XXXVII* 1284/1285; *XLVIII* 887; *XLIX* 1946.

1706. Philippopolis. History and urbanism. N. Darroux - J. Rohmer, *Syria* 81 (2004) [2006] 5-41 (ph.; maps), combine the results of field researches carried out in 1993/1994 with an archaeological and historical synthesis. The main topics are the general design of the Roman city, the transition from village to city, its development after the foundation of Philippopolis, and Philippus Arabs' origins. Epigraphy plays a considerable role. On 11/12, a dedication from Shagra (W.H. Waddington, *Inscriptions grecques et latines de la Syrie* [Paris 1870] no. 2506) by a βουλευτὴς ἀγύου[στάτιος] Φιλιπποπολιεῖτης (LL 3/4) is dated στρατη[γούτων] ἐν τῇ πόλει [---] (LL 7/8); very probably the eponymous magistrates of Philippopolis, στρατηγοί are the translation of duumviri on record in many inscriptions of Roman colonies. Consequently Philippopolis had the institutions of a Roman colony, with an ordo of 100 members; their meeting room was the building called 'imperial sanctuary'/'Philippeion' (cf. *SEG XXXV* 1596; D.-R. 12-15) rather than the large theater. Its façade included a statue of Marinus, the deified father of Philippus Arabs (Waddington, *op.cit.* 2076 b = *IGLS XV* 425, forthcoming), who as its first prohedros was an eminent member of the city's ordo (Waddington, *op.cit.* 2072 = *IGLS XV* 419). The niches in the walls, which sheltered statues of the imperial family (*PAES III* 399 = *IGLS XV* 426), have parallels in many other curiae.

Before its rise to urban status under Philippus, the place was a village, possibly named κόμη Σαβαῶν (cf. μητροκομία Βορέαθ Σαβαῶν in an inscription from Breikeh, 5 km west of Philippopolis: *LBW* 2393-2396; cf. *SEG XXXV* 1596; perhaps the two villages correspond to two areas of sedentarization of a nomad tribe rather than that one village took the name from the

other); it is unclear whether it had its own institutions; an inscription dating 176-178 A.D. mentions a στρατηγός (Waddington 2071 = *IGR* III 1195 = *IG* XV 418; found in re-use, but probably from Philippopolis rather than from Phaina, as previously suggested; cf. also our lemma no. 1707).

On 24, comment on the role of μητροκωμία in a large imperial estate in southern Syria (*SEG* XLIX 2097 in fine, and 2105; the σάλτος in the latter inscription can be identified with the saltus of the Batanaria mentioned by George of Cyprus, *Descriptio Urbis Romani*, ed. Gelzer (1980) p. 207; the dedicant of 2105 is ἡ Βατανάρια; the μητροκωμία Βορέαθ Σαβαὼν may have belonged to this or a similar estate).

On 36/37, D.-R. briefly discuss the inscriptions recording magistrates. Βουλευταὶ are also known from Waddington, *op.cit.* 2019 (from 'Orman) and 2072 (*IGLS* XV 419); 2077 (*IGLS* XV 427) records a σύνδικος and ἐπιμελητής; members of the ordo mainly belong to the indigenous population; they were apparently also recruited from outside the city. Roman officials, magistrates and officers form another category of the elite, but most left their traces in inscriptions during a temporary stay in the city: *PAES* III 393 = *IGLS* XV 429 (centurio from Helipolis); Waddington, *op.cit.* 2076 a/b = *IG* XV 424/425 (consularis; governor of Syria); less certain is the case of two procuratores ducentarii, Claudius Aurelius Tiberius (*PAES* III 400 = *IGLS* XV 421), and Aurelius Antoninus Pelagis (known from three dedications, which may have been erected at the same time during a visit of the city in 247 A.D.; Waddington, *op.cit.* 2074 a/b (= *IGLS* XV 420), 2075 (= *IGLS* XV 423), and *PAES* III 399 (= *IGLS* XV 426)).

On 29/30 D.-R. argue that *PAES* III 403 (*IGLS* XV 417; ph.), dated 552/553 A.D., is the dedication of the modest south chapel rather than that of the whole church, for which it provides a terminus ante quem; the inscription also shows that Philippopolis was a bishopric. On 33/34 discussion of the city's territory, not very large.

1707. Philippopolis. Construction of a krepis in honor of Theos Aumou, 3rd/4th cent.

A.D. Anticipating its publication in *IGLS* XV, J.Rohmer, *art.cit.* (cf. our lemma no. 1706) 19 note 54, offers a provisional transcription of an inscription found re-used in a house at Shahba: [...] τε κρηπίς θεῷ Αὐμοῦ πατρὶος ἐγένετο προνοία Τιβερίου Ἀραβιανοῦ καὶ Μακροβίου Ἀλεξανδρίου προνοητῶν [no line-division indicated]. The προνοηταὶ are perhaps village magistrates; θεῷ Αὐμοῦ is on record in several places near Shahba, from the reign of Alexander Severus and especially under Constantine: the stone may come from another place and perhaps postdates the foundation of Philippopolis (For θεῷ Αὐμοῦ see also *SEG* LI 2349. P.-L. Gauthier, *BE* 120071 no. 527, argues that the qualification 'ancestral' - first attestation for theos Aumou - suggests a local provenance).

1708. Philippopolis. Mosaic inscriptions, ca. 325-350 A.D. J.Balty, *Mosaïques antiques de Syrie* (Brussels 1977) 58-65. G. Agosti, in *Società e cultura* -- (cf. our lemma no. 1702) 38-57, reflects on the mosaic, found in a house, representing the scene of Ἀρης and Ἀφροδίτη (known from Homer's *Odyssey*) and their companions Εὐπρέπεια, Χάρις and Ἑκτομή. Instead of the moral-symbolic interpretation of Balty (Charis gives a wreath to Aphrodite, thereby transforming her affair with Ares into something εὐπρεπές (euprepeia = 'bienséance') ap-

proved by Skope: 'sous les yeux de tous'). A. suggests connecting the personifications closely with the text of *Od.* 8.285-295. Ἑκτομή refers to Ares' 'observation' that Hephaistos has left for Lemnos (cf. vs. 285: οὐδ' ἀλαοσκοπὴν εἶχε). The wreath recalls vs. 288 (εὐστεφάνου Κυθρεΐνης). Charis is a common companion of Aphrodite rather than the wife of Hephaistos. The only 'moral' message is conveyed by Euprepeia ('Appropriatezza'). The mosaic was commissioned by a member of the urban elite who was proud of his Greek paideia (cf. the various personifications of Greek concepts in *SEG* XLVII 2086; XLIX 2104; L 1538) and wanted to give a positive turn to the Homeric episode, thereby reacting upon the negative interpretation of his Christian fellow-citizens. Εὐπρέπεια occurs in a 5th cent. A.D. mosaic from Xanthos (P.Demargne, *TAD* 6, 1953, 43, and *LIMC* 4 I, 1988, 75), representing Meleager and Atalanta and probably is meant to throw a positive light on their relation. For another mosaic representing Εὐπρέπεια see our lemma no. 1702.

1709. Zoora. Epitaph of Zebinthā, 474 A.D. Rectangular block of yellowish sandstone; inscription in an incised and red painted frame in the shape of a cross (in the upper corners two birds each with a cross on their head; in the lower corners two amphora-shaped vases topped by crosses; traces of red paint); now in the Museum of Studium Biblicum Franciscanum in Jerusalem. Ed.pr. M.Piccirillo, *SBF* 54 (2004) [2006] 428/429 (ph.; dr.; Italian translation), who assigns the stele to the area of Moab. Cf., however, D.Feissel, *BE* (2006) no. 491, who urges that its typology and formulas point to Zoora, and points out that it has been published independently by Y.E.Meimarīs, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia*, vol. 1 a. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora)* (Athens 2005) 316/317 no. 227 (color ph.; dr.; translation [henceforth *I Zoora*]). We give the latter text, which has a correct line division, and indicate the few other differences with ed.pr. in the app.cr.

† Εἰς Θε-
ος, ὁ πάντ-
ων Δεσπ-
ότης· μνη-
μὴν Ζεβ-
ίνθα Μουββάνου, ἀπο-
θανοῦσα μετὰ καλο-
ῦ ὀνόματος καὶ καλῆς
πίστεως ἐτῶν ξ'. ἐν ἑ-
τι τῇ θ'. ἐν μηνὶ Ἀπριλίου
λεῦοι ἐν ἡμέρᾳ Κυριακῇ·
12 θάσαι. Ζεβ-
ίνθα, οὐδὲς
ἀθανάτ-ι
· · · · ·

Horizontal bars above the numerals (LL 9-11); abbreviation (L 11); small mu above eta || 5-6. Ζεβίθα for Ζεβίθα; for this Semitic name cf. SEG XLVI 1961 (2). *I.Zoara* || 6. Μουββάνος (or Μουββάνης), previously unattested in Palaestina and Arabia; possibly the Greek transcription of a Semitic name derived from the root *bny* ('to build'). *I.Zoara*: Μουππανου. ed.pr.: 'les photographies ne permettent pas de trancher'. F. || 6-7. ἀποθανούσα for ἀποθανούσης, in compliance with the nominative Ζεβίθα. *I.Zoara* || 9-10. year 369 (era of the province of Arabia) = 474 A.D. *I.Zoara* || 11. Κυρία(τῆ). ed.pr. [the color ph. in *I.Zoara* clearly shows KH, Tybout].

EGYPT

1710. Egypt. Army: the late Roman army. S.Daris, in *L'armée romaine* -- (cf. our lemma no. 973) 237-250, collects the evidence (including some inscriptions) concerning the legions, *elae* and cohorts stationed in Egypt from Diocletian to Valentinian I.

1710 bis. Egypt. Egyptian-Nubian boundary area. See our lemma no. 1770.

1711. Egypt. Epitaphs: age preceded by ὥς. B.Boyaval, *Criple* 24 (2004) 71/72, reviews various explanations of the age recorded in years preceded by ὥς in epitaphs especially from Leontopolis and Terenouthis. It is mostly understood as 'about', 'ca.'; the suggestion of F.A. Hooper (*CE* 62 [1956] 337) that this inaccuracy results from elderly people losing the capacity to count their years is not supported by statistics (cf. already B., *ZPE* 21 [1976] 225). To counter Horbury-Noy's view (*JIGRE* p. 107) that ὥς refers to some months rather than years more or less, B. adduces SEG XX 517 (= SB 10162 (517), from Terenouthis) where ὥς precedes a number of years and a number of months (partly restored: ὥς (ἔτους) α', μην(ῶν) ι'). He points to his previous suggestion (*l.c.* 224 note 53) that ὥς (ἔτων) x is a re-inforced form of (ἔτων) x, but concludes: 'Le problème demeure, me semble-t-il'.

1712. Egypt. The gymnasium in Ptolemaic Egypt. W.Habermann, in *Das Hellenistische Gymnasium* (cf. our lemma no. VGym01) 335-348, comments on the following inscriptions: *I.Prose* 21 (= *I.ThSy* 189), 40 (on the foundation of a gymnasium by private people); *I.Fayoum* 200-202 and *I.Louvre* 17 (epheby; duration: one year); *I.Fayoum* 119 (concerning νεανίσκοι); *I.Prose* 27 (concerning cult of the κτίσται of the gymnasium; relation with the βουλή; relation between membership of the gymnasium and citizenship).

1713. Egypt. Jewry: onomastics. S.Honigman, *ZPE* 146 (2004) 279-297, analyzes a database of ca. 380 Hebrew or Jewish-Aramaic names in Egypt, the overwhelming majority of which are drawn from papyri. Systematic comparison with the much larger Palestinian

Onomasticon composed by T.Ilan (cf. SEG LIII 1839); the stock of Jewish names found in Egypt, especially in the Ptolemaic period, is taken to reflect the stock of names used in Palaestina; occasionally, Ptolemaic evidence - providing earlier examples - is used to complete the Palestinian data. Jewish names in Egypt are linked to a small number of settlements/areas (Apollinopolis/Edfu; Thebes; Fayum; Herakleopolis; Leontopolis). Two or three names are over-represented in the evidence of the Roman as compared to that of the Ptolemaic period: Σαμβαθάσιος/Σαμβαθίων, 'Ιώσηπος/Ιώσηφος, and perhaps Σίμων; this suggests a Jewish population settled in Egypt for many generations and not in touch with their native language anymore.

1714. Egypt. Nemesis. B.Lichocka, B., *Némésis en Égypte romaine* (Mainz 2004), offers a comprehensive study of the cult and iconography of Νέμεσις in Egypt (temples; cult) statues; reliefs; coins; literary sources; connection of N. with griffin and sphinx; N. in military, agonistic, magic and funerary context). The cult is essentially a phenomenon of the Roman Imperial period (rare testimonies for the 1st cent. B.C.), with its floruit in the 2nd cent.; the epigraphical evidence (see below sub 1) antedates the earliest images, which range from coins struck under Nero to coins of Claudius II Gothicus (both with the 'γρῶν νέμεσιαque'; all sculpture in-round representing Nemesis dates to the 2nd cent.). The appendix/catalogue 'Documentation' (107-152) includes, on 146-148, the texts and bibliography of nine inscriptions concerning Nemesis briefly discussed passim in the main text.

Inscriptions on stone: 1) dedication of a statue of Nemesis by a συν[συν]αγογὸς καὶ προσ(τά)της συνόδου Ἡρακλεῶν Καλλινίκου καὶ Νεμέσεως to another association, the κοινὸν Μαρ(ε)ώτων; SEG XXIV 1233 (SB 10714; G.Wagner, *BIFAO* 73 [1973] 187 no. 3; id., *BIFAO* 74 [1974] 22 no. 4; L. 146 no. II A 1; cf. also 68/69; Mareotis?; 8 B.C. or 36 A.D.); 2) dedication of an altar and other objects to Nemesis κυρία μεγίστη; *I.Fayoum* 199 (SEG XXVI 1760; SB 5797; L. 146/147 no. II A 2; Philadelphia; 59 A.D.); 3) dedication to Nemesis θεὰ [μεγάλη]; *I.Alex.Imp.* 73 (SB 8547; *CIG* 4683 d (vol. III. Add. on p. 1186); L. 147 no. II A 3 (cf. also 105); 2nd cent. A.D.?); 4) dedication of a Νεμεσίον; *I.Alex.Imp.* 72 (*IGR* 1 1047; SB 8773; L. 147 no. II A 4 (cf. also 105); 2nd cent. A.D.? (= Νεμεσίον, a sanctuary of Nemesis, *I.Alex.Imp.*; the brief inscription was engraved on a statue base: the sanctuary was probably a small chapel/aedicula sheltering a single statue, Tybout)); 5) epitaph invoking θεὸς Ὑψίστος πάντων ἐπόπτης, Ἥλιος and Νέμεσις; SB 1323 (L. 147 no. II A 5; 2nd cent. A.D.: Antonine period?).

Inscriptions on gems: 6) invocation of Εἷς Θεός, Νέμεσις and the Χάριτες (A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes. Bibliothèque Nationale, Cabinet des Médailles* [Paris 1964] 335/336 no. 514; L. 147/148 no. II A 6; late Roman Imperial period); 7) Νεμέσι βοήθη (E.Brandt et alii, *Antike Gemmen in deutschen Sammlungen* I 1-3; München, Staatliche Münzsammlung [München 1968-1972] I 3, 118 no. 2891; L. 148 no. II A 7; 1st/2nd cent. A.D. [it is unclear why L. 124 no. I J 5, a 2nd/3rd cent. A.D. gem in Venice with the same text, is included only in the section on glyptic (123-131); many other gems with inscriptions, though not pertaining to Nemesis]); 8) Μεγάλη ἡ τύχη τῆς Νεμέσεως (P.de Nolhac, *MEFRA* 4 [1884] 172 no. 403; L. 148 no. II A 8; Roman Imperial period); 9) Κυρία Νέμεσι, ἐλέησον (E.Zwierlein-Diehl, *Die antiken*

Gemmen des Kunsthistorischen Museums in Wien II [Vienna 1979] 156 no. 1216; *CIG* 7036 C; 2nd/3rd cent. A.D.).

Other inscriptions are discussed in passing, inter alia *I.Portes* 83 (dedication ■ Tutu/Tithoes [SB 7808; SEG XX 669; cf. LIII 1928]), for which L. (40/41) suggests restoring ■ L. 2 εὐσεβείας χάριν ἐν' ἀγαθῷ, ἔτους] ἡ' rather than εὐσεβείας χάριν, ἔτους] ἡ' which seems too short [note that 107 no. 1 A 1 = SEG XX 638 (SB 3918; statue, from Sebennyos?; 2nd cent. A.D.) and 113 no. 1 B 8 = *Louvre* 53; epitaph from Terenouthis; 3rd cent. A.D.]. On 93-98 a survey of numerous names derived from Νέμεσις, which we do not list since they are almost exclusively drawn from papyri.

1715. Egypt. Painters. K. Worp, in H. Harrauer - R. Pintaudi (edd.), *Gedenkschrift Ulrike Horak. P. Horak* (Florence 2004) 43-46, publishes a Leiden papyrus with an architectural drawing: in his introduction he presents four additions to the 25 attestations of ζωγράφοι in papyri collected by B. Palme - H. Tegel, in M. Capasso, G. Messeri Savorelli, R. Pintaudi (edd.), *Miscellanea Papyrologica II* 2 (Florence 1990) 451-459, adds papyri recording the related words ζωγραφικός and ζωγραφικός, and on 44 lists three inscriptions: *I.Portes* 86/87 (*JGR* I 1179/1180; SB 8819/8820; ζωγραφίω; for its meaning see SEG XXXIV 1586 and XLIV 1482); *IThSy* 13 (*JGR* I 1272; SB 8374; SEG XXXIX 1675 (13): γλυφῇ and ζωγραφία of a column).

Also some other articles in this *Gedenkschrift* are devoted to drawing, painting, painters or colors on record in papyri, as a tribute to Horak's achievements in this field (notably *Illuminierte Papyri, Pergamente und Papiere*, Vienna 1992).

1716. Egypt. Ptolemy, 'the son'. Cf. SEG LII 1753*. W. Huß, *ZPE* 149 (2004) 232, wonders whether M. Domingo Gygax and J. A. Tunny achieved real progress in their attempts ■ identifying Ptolemy 'the son' as compared to his own views (for which see SEG XLVIII 1954). D.G.'s pivotal source for his identification of this enigmatic Ptolemy as a natural son of Ptolemy II, the Hieroglyphic stela of Mendes (see SEG LII), is not trustworthy for various reasons. T.'s argument, making 'the son' a son of Ptolemy II and Arsinoë I (see SEG XLVIII in fine), is contradicted by Schol. Theoc. 17 128, which mentions Ptolemy (i.e., the later Ptolemy III Euergetes), Lysimachos and Berenike as the children of that royal couple [for the complex problems concerning Ptolemy 'the son' see now also C. Bennett, *ZPE* 154 (2005) 95 note 31, and W. Clarysse, *CE* 82 (2007) 204/205, 151hour].

1717. Egypt. Religion. For the presence of Ptolemaic kings in Greek sanctuaries see our lemma no. 1852. For Egyptian sculptures used as Greek votives outside Egypt see our lemma no. 1884.

1718. Egypt. Revolts. A. E. Vaisse, *Lex 'révoltes égyptiennes'. Recherches sur les troubles intérieurs en Égypte du règne de Ptolémée III à la conquête romaine* (Leuven 2004), offers a clear synthesis on this complex subject; for a concise résumé and positive evaluation we refer to F. Kayser, *BE* (2006) no. 497. The study's three main sections are devoted to the sources (3-82; tabular survey of the revolts in chronological order on 78/79), 'Révoltes et révoltes' (83-154; leaders and partisans; role of Greeks and Egyptians) and reactions to the revolts (king; Egyptian priests; pacification; amnesty; economic measures). Among the sources (literary and documentary; papyri, ostraka and inscriptions; Greek, Hieroglyphic and Demotic) Greek inscriptions play a secondary role (index on 287), with the exception of the trilingual decrees of Egyptian priests, notably that ■ honor of Ptolemy V Epiphanes from Memphis (*OGIS* 90; *J.Prose* 16; SEG LIII 1983*; 'Rosetta stone'; on 8 a French translation of LL. 21-28 of the Greek section) and, to a lesser degree, that from Kanopos in honor of Ptolemy III Euergetes, his wife Berenike II and his daughter Berenike (*OGIS* 56, SB 8358; SEG XVIII 628-631; LII 1744; *J.Prose* 8-10; *Louvre* 1; see our lemma no. 1720); from the other Greek texts we single out the trilingual dedication of Cornelius Gallus (*I.Philae* 128; *OGIS* 654; *JGR* I 1293; SEG LII 1798*). V.'s most important conclusion is that the revolts cannot be reduced to the ethnic opposition between Greeks and Egyptians. Though some revolts may have been inspired by politico-religious motives, economic and social conflicts prevail. The Theban clergy, occasionally suffering itself from looting, cannot be considered the central hotbed of sedition, whatever its attitude to Ptolemaic rule.

1719. Egypt. The thebarchy. B. C. McGing, *APF* 50 (2004) 119-137, collects and discusses the documents (21 Greek and 3 Demotic papyri; 5 Greek inscriptions) (possibly) recording the thebarchy (τῆς Θεβαΐδος). The precise place of this official, active in the financial field in the Thebaid, in the hierarchy of the Ptolemaic administration remains unknown, though it seems to be a position of real distinction and importance; a case-in-point is the fact that its last occupant was the highly prominent Καλλίμαχος, who together with members of his family exerted quasi-royal power in Upper Egypt in the mid 1st cent. B.C. In his epigraphical dossier (see J. Bingen, *CE* 45 [1970] 369-377 = id., *Pages d'épigraphie grecque I* [Brussels 1991] 115-122), the thebarchy appears only twice, both times among other titles: συγγενής καὶ στρατηγός καὶ ἐπιστράτηγος καὶ θεβαρχίας (τῆς Θεβαΐδος) καὶ ἐπὶ τῆς Ἰνδικῆς (καὶ Ἐρυθρᾶς) θαλάσσης (*I.Philae* 53 and 56 = Mc.G. 129 nos. 22/23, dated to May 62 and February 51 B.C., respectively; Kallimachos held the thebarchy from 62 to at least 51 B.C.; that it is missing in *I.Philae* 52, equally dated May 62, may be due to some confusion in May 62, when he was perhaps newly appointed; he must have given it up by 49 B.C. since it is missing in SB 2264 which appears to give a full list of his titles). That the mid 2nd cent. B.C. high official Βόνηος (for whom see SEG I. 1555) ever held the post (as restored in *I.Philae* 15 = Mc.G. 123/124 no. 8; cf. 135 B.C.) is extremely improbable in view of what is otherwise known of his career. Though a restoration καὶ ἐπιστράτηγος [καὶ στρατηγῶ] (*I.Philae* LL. 5/6; καὶ ἐπιστράτηγος [καὶ στρατηγῶ] καὶ θεβαρχίου τῆς Θεβαΐδος) seems too short, J. Bingen, *BE* (2005) no. 606, suggests restoring [καὶ αὐτοκράτορος] στρατηγῶ (on the analogy of *IThSy* 318 LL. 8-10: αὐτοκράτορος? στρατηγῶ τῆς [Θεβαΐδος]), equally a restoration of J. Bingen: see SEG

XXXI 1521) and explains the absence of the title αὐτοκράτωρ (implying the delegation of royal power) in all other documents concerning Boethos by its probably temporary character. The remaining two inscriptions are *I. Philae* 19 (= McG. 120 no. 1; LL. 22-26: general list of officials; 124-116 B.C.) and A. Bernand, *Le Pantheon d'El Kanais: les inscriptions grecques* (Leiden 1972) no. 12 (*CIG* 4837; *SB* 8380; = McG. 120/121 no. 2; the barch of uncertain date)

1720. Egypt. Trilingual (Greek/Hieroglyphic/Demotic) decree of the synod of the Egyptian priests at Kanopos in honor of Ptolemy III Evergetes, his wife Berenike II and his daughter Berenike, 238 B.C. *OGIS* 56 (*SB* 8858; *SEG* XVIII 628-631; LII 1744; *I. Prose* 8, 10; *I. Louvre* 1). S. Pfeiffer, *Das Dekret von Kanopos* (238 v. Chr.). *Kommentar und historische Auswertung eines dreisprachigen Synodaldekretes der ägyptischen Priester zu Ehren Ptolemaios' III. und seiner Familie* (Munich-Leipzig 2004), offers a comprehensive discussion of all aspects of this document. In section I (1-24: 'Die ptolemäische Fremdherrschaft in Ägypten') P. focuses on the Macedonian royalty at Alexandria and the Egyptian clergy and their interaction in the context of a multicultural society; discussion of priestly synods and Ptolemy III's reign over a 'Vieltvölkerstaat'. In II (25-65) P. presents a survey of the inscriptions recording the decree, from Tanis (*OGIS* 56 = *I. Prose* 9), Momemphis (Kom el Hisn; *I. Prose* 8), Eileithyia polis (*I. Prose* 10; *IThSy* 37), Karnak (illegible; unpublished; Hieroglyphic and Demotic fragments only), Tell-Basta (S. Sauneron, *BIFAO* 56 [1957] 67-75) and unknown provenance (*I. Louvre* 1) (for a new version from Boubasit see C. Tietze - E. R. Lange - K. Hallof, *APF* 51 (2005) 1-29). Comment on linguistic questions; the Greek text is the original ('Muttertext'); the Greek and Hieroglyphic versions largely correspond to each other, while the Demotic texts reveal some differences; P. follows W. Clarysse's view that all three versions were composed by Egyptian priests, who apparently were able to write elaborate Greek formulas without Egyptianisms; cf. the nuance of J. Bingen, *BE* (2005) no. 571: 'Mais ... il ont pu se faire aider, ils en avaient certainement les moyens et l'occasion'. On 57-65 a new edition and a German translation of the Greek text from Tanis, in which some minor errors in *I. Prose* 9 are corrected. The core of the book is section III (66-199): a line-by-line commentary incorporating all local and linguistic versions. A multi-faceted historical interpretation defying a detailed summary follows in IV and V (200-307). Much attention goes to Greek/royal and Pharaonic/priestly energetic traditions; for a summary of the main conclusions we refer to *SEG* LII 1744 (based on a preliminary article by P. on the same subject). The fact that the reform of the calendar announced by the synod and presented as a royal initiative (LL. 35-37; P. 249-255) was never applied by the Egyptian clergy is mostly interpreted as a sign of the latter's hostility towards the Greek/Macedonian rulers; contra P., who points out that the court did not apply the reform either (or at best very briefly during the reign of Ptolemy III); a successful reform would have required a royal prostagma rather than a priestly synodal decree. He assigns the initiative to a minority among the Egyptian priests; the majority, however, clung to tradition and did not accept the reform. On the relationship between court and clergy cf. also J. Bingen, *Les monarques du décret synodal me semblent relever, ici comme souvent, d'une certaine rhétorique de circonstance liée aux conjonctures implicites des premiers Ptolémées et du haut clergé*

egyptien'. Many helpful indices, inter alia of Greek inscriptions (364/365). For a review see P. van Minnen, *Gnomon* 79 (2007) 709-713.

B. Legras, in C. Aulard - L. Bodiu (edd.), *Au jardin des Hespérides. Mélanges Alain Tranoy* (Rennes 2004) 191-206, wonders whether the reform of the calendar (analyzed on 196-199) implied the proclamation of a Golden Age and the styling of Ptolemy III as Αὐτὸν Πλουτώνιος as suggested by some scholars. The decree, a coin struck by Ptolemy IV and four Hieroglyphic documents do not provide evidence for this view. However, the Ptolemies (including Ptolemy III) did exploit the notion of a Golden Age under the name of Τρυφή, which was closely related to Dionysiac ideology.

Cf. also our lemma no. 1718.

1721. Abydos. Epitaph of Allous and his relatives, ca. 150-170 A.D. *SB* 14608. Oblong rectangular limestone block; relief with Anubis (at right) presenting five deceased to Osiris seated on a throne (left, with Isis utmost left (= behind the throne), and bird *ba* at right); the Egyptian gods are represented in profile (traditional dress), the five deceased en face (contemporary Roman dress; chiton and himation); the foremost of the five (Satyro; see app. 1) holds in her right hand a patera above an altar topped by an offering table (libation scene); inscription on the protruding base; now in the Royal Museum of Art and History in Brussels. Mentioned by J. Quaegebeur, *Phoenix* (Leiden) 26 (1980) 126; an incomplete text was provided by J. Bingen apud K. Parlasca, in *Ägypten. Dauer und Wandel. Symposium anlässlich des 75. jährigen Bestehens des Deutschen Archäologischen Instituts Kairo am 10. und 11. Oktober 1982* (Munich 1985) 100 note 21 (= *SB*). Republished by J. Bingen - G. Nachtergaeel, *CE* 79 (2004) 257-262 (ph.; French translation); the text below reflects the lay-out on the stone.

Σατυρόν πρεσβυτέ-

᾽Ωρεῖω(ν) Σατυρίων ᾽Ωρίγενε[ς]

Ἄλλου

πα θυγάτηρ Ἄλλου

Σατυρόν πρεσβυτέρα θυγάτηρ Ἄλλου; {-᾽Ωρίων ᾽Ωρίγενε[ς]} Ἄλλου, *SB* II the text consists of three entries; one concerns Σατυρόν (previously unattested name [see, however, *SEG* XXXIV 470, with correction in *LGPN* III A 290 s.v. Σατυρόν, Marlin]), another Ἄλλου, and the third the three remaining persons: Allous, whose name is engraved in the vocative in the center in an isolated position, is the principal person, defining the filiation of Satyro; likewise, the names of Horion, Satyrlon and Horigenes are given in the vocative. The stele commemorates the simultaneous death of a mother, daughter and three sons. B. II N. amply comments on the iconography, which points to Abydos; the date (ca. 150-170 A.D.) can be established on the basis of the hair-cut. The group of deceased represents, from left to right, Satyro (garland in her left hand; ear-rings), Allous (garland in her left hand; ear-rings), Horion (beard), Satyrlon and Horigenes (wearing a wreath?).

1722. Alexandria. Honorary inscription for Aurelius Herodes, late 3rd/4th cent. A.D.? *I. Alex. Imp.* 99; *SB* 8268. In a mainly papyrological article on the ταρσικάρτοι in Roman Egypt, H.-J. Drexhage, *MBAH* 23 (2004) 66-87, on 76/77 suggests dating this inscription to the late 3rd

or possibly even the 4th cent. A.D.; this date would be in line with the period to which most of the papyrological evidence for ταρσικάριοι is to be dated (SB: 'Zeit der Aurelier'). The text runs: Αὐρήλιον ἢ Ἡρώδην ἢ τὸν παραδοξὸν οἱ ταρσικάριοι ἢ Ῥωμαῖοι ἢ οἱ Ἀλεξανδρεῖς [On the date, in view of the title ταρσικάριοι, see already *J. Alex. Imp.* 99: 'sans doute III s.' (with commentary on p. 293), Martin].

1723. Alexandria (or area). Tablet recording the foundation of a temple of Serapis by Ptolemy III Evergetes, 246-241 B.C. Rectangular silver tablet; inscription in punched letters; provenance unknown; now in the Bibliotheca Bodmeriana in Cologne (CH); acquired by Martin Bodmer from the antiquarian bookseller Hans Peter Kraus, New York, in 1963; see *A Rare Book Saga. The Autobiography of H.P. Kraus* (New York 1978) 276/277 (dr.; translation); cf. also É. Méry, in M. Bircher (ed.), *Spiegel der Welt. Handschriften und Bücher aus drei Jahrtausenden. Eine Ausstellung der Fondation Martin Bodmer* (Zürich 2000) 70/71 no. 121 (ph.; German translation). Edd. pr. P. Borgeaud - Y. Volokhine, in J. L. Chappaz, S. Vuilleumier (edd.), *'Sortir au jour'. Les aegyptiaca de la Fondation Martin Bodmer* (München 2001; 2nd revised edition 2002 [subtitle as on the frontispiece; the colophon has the variant *Ari Egyptien de la Fondation Martin Bodmer*]) 151-156 and 175 (ph.; text in majuscules; French translation) [We thank our colleague Gil Renberg, St. Louis, for drawing our attention to this interesting text and for providing copies of the above-mentioned publications, Tybout].

Βασίλειος Πτολεμαῖος Πτολεμαίου καὶ
Ἀρσινόης, θεῶν ἀδελφῶν, Σαράπει
τὸν ναὸν κατὰ πρόσταγμα

Some 20 foundation tablets - documents buried according to the Egyptian custom under the walls of sanctuaries to attest that their construction was performed properly - on various materials (inter alia gold and silver) were found in the famous Serapeion, annex to the Library; A. Rowe, *Discovery of the Famous Temple and Enclosure of Serapis at Alexandria* (Cairo 1946) 8-13; the bulk is bilingual (Hieroglyphic/Greek), and all have the same Greek text (*J. Alex. Prot.* 13 presents one example; the others are inedita now in the Museum of Alexandria): Βασίλειος Πτολεμαῖος Πτολεμαίου καὶ Ἀρσινόης, θεῶν ἀδελφῶν, ἢ Σαράπει τὸν ναὸν καὶ τὸ τέμενος, differing from our text in the presence of καὶ τὸ τέμενος and the absence of κατὰ πρόσταγμα ('on divine order'); the latter expression occurs in the foundation tablet *J. Alex. Prot.* 21 (dedication of a sanctuary of Harpokrates by Ptolemy IV), but specified, κατὰ πρόσταγμα Σαράπειδος καὶ Ἰσιδος. Since the new tablet has no precise parallel and there is no reason to consider it a forgery, it probably comes from another sanctuary than the main Serapeion, perhaps from the Serapis sanctuary at Kanopus known from literary sources but not located so far, edd. pr.

1724. Alexandria. Epitaphs (dipinti) in the Louvre, 3rd/2nd cent. B.C. A. Rouveret, *Peintures grecques antiques - la collection hellénistique du musée du Louvre* (Paris 2004) 29-92 nos. 3-26 (ph., mostly in color), (re)publishes 24 stelai or loculus plaques with painted representations (partly of soldiers, from the 'Tomb of the Mercenaries'); 15 have (partly)

legible texts; there is one - insignificant - ineditum (no. 11; our no. 17 below); the dipinto of no. 21 (ineditum) is illegible; nos. 3, 12, 14, 19/20 and 25 are anepigraphic.
1) 47/48 no. 4 = *J. Louvre* 38; 2) 49/50 no. 5 = *J. Louvre* 39; 3) 50/51 no. 6 = *J. Louvre* 40; 4) 53/54 no. 7 = *J. Louvre* 41; 5) 55/56 no. 8 = *J. Louvre* 42; 6) 57/58 no. 9 = *J. Louvre* 43; 7) 59/60 no. 10 = *J. Louvre* 44; 8) 65/66 no. 13 = *J. Louvre* 45; 9) 69/70 no. 15 = *J. Louvre* 46; 10) 71/72 no. 16 = B. Brown, *Ptolemaic Paintings and Mosaics and the Alexandrian Style* (Cambridge, Mass. 1957) 18 no. 11 (inscription now illegible); 11) 73/74 no. 17 = *J. Louvre* 47; 12) 75/76 no. 18 = *J. Louvre* 49; 13) 83/84 no. 22 = *J. Louvre* 50; 14) 85/86 no. 23 = *J. Louvre* 51; 15) 87/88 no. 24 = *J. Louvre* 48; 16) 91/92 no. 26 = *J. Louvre* 52; 17) 61/62 no. 11 (ineditum; lime stone stele with triangular pediment and akroteria; painting of a soldier in a recessed field between two pilasters; dipinto in red above: [---] [---]AN)

1725. Alexandria. Funerary epigram for Philoxenos, 3rd/2nd cent. B.C. Bernand, *Inscr. métriques* 62; *GV* 1827; *SB* 4314. To Bernand's observation that LL. 1/2 (Ὀὐκ ἐστὶ δὴ μάτηρ σε, φιλόξενε, δέξατο χερσίν, / σὺν ἐρατὰν χρόνιος ἀμφιβαλοῦσα δέρην) echo Euripides, *Phoen.* 165/166, B. Boyaval, *Criquel* 24 (2004) 70/71, adds that the poet shows his knowledge of other passages from that play, notably vv. 305-307, again with the motives of passing time (χρόνος; cf. also χρόνιος in v. 367) and the embrace of a relative, this time a mother as in our epigram. [For the popularity of Euripides in Egypt cf. *SEG* LI 2088 (11), Tybout].

1726. Alexandria. Funerary epigram for Kanobos, early Roman Imperial period. Bernand, *Inscr. métriques* 19; *GV* 1015; *SB* 4313; *SEG* VIII 438 (b). B. Boyaval, *Criquel* 24 (2004) 72, explains the term φάσις ('apparition'; L. 9: 'Ἐνθάδ' ἐμοῦ φάσεως καθαρὸν τόδε σῆμα πρόκειται) as a word-play referring to the deceased's name Κάνωβος (a rare variant of Κάνωπος) immediately preceding in L. 8: Κάνωπος is also the name of a star. The age at death (32 years and five months) tells against Bernand's interpretation of the term as an allusion to astral deification. [J. Zingerle read σαφέως; see *SEG* VIII, Tybout].

1727. Alexandria. Signatures on lamps, Hellenistic period. A. Giuliani, *art. cit.* (cf. our *Itena* no. 1853) 145, mentions three mould-made lamps from Alexandria in the Benaki Museum (Athens): 1) HPA ('Ἡρά(δος)') (145; Hellenistic period); 2) Πρω. C (149; Hellenistic period); 3) C (149; 2nd/1st cent. B.C.).

1728. Alexandria (area of: Kôm el-Chougafa). Dipinto on an amphora, 2nd cent. A.D. Fragment of a Cretan amphora (type AC1) found at Kôm el-Chougafa in the early 20th cent.; dipinto on its wall; now in the Museum in Alexandria. Ed. pr. A. Marangou in *Creta romana e protobizantina* III.1 1030 and 1033 no. 1 (ph.; dr.).

KH[---] Ἀθ[---]

11. Possibly a numeral, Chamotis) 2. Ἀθε[view?] (name of a merchant?), ed.pr.

1729. Antinopolis. Christian epitaph of Theodora, 521, 538, 541 or 566 A.D. Two fragments of a limestone plaque re-used in the pavement of the 'Chapel of Theodosia' (north necropolis). Ed.pr. M.Manfredi in *Gedenkschrift Ulrike Horak* (cf. our lemma no. 1715) 143. 147 (ph.; majuscule text).

† Ἐκοιμήθην ἡ μακαρία / Θεοδώρα / ἐν μὴ(ν) / Παλχών η' / ἰνδεια(τιώνος) [-]. (ἔτους) [-] / Ἰουστῖ ----]

[1. Ἐκοιμήθην for ἔκοιμήθην] 11 6-7 a year of Justinus I (517-526 A.D.), Justinian (527-565 A.D.) or Justinus II (565-578 A.D.); the year of the indiction is probably either α' or δ', or perhaps ια' or ιδ', followed by an iota or the symbol for (ἔτους) and a numeral, again either α' or δ'; combination of 1st, 4th, 11th or 14th indiction with a 1st or 4th imperial regnal year yields four possibilities. 4th year of Justinus I (520/521 A.D.), but a date by regnal year is less likely before 537 A.D.; 11th or 14th year of Justinian (537/538 A.D. or 540/541 A.D.), or the 1st year of Justinus II (565/566 A.D.), ed.pr. 11 on 143/144, ed.pr. presents a description of the early Byzantine paintings of the chapel and their labels (ἄγιος Κολλοῦθος; Θεοδοσία; ἁγία Μαρία) and of an epitaph of Θεοδοσία found in the south necropolis (E.Breccia, *Aegyptus* 18 [1938] 385-318, especially 302, 304, and 306); ed.pr. considers the possibility that the label may have read Θεοδώρα, in which case we would now have her gravestone; that two ladies, one called Theodora and the other Theodosia, would have shared the chapel for their graves seems unlikely (though it is not fully certain whether the fragments were inserted into the floor prior to its being opened by the excavators in the 1930s, the find-circumstances (re-use of a broken stone) seem to favor the supposition that the epitaph does not originally belong to the chapel, Tybout].

1730. Aswan (area). Christian inscription on a lamp, ca. 450-550 A.D. SEG LIII 1954. G.Nächtergaele - A.Papaconstantinou, *Ricerche di Egitologia e di Antichità Copte* 6 (2004) 87-89, point out that the first preserved letter is Θ rather than Ν and restore [Ἡ ἁγία] Θεοτίς[η] ([-] νεοτίς[-], SEG; [-] θεοτίς[-], R.A.Tybout, *ibid.* app.cr.). Comment on this saint, who suffered martyrdom under Trajan or Hadrian; she can be added to A.Papaconstantinou's inventory of saints in *Le culte des saints en Égypte* -- (cf. SEG LI 2090).

1731-1732. Bahariya Oasis. Kôm al-Sheikh Ahmad / Al-Zabou. Dedications on behalf of Domitian and his family, 83-96 A.D. Two blocks now in the archaeological depot at Bawit. (Re)published by F.Colin, *BIAO* 104 (2004) 103-133.

1731: 125/126. Al Zabou (2 km from Kôm al-Sheikh Ahmad). Dedication, 83-96 A.D. Limestone block re-used in a house in the village. A. Fakhry, *Bahria Oasis* II (Cairo 1950) 81; G.Wagner, *Les oasis d'Égypte* (Paris 1987) 204/205 note 1 (incomplete text).

Υπ[έρ] αὐτοκράτορος Καίσαρος [Δομιτιανοῦ] Σεβαστοῦ [Γερμανικοῦ] 1 και τοῦ παντὸς αὐτοῦ οἴκου ---] 1 Πετριωνία Μ[άγνα και τὰ ταύτης τέκνα ὁ δεῖνα ὁ/ἡ δεῖνα και ὁ/ἡ δεῖνα (vel sim.) και] 1 Ἀλέξανδρος ---] 1 Ἀγαθῇ τύχηι ---]

1732: 104-110 (ph.; dr.). Kôm al-Sheikh Ahmad. Dedication, 94-96 A.D. Sandstone block found during excavations in 1992.

[Υπέρ αὐτοκράτορος Καίσαρος [Δομιτιανοῦ] Σεβαστοῦ [Γερμανικοῦ] 1 [----] ἐπὶ Μάρκου? Ἰουνίου Π[οῦρου] ἐπάρχου [Αἰγύπτου] 1 [----] τοῦ και Ἀλθαίω[ς] 1 - year - αὐτοκράτορος Καίσαρος [Δομιτιανοῦ] Σεβαστοῦ [Γερμανικοῦ] -- month, day -- ἐπ' ἀγαθῶ] vacat

1. The name of Domitian was erased, as in L. 4, where it is still partly legible. C. 11-12 the length of these lines and their division are uncertain; accordingly C. points out that many restorations are possible on the basis of the formula in similar documents (three of these are illustrated in the dr. on 132), which we do not list here except for the following in L. 2 initio very probably (και τοῦ παντὸς αὐτοῦ οἴκου (vel sim.), followed by the dedicatory deity; Μάρκου may have been omitted 11 3, the dedicant is an Alexandrian as is evident from the demotic Ἀλθαίω[ς]. C. 11 C. offers a tabular survey of 32 dedications of buildings or small monuments made on behalf of emperors; discussion of (variants in) the formulas; from these parallels it appears that the dedicants of our texts financed (part of the) construction of the local temple. The governor in our text provides the date indicated in the heading: he is M. Iunius Rufus (94-98 A.D.) rather than M. Mettius Rufus (89-91/92 A.D.), who suffered damnatio memoriae (no trace of erasure in our inscription).

1733. Elephantine. Commemoration of the inundation of the Nile, 550-600 A.D. (or shortly later). SEG LIII 1963. J.-L.Fournet, *Annuaire EPHE. Section des sciences historiques et philologiques* 20 (2004/2005) 136, reads in L. 3 ὑποποδίου τοῦ σταυροῦ ('jusqu'au piédestal de la croix'), with a genitive used with verbs - meaning 'to reach' - to indicate the object) rather than ὑπο ποδίου τοῦ σταυροῦ (cf. SEG LIII 1963 app.cr. ad L. 3). Non vidimus; cf. M.-Y.Perrin apud É.Perrin-Saminadayar, *An.Ép.* (2004) [2007] no. 1637.

1734. Fayoum. Karanis. Funerary epigram for Lysandre, 2nd/1st cent. B.C. Bernard, *Inscr. métriques* 83; GV 1680; SEG I 567; SB 6706. B.Boyaval, *Lychnos* 100 (2004) 65-67, argues that the first distichon (Τὶ πλέον ἔστ' εἰς τέκνα ποιεῖν, ἢ πρὸς τί προτιμᾶν, / εἰ μὴ Ζῆνα κριτὴν ἔξομεν, ἀλλ' Αἴδην;) is a sophisticated variant of the motif of Hades acting ἀκριτῶς (vel sim.; cf. *Inscr. métriques* 6 and 36). He rejects the view of B.Lier (*Philologus* 62 [1903] 463) that the distichon was inspired by Eur., *Suppl.* 787-793; for the notion of Zeus' capacity to distinguish (κρίειν) B. points to Hesiod, *Works and Days* 5-7.

1735. Herakleopolis Magna. Funerary epigram for Ammonia, 2nd cent. A.D. Bernard, *Inscr. métriques* 33; *GV* 1873; *SEG* XV 861. B. Boyaval, *Lychnos* 101 (2004) 67/68, argues that between L. 22 and L. 23 no full stop should be written, since 23 (οἰκία μοι νεκρῶν ἀνενί-στροφα πρὸς φῶς Ἡοῦς) is an elaboration of 22 (στυγερὸς γὰρ με κέκευθ' Αἴδης); 23 specifies the meaning of Hades in 22.

1736. Hermoupolis Magna. Dedication of a temple to the royal couple of Ptolemy III and II, 243 or 242 B.C.? I. Hermoupolis 1; *SB* 9735. Y. Suto, *Sites. Journal of Studies for the Integrated Text Science* 2.1 (2004) 1-10 (ph. of the initial part), examines the social context of this dedication (engraved on the architrave of a peripteral Doric temple) by the κάτοικοι ἱερεῖς to the royal couple. Its objects are ἀγάλματα (sc. of the two deified royal couples that were necessary in the local dynastic cult), a ναὸς in a τέμενος along with other religious facilities (τὰ ἄλλα ἐντὸς τοῦ τεμένους) and a στοά. The extraordinary scale of these dedications exceeds what might be expected from a body of 'cavalry soldier-settlers' stationed at a rural town. S. assumes that the temple complex had already been built by the local priests of Thoth prior to the decision, taken by the military in close connection with the priests, to dedicate it to the Ptolemies. The occasion may have been a visit of Ptolemy III and his wife to Hermoupolis in late 243 or early 242 B.C. (en route between Fayum and Philai; visits to the latter two places are attested); the dedication served the purpose of expressing the loyalty of the local elites to the Ptolemies. With the unusual choice of a Greek-style building, counterpoint to the many Egyptian style temples dedicated by the Ptolemies, the priests of Hermoupolis - renowned for their critical attitude towards the Ptolemies - aimed at avoiding all suspicion of the king; like the refined formula of the dedication it highlights the intimate relationship between rulers and loenai and reflects the contacts of the local elites in Middle Egypt with the Greek cultural milieu of Alexandria.

This article is also published in H. Kawanishi - Y. Suto, *Amphora Stamps: 1997-2001* (Excavations at Akoris in Middle Egypt, vol. I; Tsukuba, Ibaraki (Japan), Akoris Archaeological Project, 2005 (non vidimus). See also Y. Suto, in S. Suto, *Genesis of Historical Text. Text / Context = 21st Century COE Program. International Conference Studies No. 4. Proceedings of the Fourth International Conference, Studies for the Integrated Text Science*, Nagoya, 16-17 September 2004 (Nagoya 2005) 13-20 (non vidimus).

1737. Hermoupolis Magna. Funerary epigram for Harpalos, 3rd cent. A.D. I. Hermoupolis 81; Bernard, *Inscr. métriques* 23; *GV* 1846; *SEG* LI 2088 (2). B. Boyaval, *Cripel* 24 (2004) 69/70, points out that πολύτεχνος (L. 2) means 'skilled in many arts' rather than 'industrious' (Bernard), referring to the arts and crafts described in LL. 5-8 (decorating of temple walls with paintings or reliefs; lifting of columns; extraction of blocks from quarries). This claim to many-sidedness may echo the tradition of the architect trained and expert in all sorts of disciplines (cf. Vitruv., *De Arch.* 1.1.1-11). Accordingly, and also in view of the statement πολυμήχανος ὤλετο τέχνη (L. 3), B. argues that the question τίς τούτῳ ζώντων ἄλλος ὁμοῖος ἄνθρωπος (L. 4) refers to Harpalos' successors rather than to his contemporaries: 'Quel autre hom-

me est semblable à celui-ci, parmi ceux qui vivent (actuellement)?' rather than 'Quel autre homme, parmi les vivants, était semblable à celui-ci?' (Bernard) [who reproduced his earlier translation in *I. Hermoupolis*].

1738. Kharga Oasis. Kysis (Douch). Various inscriptions. M. Reddé, *Douch III. Kysis. Fouilles de l'IFAO à Douch, oasis de Kharga, 1985-1990* (Cairo 2004), briefly comments on the following inscriptions: 1) the dedication to Serapis and Isis on the pylon of Trajan (*SEG* XXIV 1215; *OGIS* 677; *SB* 8438, 116 A.D.; R. 18; text; ph.; records the toponym Κύσις; comment on its function as the center of a territory with villages); 2) two proskynemata for Amenebis and Apollo, respectively, on the 'temple en brique' (*IGR* 1 1265/1266; *SB* 8440/8441; Roman Imperial period; R. 181; texts; reflections on the deity worshipped in this temple); 3) metrical inscription on the pylon of Trajan (*SEG* XXXVIII 1796; *SB* 8439; Bernard, *Inscr. métriques* 118; R. 197/198; text; records a collection of money by the 'Ισιδος ἀρχιερεὺς on behalf of the reconstruction of the temple; late 1st cent. A.D.; after 116 A.D., *SEG*).

1739. Koptos (between Koptos and Apollonopolis Parva). Dedication of a statue of the Egyptian god Tutu (Tithoes), 210 A.D. A.-E. Sayce, *REG* 7 (1894) 298/299; *IGR* 1 1185; *SB* 305; *I. Portes* 82; *SEG* XXXIV 1583. O. Kapor, *The Egyptian God Tutu* (cf. *SEG* LII 1928) 357/358 no. S-62 (LL. 7-12); see *ibid.* for a comprehensive study of this deity. The stone was rediscovered in a storeroom at Cornell University; it was brought to Cornell in the late 19th century, presumably by an American consul in Egypt. Republished by N. Dmitrova - K. Clinton, *ZPE* 148 (2004) 207-210 (ph.; translation); cf. also J. Bingen, *BE* (2005) no. 597, and É. Perrin-Saminadayan, *An.Ép.* (2004) [2007] no. 1631 (French translation).

Υπὲρ διαμονῆς καὶ αἰωνίου νίκης τῶν vacat
[κ]υρίου αὐτοκρατορῶν Σεουήρου καὶ vacat
[Α]ντωνίνου καὶ ἑτά Εὐσεβῶν [Σεβαστῶν vacat]
4 [κα]ὶ Ἰουλίας Δόμνας μητρὸς [κ]αίσρων vacat
[κα]ὶ τοῦ οἴκου αὐτῶν ἐπὶ Σ[ουβατιανῶ] Ἀκύλῃ
[ἐ]παρχῷ Αἰγύπτου καὶ [Ἰ]ουλίῳ Ἰουλιανῷ (?) vacat?
[τῷ] κρατίστῳ ἐπιστρατήγῳ, ἀν[ε]τέθῃ ὁ vacat?
8 [ἀ]νδρ[ε]ῖς τοῦ κυρίου Τιθοῦς [ὑ]πὸ - ca. 4 -]
[ε]ως υἱοῦ Τῆθ[ε]ως ἀρχιερέως Ὀ[σί]ρεως καὶ -σίρεως καὶ (?)
[Τι]θοῦς καὶ Ἀμμωνος θεῶν [με]γίστων καὶ μεγάλων
[ἐ]π' ἀγαθῷ, Σαραπίωνος οὐτεραν[οῦ] - ca. 6 -]
12 [.]οντος, (ἔτους) ιη', Φαρμοῦθι κ[αί] (?) vacat

2 Σεουήρου], previous editions: Σεουήρου καί], since Severus must refer to Septimius Severus, during whose reign the document was inscribed, C. II 4, μητρὸς [κ]αίσρων], J. Keil (apud *SB*), *I. Portes*: μητρὸς [αὐτῶν], *IGR* II

4 Σουβατιανῶ Ἀκύλῃ], previous editions, or Σ[ουβατιανῶ], D. C., the damage, beginning where the name of Subatianus starts, looks like an erasure; Subatianus Aquila: prefect of Egypt from 205/206 to at least 23 July 210

A.D., D.-C. II 6. *legit et rest.* D.-C., in the list of epistrategoi of the Thebaid (J.D. Thomas, *The Epistrategoi in Ptolemaic and Roman Egypt*, Part 2 [Opladen 1982] 187 and 198/199), the only one suitable is no. 30, Iulius Iulianus, D.-C.; [ἐπὶ ἄρχῳ Αἰγυπτίου] χος? ... α... λ... ν... IGR; [ἐπὶ ἄρχῳ Αἰγυπτίου] καὶ ἱ... I. *Portes* II 7. Iulianus, D.-C.; [ἐπὶ ἄρχῳ Αἰγυπτίου] χος? ... α... λ... ν... IGR; ἀν[ετέθη]. I. *Portes* II 8. NAPEAC, lapis, [ὁ] κρυπτοῦ, previous editions; ἐπιστρατηγῶν... IGR; ἀν[ετέθη]. I. *Portes* II 8. NAPEAC, lapis, [ὁ] ἀνδρ[ι]κός, IGR, I. *Portes*; the use of ἀνδρ[ι]κός in the sense of divine statue is rare; here the term may indicate an anthropomorphic statue. D.-C., Τιθοῦς[ος]. IGR; Τιθοῦς[ος] ὑπὸ. I. *Portes*; ὑπὸ or [διὰ, B II 9. τρησεως, IGR; Τρησεως, I. *Portes*; Τρήσεως; matronymic, as often in Egypt: 'by ... son of Tbesis'. D.-C. contra B., who points out that matronymies are not the rule, and are unexpected in a quasi-official document of a family featuring a high-priest of Osiris, Tihoes and Ammon (moreover, one would have expected μητρός instead of υἱός, the latter being reserved to patronymics accompanied by the father's office, according to 'la loi Hagedorn'); the lower part of the stone shows a large indent, which B. explains as a vain attempt to regain a smooth surface before the stone was discarded because of serious omissions, presumably a line like υἱός patronymic - παπποnymie - μητρός Τρήσεως ἀρχιερέως; the dedicant was son of the archiereus and grandson of Thesis; in fine nothing after ἀρχιερέως, previous editions; ΑΡΧΙΕΡΕΩΣ. C.E. Wilbour (unpublished transcript reproduced in I. *Portes*), Οἱ σιρεως or -σιριδος καὶ (?)]. D., an association of Osiris and Tihoes is found in art: see Kaper, *op. cit.* nos. S-2 (?), S-54, and S-56; the temple in Shenhur, halfway between Koptos and Thebes, portrays Osiris, Ammon and Tutu on its walls; on the assumption that the restoration is correct, our inscription provides the first documentary testimony of Osiris, Ammon, and Tutu's joint worship in the area. D.-C. II 10 in fine nothing after θεῶν, previous editions; [μεγίστων or μεγάλων]. D.-C., with reference to Kaper, *op. cit.* M-15, R-24, S-1, S-63, I. *Payoum* 124; [Αἰαρία, 2, 7 II 11. ουτιαν[οῦ] or ουτεραν[οῦ], IGR; ουτε<ρ>αν[οῦ], I. *Portes* II 11-12 ... εντος, IGR; [ἀρχ]οντος (L. 12), I. *Portes*; [ἀρχ]οντος or, if Sarapien was not a magistrate but assisted in some capacity and perhaps oversaw the operation, [ἐπιμελετη]οντος, D.-C.; IH/; lapis; Φαρμουθι κ', previous editions.

1740. Marea. Christian epitaph of Anastasia, 6th cent. A.D.? Marble plaque found in the 6th cent. basilica in Marea (45 km southwest of Alexandria). Text read by T.Derda apud H.Szymańska - K.Babraj, *Archeologia* 55 (2004) [2005] 127 (ph.; French translation).

Ἀναστασία Εὐλογίου πρεσβυτέρου vacat μνή[μης χάριν]

1. The second A was added later above N and C II Ἀναστασία Εὐλογίου (πρεσβυτέρου μνή[μης]). D. [our reading is based on the ph., on the assumption that a second block at right is missing; S.-B. do not provide a precise date for this text, Tybout].

1741. Marea. Stamp on an amphora, 2nd/3rd cent. A.D. Fragment of an amphora found in the debris of a kiln for firing amphoras located under the apse of the basilica mentioned in our lemma no. 1740. Mentioned by H.Szymańska - K.Babraj, *Archeologia* 55 (2004) [2005] 130 note 41. Διονυσίου

Name of the wine grower?, S.-B. [or rather the manufacturer?]. Tybout]

1742. Ombos. Dedication to Ptolemy VIII Euergetes II, Kleopatra III, Souchos and the synnaoi theoi by the garrison on behalf of Menander, his son Mikros, Ptolemy (and one other person?), 131-124 B.C. *IthSy* 190; SB 8389; cf. SEG I 1549. J.F. Oates, *ZPE* 146 (2004) 173/174, argues that in L. 7 Mikros' rank should be restored as [καὶ αὐτοῦ τῶν τοῦ ἐπιτάγματος ἱππάρχων καὶ ἱππάρχων ἐπ' ἀνδρῶν rather than as [καὶ αὐτοῦ τῶν τοῦ ἐπιτάγματος ἱππάρχων ἐπ' ἀνδρῶν: on the one hand the latter combination is attested in the Pathyrite nome only, on the other sons of fathers with aulic rank have aulic rank at one step lower (Menander is ἀρχισωματοφύλαξ if we accept the restoration τῶν ἀρχισωματοφυλάκων in L. 5). For fathers who are ἀρχισωματοφύλαξ with sons τῶν διαδόχων cf. SEG II 871 (SB 6664) and M.L. Strack, *Die Dynastie der Ptolemäer* (Berlin 1897) no. 171. The plural ἱππάρχων does not surprise, since the alternation between plurals for the class to which the individual belongs and the individual designation is common in papyri; it may be that ἱππάρχων is attracted to the genitive plural τῶν διαδόχων; cf. J. Bingen, *BE* (2005) no. 604: 'comme il s'agit d'un texte qui n'est plus connu que par une copie ancienne, n'est-ce pas à ce niveau qu'une confusion a pu être commise?'

1743. Oxyrhynchos. Christian epitaph (dipinto), 5th/6th cent. A.D. SEG LIII 1993. On the basis of the dr. in *Auriga* 38 (2004) (see SEG LIII) J. Bingen, *BE* (2005) no. 587, reads this text as follows: Μνήσθητι, Κ(ύριε, τῶν δοῦλων σου Ἰωάννην καὶ Καϊαντον (Καϊὰν τόν) διάκονον | καὶ Ἐπιφάν[τη]ν καὶ [...]| μωντο οἰκο[ν]ο[ν] (') 'hésiterais à lire υἱ[ὸ]ν τοῦ οἰκο[ν]ο[ν]'. B. [οἰκο]ν[ο]ν per errorem for τοῦ οἰκο[ν]ο[ν]μου, Martin; Μνήσθητι Κ(ύριε τῶν δοῦλων σου Ἰωάννην {KE} | καὶ Ἀντόνι(ον) διάκονον | καὶ Ἐπιφάν[τη]ν καὶ Ν[.] ΜΩΝ τοὺς μ[ο]ν[ο]χ[ο]ύς(?) (7), SEG).

1744. Panopolis. Christian inscriptions. D. Mazzoleni, in B. Mazzei (ed.), *Progetto pilota Deir el Ahmar, Deir anba Bishoi 'Convento Rosso'* (Rome 2004) 89-98, presents a survey of the Greek Christian inscriptions from Panopolis and its area (Sohag and the 'Red Convent'). Non vidimus; cf. M.-Y. Perrin, *An.Ép.* (2004) [2007] no. 1630.

1745. Panopolis. Epitaph of Karion, early Byzantine period. SB 3935 (only LL. 1/2). Triangular limestone stele; formerly in two private collections in Strasbourg (Robert Forrer; Jules Griess); in the Archaeological Museum of Strasbourg from 1988. Now fully published after re-examination of the stone, by J. Gascou, *Cahiers alsaciens d'archéologie, d'art et d'histoire* 47 (2004) 7-10 (ph.; French translation).

Σ(τ)ήλη | Καρίωνος · | ἐβίωσεν ἐτ(ών) | κη', Φαρμου(θ)ι λ', || πρώτης ἡνδικι(τῶν)ος

Abbreviation sign: || horizontal strokes above the numerals || typology, material and formulas show that the stele comes from Panopolis and dates to the early Byzantine period; cf. Lefebvre, *Recueil* 238-350 (232, assigned to Bawit should be added; dubious on account of their different formulas are 259, 283, 294 - probably from Antinoupolis - 297, 303, and 329); SB 5963-5972, 7301 (?), 7305, and 11098; SEG XVIII 696, XI 1633 (the

2nd cent. A.D. date is erroneous), XLIII (126/127, and XLIV 2130. G. II 1. ΣΓΗΑΗ, lapsus II 2. Κριστῶν: on record in three papyri of the later Roman Imperial period; also the name of a renowned Egyptian ascetic of the 4th cent. A.D. (provenience unknown): II 4. ΦΑΡΜΟΥΗ, lapsus II the mason's errors in LL 1 and 4 result from misunderstanding the models on papyrus, which offered a T included in a ligature and a ligature of Θ and I. respectively; similarly, the 'bizarreries' of SEG XLIII 1127 can be explained on the assumption that the left half of the text was already missing in the papyrus model (J. Bingen, SEG XLIII, wondered whether the stone had been cut from a larger stele).

1746-1755. Philai. Proskynemata on a wall of the Isis temple, 1st cent. B.C. On the basis of the photographs in *I. Philae* J. Bingen, CE 79 (2004) 249-256, republishes or provides new readings for the following inscriptions on the southern façade of the first pylon.

1746: 250-252. Record of the ship-builder Apollonios. *I. Philae* 39.

[*A]πολλώνιος Πο[...], ὁ ἀρχιτεκτονήσας τὰ πρὸς τὴν παρακομ[ι]δὴν | τοῦ
Ἡρ[α]κλέους πλοῖα

1-3. Πολ-] Ὁρᾷ κταί α] πρυτανιστὴν[ας] πρὸς. 1.Philae II 4. initio [τῆ]. 1.Philae; Herakles = Areusnouphis II "Apollōnios fils de Pol-1, celui qui a dirigé la construction des bateaux destinés à assurer le transport d'Héraklēs" either ships transporting a giant statue of the god to Philae (and the blocks required for its erection) or (following 1.Philae) ships for the procession of the statue on the Nile, a rite created or restored in the late Ptolemaic period. B.

1747: 251. Fragment. B. recognizes an inscription previously not isolated as such in the last line of *I. Philae* 38 + the right part of the first line of 39.

[("Ετους) -] Παχών κβ' [|--]..αξ κ[--]

Ἐπιτέλει κ' αὖ (cf. our preceding lemma *sup. cr.* ad LL. 1-3) is possible, but very uncertain; perhaps e.g. κόρη (cf. *I. Philae* 48), B.

1748: 251 note 8. *Proskynema. I. Philae* 38. In LL. 3/4 [τηγο]υ τοῦ Πανοπολίτου κ[αὶ] Ἀπολλ[ο]νίου τοῦ ἀδελφοῦ] instead of *I. Philae*'s [τηγο]υ τοῦ Πανοπολίτου 1-4 5-ιονιου τοῦ ἀδελφ[ο]υ].

1749: 252/253. Proskynema of (the representative of) a strategos. *I. Philae* 41.

[Ἐπὶ--- ὁ παρὰ ---[ιδώδ]ρου τοῦ συγγενοῦς καὶ στρατηγοῦ] ἰ τοῦ Ὀμβίτου καὶ
τοῦ περὶ Ἐλεφαν[τίν]ην καὶ Φιλίας καὶ τοῦ Παθυ[λλ]ρίτου [καὶ Λατοπαλίτου
καὶ] ἰ Τεντ[υρί]του ἦκα πρὸς τῇ[ν] ἰ κυρία[ν] Ἰσιν --- κ[αὶ] ἰ τὰς θυσίας (?) ---
ὁ[υ]π[ὲρ] [αὐ]τοῦ καὶ --- καὶ τ[ῶ]ν ἰ τέ[κνων] ----]

1.2 Name of the strategos' representative (cf. 1.1. 819: [ὁ]πάρχ[α] [αὐ]τοῦ) rather than of the strategos himself (cf. *I. Philae* 32 and 146), B || perhaps 'Επ[ι]- τοῦ παρ[ο]ύ - προκρίνωμα - ἐγραψεν ὁ δέσπ[ο]ς ὑπὲρ αὐτοῦ, B., who, however, retains the formula ἡκα παρ[ο]ύ/πρ[ο]ς as the most probable restoration || 'Επ[ι]-[...]-λοδ[ό]του ὁ συγκριτὴς αἰ στασιολόγ[ος] κτλ. Τετυ[...]-ῖον ἡκα παρ[ο]ύ τῇ κρυπ[τ]ῇ [ἰα]ιδι μεγίστη κ[α]ι αἰ ΤΑΕ[...]-[ΠΕ]-[ΤΟΥ]-[...]-[ΟΝ]-[ΠΕ]-[...], *I. Philae*.

1750: 254. *Proskynema*, 88-81 B.C. 1. *Philae* 71. New reading of LL. 4-9

παιδ[ίων καὶ] || τῆς γυναικὸς | καὶ Ἀρτ[---] || καὶ Ἀρη[---] | καὶ Θεώ[νος καὶ τῶν |
ἀδ]ελφῶν [καὶ ---]

πασιδ'ὼν καὶ ἡ τῆς γυναικὸς] καὶ Ἀρτ[---] ἡ ΔΙΑΡΤ[---] καὶ θεῶν ἁδ' ἐλάφῶν [---] (testimony of the cult of Ptolemy II and Arsinoë II Philadelphos). *I. Philae* II B reads the date in l. 11 as (ἔτους) λ' Ἰ', i.e. a regnal year of Ptolemy IX Soter II between 30 and 37 = 88-81 B.C. (ἔτους)'. *I. Philae*).

1751: 254. Three fragments. 1. *Philue* 73-75. B. shows that these inscriptions were engraved on the same day: their authors belong to the same group of visitors. In 73, the date (L. 5) should be read as [Melyziq iç] instead of 'Aθpθ iç'; in L. 3 of 74, the date should be restored as [--] Mexip [iç] (the letters ιλ before the month's name seem to written by another hand than that of 74); for 75, B. offers the following text.

[--]ος Ἰσι κυρία[ι | --]εἶδον Μοῖν[--]οι | [--] Ἀπολλᾶ Διοτῆλου[ς | --] Μεχέιρ
ις'

[..] "Ισιδι κυρία[ι] | [-]ειδου Μοιρ[ι]· |οι | ΑΠΟΜΑΔ | ΤΕΛΟΥ | [Μεγ]ι ρ ις', 1.Philae

1752: 255. *Proskynema*, 84/83 B.C. *I. Philae* 89. B. reads the regnal year (L. 3) as (ἐτους) λδ' instead of (ἐτους) κα': the 34th year of Ptolemy IX Soter II = 84/83 B.C.

1753: 255/256. **Proskynema.** *I.Philae* 126. In L. 3 B. reads ὠδε [κ]α[ι] Ὀπο[υ] ([...ΔΟ-
[...]ΠΟC, *I.Philae*); ὠδε is more frequent in traveller's signatures than in proskynema-
mata, but cf. *I.Philae* 131, 273, and *IThSy* 326 (all dating to the early Roman imperi-
al period).

1754: 256. Proskynema. *I. Philae* 122. B. reads initio Προσκυνῶν[ο]ς Προσκυνῶν[ι]ου [-] (patronymic not read in *I. Philae*).

1755: 256. *Proskynema*. *I. Philae* 123. B. reads [-] καὶ τῶν ἀδελφῶν αὐτοῦ τῶν ([-] καὶ τῶν ἀδελφῶν μου τούτων. *I. Philae*).

1756. **Phoihammon. Bilingual (Coptic-Greek) list of plants and vegetables, Christian period.** *SEG* L 1613. On the basis of papyrological evidence F. Morelli, *ZPE* 149 (2004) 138, 142, argues, contra R.S. Bagnall (cf. *SEG* L), that the use of the term λαχανόσπερμον / σπέρμα λαχανού in the sense of 'sesame' in our inscription cannot be extrapolated; normally the terms refer to vegetable seeds in a generic sense (mostly to ῥάφανος, the oil commonly used in Egypt, contrary to sesame oil which should be considered a marginal product). Cf. also id., *Olivo e retribuzioni nell'Egitto tardo* (Florence 1996) 6/7.

1757. **Setis. Dedications to Ptolemaic rulers and the Gods of Elephantine, mid 2nd cent. B.C.** *IThSy* 302 (*OGIS* 111; *I. Louvre* 14; *SB* 8878; *SEG* XLIX 2200*; cf. L 1555; 150/149 B.C.) [from Elephantine rather than Setis (Island; see *SEG* XLIX 2200, addition in fine)] and 303 (*OGIS* 130, *SB* 8394; *SEG* XLIII 1133; XLV 2032 (from Setis); ca. 143/142 B.C.). These inscriptions are adduced in a study, mainly based on Hieroglyphic documents, on the deities of Setis and their place in the cults of Elephantine: V. Rondot, in A. Gasse - V. Rondot (edd.), *Séhel entre Égypte et Nubie. Inscriptions rupestres et graffiti de l'époque pharaonique. Actes du colloque international (31 mai - 1er juin 2002), Université Paul Valéry, Montpellier* (Montpellier 2004) international (31 mai - 1er juin 2002), Université Paul Valéry, Montpellier (Montpellier 2004) 111-125. Discussion of the following Egyptian deities recorded in the Greek inscriptions (1 and 2 can also be traced in the Hieroglyphic texts): 1) Περεμπαμέντις (Διόνυσος), 'the deity of the west', principal deity of Σήρις (= Sehel; 'island of Dionysos'), a special form of Osiris; 2) Περένσητις (Κρόνος), 'the deity of Sehel', remarkably not the principal deity; 3) Περένσητις ('Ερμής), the third god, remains an enigma.

According to P.K. Koemoth, 'Osiris, Dionysos et le culte royal à l'île de Sehel', *CE* 81 (2006) 235-244, the fact that in *IThSy* 302/303 the deities are both called by their Greek and Egyptian names (connected by ὁ/ἡ καὶ) implies the existence of related yet distinct Greek and Egyptian cults (contra F. Kayser, *BE* [2007] no. 554: 'Cela paraît tout à fait douteux'). Koemoth also reflects on the question why Osiris rather than Sarapis is on record in the inscriptions from the first cataract and comments on the lunar character of Anoukis, which may account for her role in the celebration of the royal cult.

1758. **Tebtynis. Various inscriptions from the temple of Soknebtynis, mid 1st cent. B.C.-mid 1st cent. A.D.** V. Rondot, *Tebtynis II. Le temple de Soknebtynis et son dromos. Fouilles franco-italiennes* (Cairo 2004), (re)publishes the following inscriptions: 1) the honorary inscription for Ptolemy XII Philadelphos *SEG* XXXIX 1705 (ph.; French translation; 55 B.C.; R. 137/138; cf. 143; used to date the entrance area prior to 55 B.C.); 2) the dedication of an altar to Seknebtynis *SEG* XXXVIII 1692 (ph.; French translation; R. 147/149; it provides the name of the deity to whom the temple belongs, and dates the restoration of the dromos and perhaps the construction of the 'kiosque romain' to the reign of Augustus); 3) the dedication of another altar (stone block on a base) found near that mentioned under (2): [-]ΘΕΤΡΑ[-]ΗΣΠΟΛΕ (ph.; ineditum; undated; R. 149; C. Gallazzi apud R. (note 6) suggests reading [- ca. 6 -] ὁ σπράλ- [ηγός τῆς Πολέ[μους μερίδος]; 4) the inscription recording the construction of a δεινὴν τριπύρην *SEG* XLI 1638 (French translation; 54-62 A.D.?; R. 159); 5) a graffito on a drum of the

northwest column on the outside of the 'kiosque': Ἡρακλῆς (ph.; dr.; ineditum; reign of Augustus or later; R. 165; anthroponym rather than mythological name, R., who points out that Ἡρακλῆς is well attested in local onomastics, and refers to two parallel statuettes from Tebtynis (found in the temple enclosure) with the same inscription: Ἡρακλῆς ἰππεύς ἠνέθηκεν ἰ ἐν ἁγαθῷ: H.F. Lutz, *Egyptian Statues and Statuettes in the Museum of Anthropology of California*, Leipzig 1930, 11/12 nos. 15 a/b, and N. Thomas et alii, *The American Discovery of Ancient Egypt*, Los Angeles 1995, no. 120).

1759. **Terenouthis. Funerary epigram for Diazelmis, 2nd/1st cent. B.C.** Bernard, *Inscr. métriques* 10, *GV* 1153; *SEG* VIII 497; *LJ* 2088 (11); *SB* 5829. B. Boyaval, *Criquet* 24 (2004) 72-74, observes that in the catalogue recording this mercenary's glorious exploits (LL 1-6), the statement that he was merely ἀσκηθῆς ἐν νεύσῳ ('indemne sur les navires'; L. 3) = embarrassing ■ follows J. Zingerle's and W. Peek's suggestion to understand ἀσκηθῆς as ἀσκηθεῖς ('exercé', 'expérimenté'; rejected by Bernard); ἀσκηθεῖς adds a quality of reflection to Diazelmis' quality in combat; the combination of virtuous action and reflexion is a topos in epitaphs of military men (see e.g. Bernard, *Inscr. métriques* 4; 35 L. 8: καὶ βουλᾷ καὶ δορὶ θάρσαλέος; cf. already *II*. 9.443: μύθων τε ῥήτηρ' ... πρηκτῆρά τε ἔργων).

1760. **Thebai (Memnonia). Epigram of Funisulanus Chareisios on the Colossus of Memnon, reign of Hadrian.** *I.Col.Memnon* 19 (*SB* 8220; 8337; *SEG* VIII 725; XX 676). In his article 'Greek poetry in the Antonine age' E.L. Bowie, in D.A. Russell (ed.) *Antonine Literature* (Oxford 1990) 53-90, discussed this poem and some others from the Memnon collection. B. (65) assumed that Funisulanus asked his 'dearest friend T[-]' (L. 13: φίλτατος Τ[-]) to compose the poem. Contra P.A. Rosenmeyer, *CQ* 54 (2004) 620-624 (translation by Bowie): χάραξε (L. 12) narrowly defines the act of inscribing itself; either T[-] engraved it himself or, preferably, arranged to have it done on his own costs. The whole text was written by Funisulanus, who is also known from the prose inscription *I.Col.Memnon* 18 (*OGIS* 680; *IGR* I 1203; *SB* 8338; translation); here also Funisulanus speaks in the first person throughout, evidently being the author. In *I.Col.Memnon* 13 (*IGR* I 1198; *SB* 8896; Kaibel, *EG* 987, with two Greek verses inserted into eight lines of Latin prose; reign of Domitian) an officer took charge of having inscribed the verses of his superior Titus Petronius Secundus, governor of Egypt: a distinction between author and engraver similar to that in *I.Col.Memnon* 19. The contrary situation is exemplified by *I.Col.Memnon* 11 (*SEG* XX 674; *SB* 10176; Kaibel, *EG* 1007; translation), recording a professional poet writing (ἔγραψε, here implying verse composition) for a tourist.

If the final letter T in *I.Col.Memnon* 19 L. 13 begins the name of Funisulanus' friend, the preceding sequence should be read as ὅς εἶπεν αὐτῷ instead of ὅς εἶπε τ' αὐτῷ; *I.Col.Memnon* presents the former reading as an attractive alternative in the commentary; more strongly J. Bingen, *BE* (2005) no. 601: 'l'absurde ὅς εἶπε τ' αὐτῷ devrait disparaître de nos discussions'; Bingen also points out that in the metaphor describing the Latopole (L. 2) λάτρων (i.e., the name of the Nile perch) instead of λάτρων πάτρης should be written.

1761. Thebai (area of: Deir el-Bahari). Proskynema inscriptions by a corporation of iron-workers from Hermonthis, 4th cent. A.D. SEG XLI 1612-1615 (1612 = SEG XLIX 2326); SB 14508-14511. R. Bagnall, *JJP* 34 (2004) 15-21, points out that in this series of inscriptions commemorating the annual sacrifice of a donkey SEG XLI 1614 (= SB 14510; dr.) appears to be surprisingly late (357 A.D., proposed hesitatingly by ed. pr. A. Lajtar) compared to SEG XLI 1612 (= SB 14508), the single inscription clearly dated by the consuls to 324 A.D., which records the same persons and is written in the same handwriting. After revision of the inscriptions he shows that the restoration suggested for SEG XLI 1614 L. 2 would make this re-line far too long, and is incompatible with the extant traces: the letter after tau is not the required iota (Κωνσταντ[ε]ίου, SEG), but an omikron followed by a somewhat rounded letter, possibly upsilon or sigma; in L. 3, ἐπιφαν[ε]στάτ(α) (abbreviation mark: raised omega) rather than ἐπιφαν[ε]στάτου should be read, followed by 7-8 letters at most before [γε]νόμεθα, while the restoration requires some more; we might have Κασσάρων corrected to Αὐγούστων, both perhaps abbreviated (Καί[σ]αρος τὸ β'· γε[ν]όμεθα, SEG). B. considers several solutions, all entailing specific problems. The most likely assumption is that the writer of XLI 1614 committed an error in the titlature of the consuls: the 16th indication refers to 327/328 A.D., and the consul of that year Fl. Constantius is erroneously taken for the emperor. The unity of this series of texts suggests that XLI 1613 belongs to December 332 A.D.

1762. Thebai. Christian dedication and indication of weight on a silver plate (?), 590-610/620 A.D. Lefebvre, *Recueil* 765; SB 6009; D. Benazeth, *Catalogue général du Musée copte du Caire 1. Objets en métal* (Cairo 2001) 381-384 no. 311 (ph.; no text). H. Cuvigny, *ZPE* 147 (2004) 195-198 (ph.; French translation), republishes the punched inscription (B) running along three sides of the rectangular band soldered to the somewhat larger rectangular plate and serving as its foot [Inscription (A) is incised on the upper part of the plate: christogram ΑΡΘΑ ΑΒΡΑΜΙΟΥ ΕΥΑΓΓΕΛΙΟΥ, which dates the text to the period indicated in the heading]. Cf. also E. Wipszycka, *JJP* 34 (2004) 136/137 (brief comment in an article entitled 'Church treasures of Byzantine Egypt': 127-139; W. follows C.).

Δουλη Θεοῦ Εὐλογία Ποτάμων ἀνέθηκε(ν)· ἡ ἐκ διακονίας Πραιποσίτου πρεσβυτέρου
· ἡ διὰ Γρηγορίου(ου)·, μρ(-): λι(τρών) ιδ', ὀγκιῶν β', γράμματα ις'·.

1. Ποτάμων for Ποτάμους II 2, the formula is also found on another plate belonging to the same treasure (Lefebvre, *Recueil* 766; SB 6010; Benazeth, *op.cit.*, 376/377 no. 309): ἡ αὐτὴ Βησάρων ἐπισκόπου· ἐποίησεν ἡ δὲ Θεοφεικὴ τοῦ δαμάσου ἡ καὶ Μικροῦ ἐκ διακονίας ἡ Πραιποσίτου πρεσβυτέρου; 'par l'entremise du prêtre Phaeophilus'. Cf. following the view of J. Gascon (apud C.) who considers ἐκ διακονίας as more or less equivalent to ἐκ σπουδῆς ('grâce à la gestion efficace'), 'through the kindness of'. W. II 3. μρ(-): διήρ(-) βιργι(-). Lefebvre, ἀργύριον λι(τρών) ιδ', (σουλκί) β', γράμματα ις'. SB, διὰ indicates the intermediary who made the dedication on Eulogia's account: 'par les soins de Grégoire, parfumeur (?)'; μρ(-): either indication of Gregorius' craft (μρτοποιίας) or his patronymic (εἰς Μυρίωνος, Μυρίωνος) or, on the assumption that the object is the lid of a perfume box (see below) the object dedicated (μρτοθήκη), complement of ἀνέθηκε(ν); the weight indicated (4.6 kg) does not correspond to that of the object in its present state (1.137 kg).

either the latter is a plate on its own (with the weight referring to a set of silver pieces including the present one) or the lid of a perfume box (the weight being that of the ensemble). C.

1763-1765. Thebai (area of: Deir el-Medina). Christian graffiti and dipinti on the walls of the Hathor temple, 6th cent. A.D. C. Heurtel, *Les inscriptions coptes et grecques du temple d'Hathor à Deir al-Medina, suivies de la publication des notes manuscrites de François Dumas (1946-1947)* (Cairo 2004) (French translation), (re)publishes the Christian Coptic and Greek graffiti and dipinti on the façade and the walls of the Ptolemaic and Roman temple of Hathor transformed into the church of St. Isidoros in the 6th cent. and used as such until the 8th cent. A.D. Only two inscriptions are unequivocally in Greek (both edita, dating to the 6th cent. A.D.), though single Greek words occur in the Coptic texts (see list on 112; notably ἀγάπη, ἄγιος, ἀμήν, εἰρήνη, ἐλάχιςτος, Ἰησοῦς, μάρτυς, νικῶν, πιστός, πρεσβύτερος, Χριστός).

J. Bingen, *BE* (2005) no. 600, also considers no. 28 as a Greek text, and mentions nos. 33 and 52 as examples of Coptic inscriptions using Greek elements, sc. ΕΙΩ ΓΤΕΦΑΝΟΣ ΠΕΙ-ΘΑΛΑΧ(ΙCΤΟC): 'moi le très humble Stéphanos'; whereas nos. 2/3 derive their beginning ἐγώ εἰμι from the Coptic incipit ΔΗΟΚ ('moi, je'), ΕΙΩ in nos. 33 and 52 = taken in turn from the Greek. A. Lajtar, *JJP* 34 (2004) 95/96, points out that nos. 33 and 34 (= K.R. Lepsius, *Denkmäler aus Aegypten und Äthiopien VI. Koptische Inschriften*, Berlin 1893-1893, 103 nos. 32/33) are parts of one and the same inscription, which he considers as Greek, the number στες' (1326) in no. 34, explained as a date (probably of the era of the Martyrs) by H., is isopsephic, denoting the name Στέφανος on record in no. 33: σ (200) + τ (300) + ε (5) + φ (500) + α (1) + ν (50) + ο (70) + σ (200) = 1326. See also É. Perrin-Saminadayer, *An.Ép.* (2004) [2007] nos. 1633/1634. Below we present nos. 2/3 and 28; for the text in our lemma no. 1764, for which H. limits herself to reproducing the versions of A.H. Sayce, G. Lefebvre and G. Maspero, we give the text of P.-S., who takes into account the manuscript notes by F. Dumas reproduced by H. on 146/147 (French translation). The texts of the three inscriptions below supersede the previous editions.

1763: 3/4 no. 2 (ph.). Record of the priest Paul. Lefebvre, *Recueil* 377.

Ἐγώ εἰμι Παῦλος, ἐλέει Θεοῦ πρεσβύτερος

1764: 4/5 no. 3 (dr.). Record of the priest Paul. Lefebvre, *Recueil* 378.

Ἐγώ εἰμι Παῦλος, ἡ ἐλέει Θεοῦ πρεσβύτερος, ἡ υἱὸς Θεοφίλου, ἡ πρεσβύτερος τῆς ἁγίας ἡ ἐκκλησίας Ἀπα τοῦ δαμάσου μάρτυρος

ἡγώ εἰμι Παῦλος ἡ ἐλέει Θεοῦ πρεσβύτερος υἱὸς Θεοφίλου ἡ πρεσβύτερος τῆς ἁγίας ἡ ἐκκλησίας Ἀπα τοῦ δαμάσου μάρτυρος, I. II 5-6 one would expect τοῦ δαμάσου μάρτυρος, S. Follet apud P.-S.

1765: 25 no. 28. Acclamation: victory of Jesus Christ. K.R. Lepsius, *op.cit.*, 102 no. 23.

† ἡ(σοῦ)ς | Χ(ριστὸ)ς | νικᾷ | | κα)

1766. Unknown provenance. Bronze coal shovel dedicated to Sarapis, 3rd cent. B.C. SB 11085; J. Bodel - S. Tracy, *Greek and Latin inscriptions in the U.S.A.* (cf. SEG XLVII 2269) 152; K. Parlasca, in *Studi -- Traversari* (cf. our lemma no. 1074) 737-740 (ph.), presents some observations on this object (parallels; iconographic motif of negro blazing the fire) now in the Brooklyn Museum; it is dated to the early Hellenistic period on the basis of the inscriptions (twice Σαράπιος: the deity as the fictitious owner of the instrument used in his cult); letter forms; form of the genitive (without -δ-). P. points to another coal shovel with a Greek inscription from Palaestina now in the Rockefeller Museum in Jerusalem (J. H. Iliffe, *QDAP* 2 [1933] 123 Plate 46 a).

1767. Unknown provenance. Epitaph of the Arcadian Damnis, 2nd cent. B.C. Limestone stele with a funeral banquet in relief. A. Héron de Villefosse, *Musée du Louvre. Département des Antiquités grecques et romaines. Catalogue sommaire des marbres antiques* (Paris 1896) 95; K. Parlasca, *MDA(IK)* 31 (1975) 310/311; M. Hamiaux, *Catalogue des sculptures grecques --* (cf. our lemma no. 1844) 169 no. 188 (ph.; French translation; no Greek text). We present the text [the names are to be included in *LGNP* IIIa. Chanotis].

Δάμνις Τιμοσθένης Ἀρκάς, ἐτῶν ἑβδομήκοντα

1768. Unknown provenance. Funerary epigram for Serapous and Hierax, Roman Imperial period. Bernard, *Inscr. métriques* 57; I. Varsovie 72. Following Bernard, B. Boyaval, *Lychnis* 98 (2004) 53/54, observes that between two hexameters initio and in fine (Αἰὼν κηρύξει τὴν φιλομήτορα καὶ φιλάδελφον καὶ ὦν καὶ ἡ σωφροσύνη κατὰ τὸν κόσμον λελάληται) the text is not properly metrical, though occasionally groups of words evoke a dactylo-spondaic rhythm. As a parallel he adduces *Inscr. métriques* 13 (SEG XLIX 2331 bis), where a hexameter and a pentameter frame a prose text including dactylo-spondaic sequences. B. concludes that between prose and metrical epitaphs 'il a existé une littérature intermédiaire' (54).

On 53 note 1, B. reflects on the second foot in the first hexameter of *Inscr. métriques* 57: κηρύξει ('faute au second pied'). Bernard was approximately pronounced as 'kiritisi', which makes the dactylus correct at least phonetically; cf. *Inscr. métriques* 52, where ἡσέλιπες stands for ἐξέλιπες (L. 3).

1768 bis. Unknown provenance. Epitaph. For an epitaph probably from Egypt see our lemma no. 1789

1769. Unknown provenance. Inscription on a birth amulet, 3rd/4th cent. A.D. C. Bonner, *Studies in Magical Amulets, Chiefly Graeco-Egyptian* (Ann Arbor 1950) no. 134; yellowish stone; obverse: Ὀπαριουθ, magical signs and vowels around a uterus; reverse: inscription ἐνὶ πόδιᾳ. A. E. Hanson, in V. Dasen (ed.), *Naissance et petite enfance dans l'Antiquité. Actes de colloque de Fribourg, 28 novembre-1er décembre 2001* (Fribourg-Göttingen 2004) 265-280 (ph.), interprets the unparalleled ἐνὶ πόδιᾳ as 'onto your little feet': a summons to the infant to be born ('for the feet'), i.e., to cure the feet. Bonner. The amulet belongs to the category of ἀνταύκια ('quick-birthers'), which were made of reddish, orangish or yellowish material. H. discusses theories of birthing in the Greek world and points to the longevity of amulets which summon the fetus forth: their use can be traced from the Hippocratic gynecologies (5th cent. B.C.) to the High Middle Ages (15th cent.).

NUBIA

1770. Nubia. Egyptian-Nubian boundary area. S. Bussi, in *L'Africa Romana. Ai confini dell'Impero: Contatti, Scambi, Conflitti* (Atti del XV Convegno di Studio, Tozeur, 11-15 dicembre 2002; Sassari 2004) 609-708, presents an overview of the intense contacts and interchange in the political, cultural and religious field between Egypt and Nubia from the pharaonic to the Late Roman Imperial period with special attention to activities in or regarding the border area (important role of the Isis temple in Philai, with a mixed Meroitic-Egyptian priestly elite; 'elastic' character of the area between the first and second cataract, the Dodekaschoinos). Throughout the centuries, the frontier remained 'more zonal than linear' (C. R. Whitaker, *Frontiers of the Roman Empire* [Baltimore-London 1994] 84). Among many other sources, notably Greek papyri and Demotic graffiti, Greek inscriptions are briefly discussed: inter alia *FHN* 98 (SB 302) and 99 (SEG XXV 1720 ['signature of a painter']) (graffiti in the Horos temple at Buhen perhaps written by soldiers stationed along the new border created after the annexation of Lower Nubia by Ptolemy II in 174 B.C.); *I Philae* 142 (proskynema of 7 B.C., defining Philai Αἰθιοπῶν γὰς ὅριον); *I Philae* 128 (*OGIS* 654; *IGR* 1 1293; *ILS* 8995; *SEG* LII 1798*); decree of Cornelius Gallus as a testimony of early Roman-Meroitic relationship; *FHN* 266 (SB 4101); proskynema of Tami, recording his successful diplomatic mission with the Romans in the mid 3rd cent. A.D.; the permission to install a προφήτης (Meroitic or Egyptian?) in Philai perhaps sealed a peace treaty between Meroe and Rome).

1771. Aksum. Psalm title, late 4th cent. A.D. SEG XLII 1643; G. Fiaccadori, in V. Ruggeri - L. Pieralli (edd.), *Εὐκροσμία. Studi miscellanei per il 75° di Vincenzo Poggi S.J.* (Soveria Mannelli 2003) 243-255 (dr.), republishes this text on the basis of a copy of Nathaniel Pearce (1779-1820); cf. M.-Y. Perrin, *An.Ép.* (2004) [2007] no. 1644 (French translation).

ᾠδὴ ψαλμοῦ τοῖς υἱοῖς Κορε· σπᾶ' φ(ῶς) δ(ύναμις)

Title of Ps. 87 (Septuagint) or, less probably, Ps. 47 (according to the version of the Septuagint in the Codex Sinaiticus), followed by the numeral 284: a well known isosepism for Θράς (and the epithets ἄγιος and ἁγιάδος). F.: φῶς δύναμις; the terms should be understood in the context of the debates resulting from the Arian crisis. F., contra P.: 'sans argument véritablement probant' II ἡδὴ ψαλμοῦ τοῖς ἱεροῖς Κοιταίλας, SEG

1772. Daqqi Mahari. Dedication by the Axumite king Sembrouthes, 3rd cent. A.D.? SEG XXIV 1247 (XLI 1644; LII 2015 (7)); SB 6048 and 6948: *I.Éthiopie* 275. After resuming previous proposals for the date of this inscription (varying from the 2nd/3rd to the 5th cent. A.D.: tabular survey on 92), L. Pedroni, *Rassegna di studi etiopici* 41 (1997) [1998] 106, dates it to the 3rd cent. on the basis of the letterforms [contra J. Bingen, *SEG* XLII 1644 1st/2nd cent. A.D.], the royal titlature (βασιλεὺς ἐκ βασιλέων 'Ἀξωμενιτῶν μέγας Σεμβρούθης and Σεμβρούθης μέγας βασιλεὺς, unattested otherwise; ἐκ underlines provenance, origin. 're di dinastia reale' (97); from the 4th cent. the regular title is simply βασιλεὺς βασιλέων) and possible reconstructions of the constitutional and historical context; it is likely to range between *I.Éthiopie* 269 (*SEG* XLII 1637; SB 6947) and 277 (= 'Adulitana II'; *FHN* 234; *SEG* XLII 1646; *OGIS* 199; SB 8545 b; *CIG* 5127 b). Speculations aiming at narrowing this 3rd cent. date result in the following hypotheses: 1) ca. 220-ca. 248, between *Gdri* and 'dbr; 2) ca. 250, with Sembrouthes to be identified with 'dbr; 3) 248-272, with Sembrouthes to be identified with *Zgrus* or *Divus* (the royal names are known from south-Arabian epigraphical sources; the identifications are made on the assumption that these sources mention personal names, the Greek inscription an official name 'di trono'). See also L. Pedroni, 'Una collezione di monete aksumite', *BNum* 15 (1997) [1998] 7-146 (non vidimus), for an analysis of Axumite coinage (first struck under Endybis after 296 or in 298 A.D.) and its historical context.

Starting from the two studies by Pedroni, G. Fiaccadori, *PP* 59 (2004) 103-157 (ph.; copious bibliography on 144-157), offers an exhaustive and highly erudite study of the Sembrouthes inscription [overloaded with long digressions and ample citations of previous scholars, hence rather impenetrable to the non specialist] in which he comments inter alia on 1) Sembrouthes' title (106-112; ἐκ introduces the partitive 'Ἀξωμενιτῶν governed by μέγας, cf. ἐκ πολλῶν μόνος, vel sim.; 'Sembrouthes, re grande [= il più grande] fra i re degli Aksumiti' [107]; Sembrouthes emulated the first king to assume the title βασιλεὺς μέγας (β. μ. Πτολεμαῖος), sc. Ptolemy III Euergetes in the oldest Greek inscription from Ethiopia: *I.Éthiopie* 276 (*OGIS* 54; *SEG* VIII 879; XLII 1645; SB 8545 a; *CIG* 5127 a = 'Adulitana I'); discussion of *I.Éthiopie* 286 = *FHN* 285; SB 2055 = *SEG* XLII 1655 (XI.VII 2159), and of *I.Éthiopie* 269 [see above], recording the geographical indication ὁ Ἀξωμενίτης. 2) 'Adulitana II' (see above; F. 113-132; no evidence of an Axumite campaign against Egypt; discussion of the extent of the territory and of the submitted peoples after the conquests by the anonymous (late 2nd/early 3rd cent. A.D.) Axumite king, who should probably be identified with Sembrouthes; on this assumption the text from Daqqi Mahari testifies to one of the western or northern campaigns on record; comment on the term Λιθιοπίη, which came to indicate 'estensivamente quella porzione dell'altipiano, a S. di Meroe e dell'Etiopia classica, che l'emergente regno di Aksum veniva annettendo alla propria signoria territoriale' [125]); 3) the origins and development of the Axumite state in relation to neigh-

boring peoples and states, again with frequent reference to 'Adulitana II': philhellenic inclinations; Roman influence (notion of pacification) (132-144).

1773. Hiera Sykaminos (Maharraka). Christian building inscription, 550-660 A.D. *SEG* VIII 863; SB 8236 (both with restorations on the basis of a majuscule text of U. Monneret de Villard; see also id., *La Nubia medioevale* I, Cairo 1935, 74). Inscription on a key-stone; possibly from Ichmindi C.M.Firth, *The Archaeological Survey of Nubia. Report for 1910-1911* (Cairo 1927) Plate 16 b (ph.; erroneously classified as Coptic); F.L. Griffith, *The Nubian Texts of the Christian Period* (= *Abhandlungen der Königlich Akademie der Wissenschaften*, Berlin 1913, no. 3) 60 (majuscule text). Republished on the basis of the photograph in Firth by A. Lajtar, *JJP* 34 (2004) 89-94 (German translation), who reports all previous readings.

† Εὐχαρ(ιστήριον) τῷ θεοφιλεστάτῳ | ἁββα Ἐλισαίου | πρ(εσβυτέρου) κ(αί) οἰκονό(μου) | [..]ολλίτη | κ(αί) | [..]ννα

1 † Εὐχαρ(ιστία) τῷ θεῷ δοῦλη, *SEG*; † Εὐχαριστῶ τῷ θεῷ[-], SB; the formula 'Volitive/donation of (name)' only occurs in the eastern Mediterranean (Asia Minor mostly with εὐχή; Cyprus; Syria; Palaestina; and Arabia, mostly with προσφορά; Egypt). εὐχαριστήριον is rare; cf. e.g. Lefebvre, *Revue* 763. The object of our dedication is probably a building (church?), L.: τῷ τῷ || 3-5 οἰκονόμ[ω] | M[...]-[...]-[...]. *SEG*, SB; [..]ολλίτη: probably a Nubian toponym perhaps extended to a church or monastery where the monk and priest Elisaios was active as administrator. L. || 7 '[A]ννο 'bua moglie?', M. de V., the reading is probable, but Anna cannot be a monk's spouse; alternatively [..]ννα may be another toponym, †

1774. Nobadia (Ginari-Tafa). Christian epitaph of Amantose, early Byzantine period. C.M.Firth, *The Archaeological Survey of Nubia. Report for 1908/1909* I (Cairo 1912) 50; M.G. Tibiletti Bruno, *Iscrizioni Nubiane* (Pavia 1964) no. 59 (as ineditum; without provenance). Republished by A. Lajtar, *JJP* 34 (2004) 87-89 (German translation). For two similar epitaphs from Nobadia published as inedita by T.B. see *SEG* XLIII 1178/1179; the three stones are now in the Elephantine Museum.

† Ἐνθα κατάκειται ἡ μακαρία Ἀμαντώσε· ΤΕΙ[...][NAN...][ΔΕΘ] μνηθι Φαμεν(νῶθ) | ιη' | ἰνδ(ικτιώνος) : ια' - ἀναπαύση [..] | ἐν Ἀβραάμ ΙΑ

3-4 Ἀμαντώσε, F.: Ἀμαντας, T.B.: Ἀμαντσε; previously unattested name of Nubian origin ('Hochwasser', 'Überschwehmungszeit') || 4. in fine perhaps (ἐπελευθέρωσεν) or (ἐπελειώθη) or τελευτῶ; L. || 4-5. εν αν διδθ. F.: ἐπειθάναι δε θ. T.B. || 8. αναπαυση ο θεος; F.: ἀναπαύση σε. T.B., both are possible, L. || 8-9. variant of the Nubian prayer for the deceased running ἀναπαυσον/ἀναπαύση την ψυχήν αὐτοῦ/αὐτῆς ἐν κόλποις Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ; here the word κόλποις was apparently omitted, L. || 9. εν αβρααμα, F. (unfurnished for want of space on the stone); ἐν Ἀβρααμῳ, T.B., in fine perhaps Ἰακώβ, L.

KYRENAIKA

1775. Kyrenaika. Linguistics: dialect in epigrams. C.Dobias-Lalou, in *La koiné grecque antique* V (cf. our lemma no. 875) 65-83, focuses on the linguistic characteristics (dialect and koine) of the epigrams from Kyrenaika, a category she largely excluded from her recent monograph on the dialect in Kyrenaian inscriptions (cf. *SEG* L 1637). Anticipating a repertory with editions of all epigrams, D.-L. on 77-82 presents a catalogue of 43 poems (funerary, dedicatory; honorary; varia) ranging from the 6th cent. B.C. to the 3rd cent. A.D.

1776. Kyrenaika. Rivalry between cities. A.Laronde, in *L'Hellénisme* 187-193, reflects on the rivalry between the cities (initially five: Pentapolis; from Hadrian onwards six: Hexapolis) on the basis of the following texts: *SEG* XXVIII 1566 (XXXIX 1721; XLVI 2206; XLVIII 2057; Oliver, *Greek Constitutions* 120-124), especially LL 78-85 (= Oliver 124; text; translation; comment on the φιλονεκία between the cities and especially between Ptolemais-Barke and Kyrene); *GIBM* 1061 (*SEG* XXXVII 1675; Greek text in fine: a certain Κάρκος dedicates a relief of Κυρήνη as a μεγάλης σήμα φιλοξενίας: a reaction upon the common φιλονεκία). L. suggests that the Κάρκος who dedicated *GIBM* 1061 is identical with the Σήστιος Κάρκος on record in *SEG* IX 370 (Ptolemais) [The same suggestion was already made by E.Calati: see his article summarized in *SEG* XXXVII 1675, not mentioned by L., Pleket].

1777. Balagrae (area of: Eshiem). Milestone, 221/222 A.D. Three major pieces of a milestone found on the surface of an ancient rock-cut road and now in the Museum in Balagne; two pieces join; the third piece belongs to the base of the column. Edd.pr. F.Ali Mohammed - J. Reynolds in M.Khanoussi - P.Ruggeri - C.Vismara (edd.), in *L'Africa Romana* XV (cf. our lemma no. 1770) 1297-1301 (translation); cf. also C.Dobias-Lalou, *BE* (2005) no. 625.

- Αὐτοκράτορι Καίσαρι
 Μ. Αὐρηλίῳ [λ|ντω]νέ[ι|ω]
 Εὐσεβεί Εὐτυχεί Σεβαστῷ.
 4 Θεοῦ Ἀντ[ω]νέ[ι]νο[υ] υἱῷ. Θεοῦ
 Σεῦήρου ἐγγ[υ]λ[ω]ν, ἀρχιερεῖ [μεγίστῳ],
 δημαρχικῆς ἐξ[ου]σίας, ὑπάτῳ [? τὸ δ']
 καὶ Μ. Αὐρηλίῳ Ἀλεξάνδρῳ [? ἐπιφανεστάτῳ]
 8 [Καίσαρι νίῳ τοῦ κυρίου Σεβ[ασ]τοῦ καὶ
 'Ιουλίᾳ Μαρίᾳ Σεβ[ασ]τῇ μητρομήτορι']
 κ[αὶ] 'Ιουλίᾳ Σαπμιᾳδ[ῶ] Σεβ[ασ]τῇ μητρὶ
 τοῦ κυρίου Σεβ[ασ]τοῦ -----

Date: between June 221 A.D., when Heliogabalus (LL 1-3) adopted his cousin as son and Caesar (LL 7/8), and March 222 A.D., when he was murdered by lunate and angular epsilon, lunate and square sigma, lunate omega:

superscript bars on the abbreviated praenomina in LL 2 and 7 // 4. son of Caracalla // 4-5 ἔγγονος = υἱανός; grandson of Septimius Severus; 'pourrait-on ajouter qu' ἔγγονος a été choisi parce qu'en absence de filiation paternelle, il n'y avait même pas eu d'adoption?'. D.-L. // 6. H. was consul for the fourth (and last) time in 221 A.D. // 7. in fine [ἐπιφανεστάτῳ]; in Latin milestones Alexander // regularly called nobilissimus Caesar, edd.pr. // 9. Julia Maesa was H.'s grandmother; in Latin texts she is called avia in *IGR* III 1228 (Kanatha) this is translated as τῆθι τοῦ Σεβαστοῦ, but τῆθι does not agree with what edd.pr. read in L. 9 in fine. edd.pr. are not entirely satisfied with μητρομήτορι because // is not common in inscriptions; 'la resumption est tout à fait plausible'. // L. // 9-11 the mention of the two imperial ladies is not paralleled in Latin milestone-texts: this milestone was designed to honor the emperor and his family rather than to record his deeds, edd.pr. // 10 Σαπμιᾳδ[ῶ], edd.pr.; rather Σαπμιᾳδ[ῶ], D.-L. // the road from which this milestone comes runs east-westward, from Kyrene to Ptolemais at Barca. edd.pr., who add that under Heliogabalus the province was governed by an equestrian praeses; they refer to an inscription in which the commander of a military unit pays his respects to such a praeses (*PBSR* 30, 1962, 37-39).

1778. Euesperides/Berenike. Contacts with the Greek world. D.W.J.Gill, 'Euesperides: Cyrenaica and its contacts with the Greek world', in *Greek Identity* -- (cf. our lemma no. 955) 391-409, is an archaeological study concerned with the foreign origins and local development of the city lay-out and building forms in the early colonial settlement (7th/6th cent. B.C.). In the introduction (391) G. lists the scanty epigraphical evidence of Euesperitan contacts with the Greek world from the 4th cent. B.C.: *SEG* XVIII 772 (decree for two proxenoi from Syracuse); Euesperitans abroad: *SEG* VIII 425 (Egypt), *GIBM* 974 (Cyprus), and *BCH* 66/67 (1942/1943) 99 no. 5 (Delphi).

1779. Kyrene. Bilingual (Latin/Greek) milestone, beginning of the reign of Nero. *SEG* IX 250 (cf. XXXVII 1672). Republished after re-examination of the stone in a good light by J.Reynolds, in *L'Hellénisme* 183-186 (ph.).

- | | |
|------------------------------------|---------------------------------|
| [Nero] Claudius [Drusus] | Καίσαρ Σεβαστῷ |
| Caesar Augustus | Γερμα[νικ]οῦ Αὐτοκράτορος |
| Ger[manic]u[s] I[m]perator | ὁδοῦς ἐπ[ὶ] ὁρίσῃ |
| 4 viā[re] p[er] | 12 Α(ουκίου) • Πεδί[ου] Βλαίσου |
| L(ucum) • Pe[dium] Blaesus | ἀνθυπ[ά]του Κρήνης καὶ |
| p[ro]co(n)s(ulem) Cretae[is] e[st] | [Κυρήνων? vacat] |
| [Cyrenarum? vacat] | 7 [mileage figure] |
| 8 [Νέρων Κλαύδιος Δροῦσος] | |
- [1] Claudius [Caesar Augustus] Ger[manic]u[s] I[m]perator -- [v]iam -- [1] [m]ileage figure -- [1] [T]u[ber]ius [K]la[ud]i[us] [C]a[es]ar [S]e[bas]t[us] [G]er[ma]n[ic]u[s] Αὐτοκράτορος // ὁδὸν [1] [m]ileage figure. *SEG* // 5 (and 12). Pedius Blaesus is on record in Tac., *Ann.* 14.18 and *Hist.* 1.77.6 as a proconsul prosecuted by Kyrene and condemned for extortion in 59 A.D. but reinstated by Otho. R. // 15, the mileage figure may have been 7 or 8 in the light of the distance from Kyrene. R. // the stone was placed on the road from Kyrene to Apollonia. R., who adds that

1782. Unknown provenance (Asia Minor?). Dedication to Hermes, 2nd cent. A.D.
Rectangular limestone altar moulded above and below; akantus-shaped akroteria on the cor-

ners; on both lateral sides a relief wreath; on the front a relief bust of Hermes clad in a chlamys, with a curved staff behind his back; inscription below. Offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 129 no. 488 (color ph.; text in majuscules).

Φιλόστοργος ἱερέως γενόμενος Ἰ. Ἑρμῇ ἀνέθηκεν

ΦΙΛΟΣ ΤΟΡΓΟΣ ('Weihalter des Philos Torgos'), catalogue.

1783. Unknown provenance (Eastern Mediterranean?). Dedication to Aphrodite, 2nd cent. A.D. Bronze lamp with two beaks; inscription on the side. Offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 177 no. 703 (color ph.; text in majuscules).

Ἀφροδείτῃ ΥΡ(?)εάτιδι, ἐπὶ ἱερέως Κλάρου

ΥΡΕΑΤΙΔΙ, catalogue; the ph. confirms ΕΑΤΙΔΙ, the preceding letters are illegible, there seems to be no room for ΑΦΡΟΔΕΙΤῃ; perhaps on the opposite side?, Tybout).

1784. Unknown provenance. Dedication of a bronze foot, 2nd/3rd cent. A.D. Bronze right foot with inscription on the instep (ex-voto). C. Clermont-Ganneau, *Album d'antiquités orientales* (Paris 1897) 49 (8) (non vidimus); C.C. Vermeule - J.M. Eisenberg, *Catalogue of the Greek, Etruscan, and Roman Bronzes in the Collection of John Kluge* (New York/Boston 1992) no. 88-68 (non vidimus). Now offered for sale by Christie's, New York; cf. auction catalogue *The Morven Collection of Ancient Art, Tuesday 8 June 2004*, 193 no. 546 (text in majuscules): Αούκις κὲ Βαραθης ἰ ἐνέθηκε

1785. Unknown provenance (Phrygia?). Dedication of a silver roundel to Angelos and Zeus, 4th cent. A.D.? Silver medallion with the relief bust of a bearded man holding a cluster of grapes at his chest; bird seated on his right shoulder; inscription punched in careless lettering on the enclosing border. Offered for sale by Christie's, New York; cf. auction catalogue *The Morven Collection of Ancient Art, Tuesday 8 June 2004*, 195 no. 549 (ph.). Read from the photograph by A. Chaniotis and R.A. Tybout.

Φιλάβιος Αικίνν(ι)ος ΝΗΜΗΔΟΣ βετρανός Ἀγγί<λ>φ κα<ι> τῷ Διὶ τὴν εὐχὴν
ὑπὲρ σωτηρίας τῆς οἰκίας

ΝΗΜΗΔΟΣ (the first H may be ΕΙ Δ may be Α); second name or ethnic; Νημηδός (previously unattested?); βετρανός (the Iunate E seems to be closed at right, resembling an O) = veteranus; ΑΓΓ (or II per errorem?)



ΕΛΩΚΑΤΩΔΙΕΙ, medallion II the bearded man must be Zeus, and the mention of Angelos suggests a provenance from Phrygia.

1786. Unknown Provenance. Dedication of a statue of the Mother of the god, Roman Imperial period. Marble statuette representing an enthroned deity, dressed in chiton and himation; her feet rest on a foot-stool; inscription on the front of the foot-stool; reported to have been found in a house in Izmir without any information about its origin; now in the Museum in Izmir. Ed. pr. H. Malay, *EA* 37 (2004) 181/182 (ph.).

Φιλοδέσποτος Πολυχρόνιου εὐξάμενος ὑπὲρ πάντων ἰδίων τῇ Μητρί τῷ θεῷ ἀνέστησεν

1-2. Πολυχρόνιος is frequent in all of Asia Minor, whereas Φιλοδέσποτος is much rarer; cf. attestations in Phrygia and Pisidia (Milner, *Survey* 13 no. 23, with references [cf. also H. Solin, *art. cit.* (cf. SEG I 12325) 53 and 60, Sverkos]). The two names do not help to determine the provenance of the stone. ed. pr. II 3. Μητέρα τοῦ θεοῦ; ed. pr. refers to TAM V 2.1306 (Μήτηρ Θεοῦ; Hircanis) and SEG LIII 1344 (Μήτηρ Μηνός, Μηνός Τεκρούσα, Magazamları) and is tempted to attribute the stone to northeastern Lydia; however, an inscription recording a Μητήρ Ἀπόλλωνος (*BCH* 2 [1878] 174; Phrygian/Pisidian border) leads ed. pr. to prefer a non-Iliet.

1787. Unknown provenance. Dedication on an Egyptian statuette ('Würfelhocker'), undated. SEG XLVII 2203 (incomplete text). Prior to the New York auction in 1997 mentioned in SEG XLVII, this object was offered for sale in 1996 by Sotheby's, London; cf. auction catalogue 10.12.1996, 32 no. 58. On the basis of a set of photographs provided by Sotheby's, K. Parlasca, in R. Bol - D. Kreikenbom (edd.), *Sepulkral- und Votivdenkmäler östlicher Mittelmeergebiete* (7. Jh. v. Chr. - 1. Jh. n. Chr.), *Kulturbegegnungen im Spannungsfeld von Akzeptanz und Resistenz, Akten des Internationalen Symposiums Mainz, 01.-03.11.2001* (Paderborn 2004) 4 (ph.; text in majuscules) reads this text as follows. Cf. our lemma no. 1884.

Μάρωλιν πασιτο(φ)ρος ἰ εὐχὴν

ΠΑΣΤΟΡΟΣ, statuette (type of the Osiriphoros, P.) II on the base traces of an ensed inscription, P.

1788. Unknown provenance (Attica?). Epitaph of Diphilos, 4th cent. B.C. SEG I 1659. J. Cordero, *Hispania Epigraphica* 10 (2000) [2004] no. 707, points out that the stele is Attic. Letter forms point to the 4th rather than to the 3rd cent. B.C.

1789. Unknown provenance (Egypt?). Epitaph of Ioulitta, 2nd/3rd cent. A.D. Rectangular white marble relief; in a recessed field a flat relief representing a woman reclining on a couch; in front a table with food; inscription on the fascia below. Offered for sale by Gorny &

Mosch, Giessener Münzhaltung: cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 129 no. 489 (color ph. of front only; text in majuscules).

Εἰουαίττα, εὐφύχ!

E IOYAEITTA EYTYXI, catalogue (the ph. shows clearly EYΨYXI); probably from Egypt in view of the typology and the farewell formula, Tybout).

1790. Unknown provenance. Epitaph of Kasios, 2nd/3rd cent. A.D. Marble loculus plaque. Offered for sale in the catalogue *Gerhard Hirsch Nachfolger, Antiken, praekolumbiana-mische Kunst, Auktion 235, am 21. und 22. September 2004 (Munich 2004)* 9 no. 354 (ph.; no text): Κάσιε ὁ χρηστὸς καὶ ἄλυπε, χαίρει· εἰς ἡ θεοὺς ἐχώρησε τὸ εἰσιδὸν πνεῦμα καὶ

[Text read from the ph. and communicated to us by W.Gunther ὁ χρηστὸς καὶ ἄλυπε: cf. SEG I.HI 2258, Sverkos].

1791. Unknown provenance (Athens?). Epitaph, ca. 1st/2nd cent. A.D. Rectangular marble grave stele, broken at top and bottom. In relief between two pillars supporting a decorative arch, a horseman riding left holding the reins in his left hand and waving with his right. He wears a chitoniskos and a large billowing cape; inscription in the field above. Now in the private collection of Demetrios Sakkalios (Athens?); present location not specified; no information on finding place or date. Briefly noted by M.Kazanaki-Lappa, *AD* 54 (1999) B.2 [2006] 1036 (ph), who prints ...{M}OE...[A]NAHΣ. (To judge from the ph. the first preserved letter in L 2 is almost certainly alpha, Stroud)

1792. Unknown provenance. Alphabetic syllables on a clay tablet, early 4th cent. B.C. Fragment of a clay tablet incised before firing; letters in an incised frame. Formerly in the collection Cahio and now offered for sale: cf. catalogue *Jean-David Cahn AG, Auktion 3: Kunstwerke der Antike. Sammlung Tilly und Herbert A.Cahn, Sammlung Pierre Strauss: griechische, etruskische, römische und ägyptische Kunstwerke. Auktion 18. Oktober 2002 (Basel 2002)* 35/36 no. 101 (ph., non vidimus). Ed.pr. R.Wachter, *ZPE* 146 (2004) 61-74, especially 61/62 (ph.).

4	{β	α	γ	α}	δ	α	ζ	α	θ	α
	{β	ε	γ	ε}	δ	ε	ζ	ε	θ	ε
	{β	η	γ	η}	δ	η	ζ	η	θ	η
	{β	ι	γ	ι}	δ	ι	ζ	ι	θ	ι
	{β	ο	γ	ο}	δ	ο	ζ	ο	θ	ο
	{β	υ	γ	υ}	δ	υ	ζ	υ	θ	υ}
	{β	ω	γ	ω}	δ	ω	ζ	ω	θ	ω}

Tablet used in writing lessons, in which syllables read aloud played a key role; the exercise for 'Minimalsilben' sounded 'βῆτα ἄλφα βα, βῆτα εἰ βε, βῆτα ἥτα βη', etc. It remains unclear why the tablet was fired after the exercise had been written. ed.pr., who considers various scenarios. Ample discussion of the systematic use of the syllables of increasing complexity in the elementary teaching of writing by Greeks, Etruscans and Venetians, (D.E.Mavrothridis, *Φιλίστωρ* 4, 1863, 327/328; L Ziebarth, *Aus dem griechischen Schulwesen*, 2nd ed., Leipzig-Berlin 1914, 124/125) and several papyri. The prominent place of 'Minimalsilben' already in the 7th cent. B.C. is evident from a specific writing error for which ed.pr. = an earlier publication coined the term 'Abkürzungen' (see the explanation in SEG XLII 1881); it is equally clear from an analysis of Homeric hexameters or of early metrical inscriptions related to epic: on 727/3 ed.pr. shows how the two hexameters on the Nestor cup (SEG XIV 604; I.HI 1084*, CEG 454; IGDGG 12; LSAG² 239 no. 1) can be split up into 'Einzelmoren', which can be considered 'Minimalsilben' (partly complete and partly incomplete) underlying the composition of these verses.

1793. Unknown provenance (Syria?; Bactria?; Parthia?). Owner's inscription and indication of weight on two pieces of silverware, 200-100 (150-100?) B.C. Hemispherical silver bowl and silver juglet acquired by the Louvre; inscriptions punched under one of the four indentations with reticulate pattern interrupting the narrow vegetal garland running on the exterior along the rim of the bowl (A), and under the foot of the juglet (B). Ed.pr. H.Cuvigny, *ZPE* 147 (2004) 183-189 (ph.; dr.; French translations); on 190-200, C. offers new readings and interpretations of nine other inscriptions on gold and silver ware: see our lemmata nos. 687/688, 709/710, 1012, 1603, 1761, 1795, and 1804.

A: Διονυσί(ου) (δραχμῶν) ρκ'

B: Διο(νυσίου) (δραχμῶν) νε'

Hellenistic letter forms; O above the line. The type of the bowl (probably a drinking bowl) suggests a provenance from Seleukid Syria, Bactria or Parthia, and a date in the 2nd cent. B.C., perhaps the second half, ed.pr., who adduces parallels (also for the juglet, which cannot be assigned to a specific region) ὁ σίγμα for drachma: ρ· || Dionysios; owner's name, ed.pr. || A. Weight: 418.9 g, supposing a drachma of 3.49 g, very close to the Thracio-Macedonian drachma (average of 3.48 g, with values ranging from 3.25 and 3.7 g), ed.pr. || B. Weight: 177 g, supposing a drachma of 3.225 g, slightly lower than the lowest value attested for the Thracio-Macedonian drachma so far (see above under A). ed.pr.

1794. Unknown provenance. Inscriptions on gems and rings in the Ashmolean Museum, 2nd cent. B.C.-6th cent. A.D. M.Henig - A.MacGregor, *Catalogue of the Engraved Gems and Finger-rings in the Ashmolean Museum II. Roman* (Oxford 2004), (re)publish 860 intaglios, rings and cameos dating to the 'Roman period' (including objects from the 2nd/1st cent. B.C.) now in the Ashmolean Museum, Oxford (vol. 1 = J.Boardman, M.-L.Vollenweider, *Catalogue of the Engraved Gems and Finger Rings I. Greek and Etruscan* (Oxford 1978)). Three brief introductory chapters inform on owners, donors and collectors represented in the collection (5-15), places of provenance (16-21) and the role of engraved gems in the Roman period and beyond

the; see Delatte-Derham. *Les vitraux* (cf. above sub 36) 319 no. 467: 'puisses to être en pleine force (sens pres. tant le (fin)'. Martin); gold ring; 3rd/early 4th cent. A.D.; from Stonham Aspal, Suffolk; *IG XIV* 2573 (11); *SEG XXXIX* 1091; Taylor-Scarbrick, *op.cit.* [cf. above sub 7] 39 no. 158; *RIB II* 3 (cf. above sub 15) 2422.9; 56) *εὐρύχι* | *Εὐστάθι* | *ζήσαις* (134 no. 15.12; black onyx cameo; 3rd cent. A.D.; Taylor-Scarbrick, *op.cit.* [cf. above sub 7] 39 no. 156).

1795. Unknown provenance. Owners' names and indication of weight on silver bowls, 1st cent. B.C. *SEG XLIV* 1554. H.Cuvigny, *ZPE* 147 (2004) 190 (ph. of A 1; French translation). republishes (A); inscriptions on a pair of fluted bowls.

A 1: Κρασιμτου Μαμοτου (δραχμῶν) ρμ' vacat

A 2: Ἀρτεμου (δραχμῶν) ρμ' vacat Σαμωτος]

Signum □ for (δραχμῶν); (ἔτους) ρμ' (Seleucid era = 172/171 B.C.). *SEG*; the lettering suggests a date in the 1st cent. B.C.; C., who points out that in spite of the equal weight indicated in the inscriptions, the two bowls weigh 415 and 470 g, respectively; the indications - based on a drachma-unity of ca. 3 g, which seems low - are not precise. A 2, an attempt was made to efface this inscription (clearly visible in Σαμωτος, to a lesser extent in Ἀρτεμου (δραχμῶν) ρμ'), C., who wonders whether Arteimas and Samos (?) were former owners.

1796. Unknown provenance. Inscriptions on gems, cameos and rings, 1st cent. B.C. and 2nd/3rd cent. A.D. Offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137 (color ph.; texts in majuscules; date: 2nd/3rd cent. A.D. unless stated otherwise): 1) Ἡλιάς (78 no. 229; carnel ring; concave field with inscription in mirror script above a dextrarum iunctio); 2) YNB (81 no. 241; red jasper set in a gold ring; monogram [which seems to include (also?) Π and Κ]; 3rd cent. A.D.); 3) *εὐρύχι* | *ἰδμόνοια* (91 no. 318; cameo; achate, white on blue; inscription in a wreath above (L 1) and under a dextrarum iunctio); 4) *ακραμαχαμ[α]ρ[ε]* (95 no. 342; ph. of obverse only; magic gem; carnel; obverse: magic signs and letters including ΧΠ (initio) and Φ; reverse: inscription [for the term see S. Michel, *Die magischen Gemmen* (cf. our lemma no. 1847) 482: 'Name der Sonne in der dritten Tagesstunde'); 5) ΠΠΒ (95 no. 345; bust of a bearded man; inscription in mirror script below: ΘΠΒ, catalogue [the ph. seems to show YΠΒ]; 1st cent. B.C.); 6) ΟΑΙ|ΜΝΙΒΕ (95 no. 349 a; red jasper set in an iron ring; inscription in mirror script); 7) καλή (95 no. 349 b; red carnel set in a bronze ring) 95 no. 349 c is a green jasper with Harpokrates on a lotus flower on one, and a magic inscription which we are not able to transcribe on the other side]; 8) Ἐλένης (95 no. 349 d; red stone; female bust [inscription invisible on the ph., presumably on the reverse]).

1797. Unknown provenance. Amphora stamp. Hellenistic period. Stamped amphora handle offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137. 226 no. 965 (lot of 17 objects; text in majuscules; no further details); inscription and kerykeion.

Ἀντιόχου

1798. Unknown provenance. Inscription on a glass vessel, 1st cent. A.D. White mould-blown glass beaker with inscription on a fascia between double horizontal lines. Offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 12 no. 18 (color ph., text in majuscules).

Κέρδος καὶ εὐφροσύνη

ΚΕΡΔΟΣ ΚΑΙ ΕΥΦΡΟΣΥΝΗ, catalogue [undoubtedly corrupt = fine; the ph. shows ΚΕΡΔΟΣ alone; for the formula κέρδος καὶ εὐφροσύνη on glass vessels cf. e.g. *SEG XXXV* 1760 bis; XXXIX 1757; XLII 424; XLIX 833; LI 1464, Tybout].

1799. Unknown provenance. Bronze stamp, 2nd cent. A.D. Rectangular bronze stamp; inscription in mirror script divided over four fields (ΚΑΡ and ΠΟΙ on the opposite short sides; ΤΡΑΙ and ΑΝΟΥ in between); on the back the bust of a bearded Oriental god with head-dress, chiton and himation, holding a serpent staff in his right and an unidentifiable object in his left hand, the bust rests on a punched base flanked by two eagles; underneath a lion. Offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 173 no. 693 (color ph. of stamp only; text in majuscules).

Καπκοὶ | Τραϊλανοῦ

1800. Unknown provenance. Manufacturer's signature on a lamp, 2nd/3rd cent. A.D. Terracotta lamp with a relief representing a bestiarius piercing a bear with his lance; inscription on the bottom ('Werkstattmarke': stamp?). Offered for sale by Gorny & Mosch, Giessener Münzhändler; cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 179 no. 711 (color ph. of upper side only; text in majuscules); Καλλίστου

1801. Unknown provenance. Mosaic inscription, 2nd/3rd cent. A.D. Mosaic representing a beardless man; inscription at right. Offered for sale in *Gerhard Hirsch, Auktion 235* (cf. our lemma no. 1790) 7 no. 322 (ph.; text in majuscules); Δύσ[τ]ροπος

ΔΥΟΙ | ΤΡΟΟ, *Auktion* [Δύσ[τ]ροπος, a comedy of Menander. Chaniotis].

1802. Unknown provenance. Inscription on magical amulets, ca. 100-350 A.D. Five oval gems in the Museo Archeologico Nazionale di Venice. Ed.pr. B. Nardelli, in *Studi -- Traversari II* (cf. our lemma no. 1574) 657-665 (ph.; texts in majuscules; detailed study of the icono-

Amulets Chiefly Graeco-Egyptian (Ann Arbor 1950) 216-219 [cf. also e.g. *SEG* XLVII 2222 and L1 2254 for examples with the same inscribed formula. Tybout]. All secondary iconographical elements have equally parallels on amulets of this type (with the exception of the scarab - perhaps to be equated with the Evil Eye -), but ed.pr. points to a piece of Coptic textile (6th/7th cent. A.D.) representing the scarab in combination with the rider-saint.

1806-1809. Unknown provenance (northern Syria: Apamene?; now in Madrid). Christian mosaic inscriptions, 5th/6th cent. A.D. Ed.pr. R. López Melero, 'Nuevos mosaicos de la colección del Hotel Villa Real de Madrid. III', *Anus* 17 (2004) 133-144 nos. 1-4 (ph.; Spanish translations), publishes four mosaic inscriptions, probably originating in Syrian churches; see also J.M. Blázquez, J. Cabrero, *ibid.* 111/112 (ph.). On the basis of the dating formula and the archbishop's name in the text of our lemma no. 1808, L.M. assigns the mosaics to Apamene. Cf. *Hispania Epigraphica* 13 (2003/2004) [2007] nos. 810-813, with comment by J. Curbiera, and D. Feissel, *BE* (2007) no. 501.

1806: 133/134 no. 1. Dedication of a mosaic by Marianos, 439 A.D. Rectangular polychrome mosaic; two doves flanking a wreath below.

† "Ετους πεντηχοστου ψ', † | μηνός δύστρου πέμτη, | σελήνης πέμτη, ήμέρα | κυριακή· Μαριανός † || εὐξάμενος ἐπληρώσεν τὸ ἔργον τοῦτο ἐν ὀνόματι Κυρίου· ἀμήν

Horizontal strokes above Ψ (L. 1 in fine) || 1 year 750 (Seleukid era: 312/311 B.C.) = 438/439 A.D., ed.pr.; Dystros 5, 750 (Seleukid era and Antiochian calendar) = March 5, 439 A.D., † || 2-4. μηνός δύστρου, πέμ(η)της | σελήνης, πέμ(η)τη ήμέρα | κυριακή, ed.pr.; corr. C. and F. || 5. OMATI, mosaic [unlike in all other lines, there is room for two letters initial: probably ὀνόματι, on the assumption that the first two letters did not survive a restoration, Tybout].

1807: 134/135 no. 2. Commemoration, ca. 500 A.D. Mosaic medallion; horizontal strokes separating the lines; palm branch below.

Κύριε, | μνήσθητι | τῶν μετὰ | προερέσ<ε>λλως ψηφωσάντων

Dots before and after the letters of L. 1 and between F. and C in L. 4 || 2. ΜΝΗΣΘΗΤ, mosaic [perhaps rather μνήσθητι], since there is room for an *h* in fine] || 4-5. ΠΡΟΕΡΕΣΘΗΣ, mosaic; Προερέσθως, ed.pr. [we give C's and F's text προερέσ(ε)ως προαιρέσεως; 'con dedicación', C.; 'avec détermination', F., who points to εὐπροαιρέτος, epithet of a donor in *SEG* XL 1759].

1808: 135/136 no. 3. Names of dedicants, ca. 500 A.D. Rectangular mosaic panel with a geometrical motif in a central rectangle; inscriptions on three sides: A and C left and right in rectangular panels with their small sides at bottom and top; B in the center above the geometrical rectangle.

A: Βιμαρις διάκον(ος) B: † Ἰωάννης Σέργης C: Ἰουλιανού

A. Βιμαρις (previously unattested): related to Aramaic *mr* ('señor'), ed.pr.; Syriac text in a second line: 'Amén y amén', ed.pr. || B. Ἰωάννης and Σέργης, ed.pr., Ἰωάννης Σέργης, F., who interprets Ἰουλιανού (C) as this person's patronymic.

1809: 136-142 no. 4. Building inscription and commemoration, 502 A.D. Rectangular mosaic; both left and right of the central inscribed panel two ducks (one above the other).

Ἐπὶ τοῦ ἁγιωτάτου καὶ ὁσιωτάτου ἀρχιεπισκόπου
ἡμῶν Στεφάνου καὶ τοῦ θεοφι-
λεστάτου Ἰωάννου περιοδευτοῦ

4 (καὶ) τοῦ θεοσεβ(εστάτου) Ἰουλιανού (πρεσβ(υτέρου) τὸ φιλι-
ακὸν τὸ εἰς τὰ πανία εὐ<θ>ετιστῶν
τὸ διακονικὸν ἔκτισεν (καὶ) ἐνήψω-
σεν ἐν ἔτι γιω', μη(νὶ) δύστρη(φ), ἰνδ(ικτιωνί) δεκάτῃ
8 σπουδῇ τοῦ εὐλαβ(εστάτου) Συμεώνου
διακόνου καὶ παραμοναρίου·
Κ(όρι)ε, μνήσθητι Συμεώνην τὸν Καιουμα ☩

Abbreviation signs: S (LL. 4, 7 and 8), diagonal stroke (L. 7: δύστρη(φ)); horizontal stroke above ΓΩ (L. 7) and ΚΕ (L. 10) || 1. Stephanos, archbishop of Apamea, is on record in a dedication from Huarte (*SEG* XXIX 1589; for the correct restoration by D. Feissel see XLIV 1313*; the 8th indiction is likely to correspond to 514/515 A.D. [cf. now F. (2007): 499/500 is equally possible]). A successor of this Stephanos is known for 516 A.D. [Photios or Photeinos on record in a Syriac inscription], which implies that Stephanos on record as (arch)bishop of Apamea in *SEG* XLVI 1773 should be distinguished from our archbishop, ed.pr. || 4-5. ΤΗΕΒΣ, ΕΥΘΕΤΙΣΤΩΝ mosaic (errors probably due to a later restoration); τὸ φιλικόν: a sort of collegium; cf. *SEG* XXXVII 1275 (XXXIX 1420); normally centering around saints, martyrs and sim., it is here identified by a craft; τὸ εἰς τὰ πανία εὐθετιστῶν, i.e., 'la hermandad de pañeros' ('the brotherhood skilled in the work of cloth'); τὸ παν(ν)ιον (probably borrowed from Latin pannus) = 'piece of cloth' (cf. G.W.J. Lampe, *A Patristic Greek Lexicon* [Oxford 1961] s.v.); εὐθετιστός hapax, but cf. εὐθετίς as a synonym of εὐθετίς in the Byzantine period; cf. Lampe s.v. εὐθετίς, who registers εὐθετούντες ('being skilled in') in οἱ εἰς τὴν οἰκοδομὴν εὐθετούντες (Meth., *Porph.* I [p. 504.25; M.18.400c]). ed.pr., cf., however, F.: 'Le dernier mot au moins, qui serait un hapax, paraît bien douteux' [F. states that the letters ΘΕΤ result from repairs; cf., however, ed.pr. (137): 'el deterioro ... habría afectado tan solo a una letra, la θ'] || 6. ΙΟΙ, mosaic (error probably due to a later restoration) || 7. γιω' = year 813 una letra, la θ'] || 6. ΙΟΙ, mosaic (error probably due to a later restoration) || 10. Συμεώνην τὸν καὶ the commentary of *Hispania Epigraphica*, should be corrected into ΓΩ || 10. Συμεώνην τὸν καὶ Οὐμαωι... ed.pr. C. and F. read Συμεώνην τὸν Καιουμα (S. son of K.) and point out that ed.pr.'s omega is an hedera.

1810. Unknown provenance. Christian mosaic inscription, 5th/6th cent. A.D. Mosaic with a large cross in a rectangular frame; small crosses in medallions in the four corners of the mosaic, in the middle of the cross and at the four ends of the cross. Offered for sale in *Gerhard Hirsch, Auktion 235* (cf. our lemma no. 1790) 8 no. 323 (ph.; text in majuscules).

ΕΙΕΛΩΘΗΗ | ΥΠΗΦΩΣΙΣΤΟΥ

[Read from the ph.; i.e., ἐτελιώθη ἡ ὑψώσις τοῦ ---]. Chaniotis!

1811-1812. Unknown provenance. Christian inscriptions on brass and silver objects, 5th/6th cent. A.D. L. Wamser (ed.), *Die Welt von Byzanz. Europas östliches Erbe. Glanz, Krisen und Fortleben einer tausendjährigen Kultur* (exposition catalogue; München 2004), contains two unpublished early Byzantine objects bearing Greek inscriptions now in private collections; both lemmata by C. Schmidt; non vidimus; cf. C. Schmidt-Heidenreich, *An.Ép.* (2004) [2007] nos. 1928/1929.

1811: 140. *An.Ép.* no. 1929 (French translation). **Anonymous dedication, 5th cent. A.D.?** Brass chalice; on the exterior a decoration of hexagonal patterns between two ornamental bands; inscription incised.

Ἰπὲρ εὐχῆς καὶ σωτηρίας οὐ οἶδεν ὁ [Θεός] τὸ ὄνομα

Well known formula also known from other chalices; the anonymity of the dedicant may imply that he aspired at divine rather than human reward, S.

1812: 112/113 *An.Ép.* no. 1928 (for B we give S.-H.'s text). **Signature, weight and place of manufacture, 5th/6th cent. A.D.** Silver ladle (trulla); on the handle a relief decoration (four fishes in a basket; at left and right two pairs of dolphins above shells); inscriptions punched (A; on the reverse of the handle) and stamped (B; right of A in a rectangular frame).

A: Θεοδοῦτου λιτράι β', οὐγγ(γία) θ', γράμματα ιδ'

B: Νικομηδείας | I ---- |

A. Signature of the silversmith; the weight indicated corresponds to 916.41 g. S. II B. Νικομηδεία. S.: for stamps from workshops in Nikomedia see *SEG LIII* 2120/2121. The absence of mythological figures like Poseidon and the Christian connotation of the fish suggests that the ladle belongs to an ecclesiastical set of vessels, S.

1813. Unknown provenance, Inscriptions on bread (?) stamps, 6th/7th cent. A.D. Early Byzantine bronze stamps (bread stamps, catalogue). Offered for sale by Gorny & Mosch,

Giessener Münzhändler cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 174 nos. 694-699 (color ph.; texts in majuscules): 1) ἄ Εἰς Θεός ὁ βοηθῶν (no. 694; rectangular; inscription in four fields); 2) Ζοή, ὑγία (no. 695; shape of footstep; Z in mirror script); 3) Δόσις ὁ Θεοῦ (no. 696; rectangular; inscription in two fields); 4) βασιλείου (no. 697; shape of a footstep; offered for sale again by Gorny & Mosch in catalogue *Auktion. Kunst der Antike*, 24. Juni 2008, 181 no. 473; ph.); [no. 698: two seals with several monograms each]; 5) Εἰς Θεός (no. 699; shape of a cross; O and C on the vertical branch).

1814. Unknown provenance. Bronze stamps, Roman Imperial period. Two rectangular stamps offered for sale by Gorny & Mosch. Giessener Münzhändler; cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 174 no. 700 (color ph.; texts in majuscules): 1) HPA[---] (terracotta [it is not certain whether part of the text is missing at right; Greek or Latin?]); 2) VIEE (bronze; AIEE, catalogue [apparently on the assumption that V is written upside down; however, the stamp may be Latin: numeral VI followed by EE, Tybout]).

1815. Unknown provenance. Lead weight, Roman Imperial period. Square lead weight with a circular attachment on top; inscription on the disc (obverse; upside down) and on the square plaque (obverse: B; reverse: C); in the private collection of Georgios Pilichos. Ed. pr. M. Kazanaki-Lappa, *AD 54 B2* (1999) [2006] 1043 (ph.).

A: Ἰουλίου Ἀμυντιανοῦ

B: ἡμίλειτρον

C: Ἰουλίου Ἀμυντιανοῦ

1816. Unknown provenance. Fragmentary inscription on a re-used relief, undated. Light grayish marble relief representing a bearded man clad in a chlamys; inscription upside down on the back. Offered for sale by Gorny & Mosch. Giessener Münzhändler; cf. catalogue *Auktion 15. Dezember 2004. Antike und islamische Kunst* 137, 124 no. 472 (color ph. of front only; text in majuscules): H | MENΩN | ENOYΣ

[It is unclear whether the inscription on the relief (dated to the 3rd cent. A.D.) is due to re-use of the stone; also, the place of the lacunas remains unknown: possibly [-]ημένον [-]ένους, Tybout].

1817. Actors. C. Hugoniot - F. Hurlet - S. Milanezi (edd.), *Le statut de l'acteur dans l'Antiquité grecque et romaine* (Actes Colloque Tours, 3-4 Mai 2002; Tours 2004), contains a number of contributions which are relevant for Greek epigraphists. E. Csapo (51-76) writes about the expansion and diffusion of the theatre in Attica and the concomitant professionalization of the actors; in the process he discusses at some length a number of inscriptions.

B. Le Guen (77-106) discusses 'Le statut professionnel des acteurs grecs à l'époque hellénistique'. She focuses on the question whether in the Hellenistic period actors (κωμῳδός; τραγῳδός) were invariably members of one of the associations of *περὶ τὸν Διόνυσον τεχνίται* (see SEG LI 2279) or whether there was room for individual actors signing contracts for a performance independently. For the period 323-280 B.C. Le G. argues that the available sources do not entitle us to say that the actors, known to have been active in that period, were all members of an association of *τεχνίται* (brief comment on IGUR 223). For the Hellenistic period (ca. 280-end of the 1st cent. B.C.) she gives a chronologically arranged tabular survey of the various associations and the *τεχνίται* (with their specialism, as far as recorded) known to have been member of them. All in all we know 205 members, ca. a third of whom (73) consists of actors. From Stephanis' *Διονυσιακοὶ Τεχνίται* (see SEG XXXVIII 1934) we know the names of 450 actors. This means that only ca. 16% of the grand total (73 out of 450) are known to have been member of an association.

Brief discussion of some inscriptions testifying to the role of associations in drawing up contracts: Syll.³ 690; *I. Magnesia* 54; *I. Iasos* 152; *CID* IV 70-72; cf. the formulas *τὸν νεμηθέντων εἰς τὰς τριετηρίδας ὑπὸ τῶν τεχνιτῶν*; *τὸν νεμηθέντων ὑπὸ τοῦ πληθους*. Le G. suggests that, when representatives of cities are sent *ἐπὶ τοὺς τεχνίτας* for negotiations, we should not automatically assume that this refers to associations of *τεχνίται*.

In a final section Le G. discusses the following texts, in an attempt to find out whether or not there were independent actors signing contracts with employers without any reference to an association of *τεχνίται*: IG XII.9.207 (Eretria; see SEG XLIII 213 in fine: 'organization of *τεχνίται*'); IG IX.1.694 [IG IX².1.798] (Korkyra); IG IV².1.99/100 (Epidauros); *F. Delphes* III.1.48; III.3. 125/126. Discussion of the term *ἐργολάβος* ('on se trouve alors en dehors d'un contexte corporatif' (103)).

W. Slater (143-160, 'Where are the actors?'), argues that in many inscriptions the Dionysian *τεχνίται* are absent; this is due to the fact that in euergetic inscriptions officials are praised, not for regular duties but for personal extras. Agonothetes normally contracted the Artists (= Dionysian *τεχνίται*) for competition in official contests (*ἀγῶνες*) and were praised for investing extra money in *παρὰ τοῦ νόμου*, i.e. artists performing in addition to the official agon. The Artists were given a contract and a salary to participate in the contests but on ideological grounds they did not want this mentioned: 'wages' are a degrading phenomenon; they came for the agones and the concomitant prizes. S. analyzes the terms *θεατρικοί* and *ἀκροαταὶ* (for the latter see also S. Milanezi, *ibid.* 183-209, with on 205-206 a list of inscriptions recording *θεατρονομία*, *ἀν' ὀρχήστῃς*, *νευροσπίαται*, and *ρωμαίσταί*), adducing and commenting upon: *I. Stratonikeia* 199, 248, 254, 256, 266, 309, 668, 672, and 685.

I. Kaunos 30; *MAMA* VIII 492 (b); *F. Delphes* III.2.47/48; *I. Ithion* 10; *I. Gerasa* 190 (SEG VII 825); SEG XI 923; XXXVIII 1462A and L 725 || For pantomimes see our lemma no. 1864

1818. Alexander the Great, the exiles decree, and the Greek cities. S. Dmitriev, *Klio* 86 (2004) 348-381, attempts to assess the impact of Alexander's exiles decree on the Greek cities, studying the relevant epigraphic evidence, arguing that the decree violated neither the laws of the Greek cities nor the principles of the Corinthian League: the restoration of exiles took place according to local laws. We summarize his remarks on the historical context of several inscriptions: 1) As regards the decree of Tegea (Syll.³ 306; SEG LIII 417*), D. confirms the date to 324 B.C. After a study of the use of the terms *διαγραφή* and *διάγραμμα* to designate the communications of Alexander to Greek cities (especially Eresos and Mytilene), he argues that this *διάγραμμα* was not the exiles decree but an individual communication of Alexander to Tegea (351-354); 2) The decrees of Eresos concerning the tyranny (IG XII 2.526; SEG LIII 828*) should also be dated to 324 B.C. The trial of the former tyrants Agonippos and Eurysilaos did not take place shortly after they had been removed from power (332 B.C.) but after the exiles decree, which allowed both for exiles to return and for their cities to apply their laws to those who decided to return (354-357); 3) D. favors a date in 324 B.C. (not ca. 332 B.C.) also for the decrees of Mytilene concerning the restoration of exiles (IG XII 2.6; SEG LIII 829*) and the reconciliation (SEG XXXVI 750; SEG LIII 829*, pp. 357-361); 4) D. rejects the early date (334 B.C.) proposed by A.J. Heisserer for the letters of Alexander to Chios (a: Syll.³ 283; SEG XXVI 1019; XXX 1071; b: SEG XXII 506; XXX 1072) and dates both documents to 332 B.C. (362-366); 5) D. discusses the historical background of the honorary decree of Samos for Gorgos and Minnion (IG XII.6.17), arguing that the announcement of Alexander concerning the restoration of the Samian exiles and the pledge of Gorgos to help him against Athens occurred in the autumn of 324 B., after Harpalos' arrival in Athens and before Hephaisstion's death; his decision did not anticipate the exiles decree, but only reflects the tension between him and Athens (366-370); 6) D. points out that it is impossible to date the honorary epigrams for Gorgos from Epidauros (IG IV².1.616) and rejects A.J. Heisserer's effort to associate them with the exiles decree (370-372).

1819. Alphabet. Letter forms in Byzantine inscriptions (ca. 400-ca. 700 A.D.). C. Morss, *Byzantion* 73 (2003) 488-509, presents a very useful overview of the development of letter-forms in stone and mosaic inscriptions in the early Byzantine period and discusses the factors which influenced changes in style. Cf. D. Feissel, *BE* (2004) no. 493, for some criticism.

1820. Amphoras. Inscriptions on amphoras. A.W. Johnston, *MEFRA* 116 (2004) 735-760, presents his introduction to a colloquium on inscriptions on Archaic (and early Classical) amphoras (cf. our lemma no. 871): various media (graffiti, incised before or after firing; dipinti) inscribed on different parts of the amphoras and on various amphora types; few fixed patterns (relatively long texts on Attic SOS and 'à la brosse' ware; underfoot marks on northern

Greek jars; marks incised before firing on jars from Samos, Corinth and Klazomenai); survey of various (possibly) numerical marks. Inscriptions only occasionally help to establish the provenance of the amphoras. The larger part of the article consists of tabular surveys (745-755; catalogue of 224 amphoras with marks of some sort, occasionally unpublished) and numerous drawings (756-760), both showing the range and diversity of the material.

1821. Army. The legio XV Apollinaris. M. Mosser, *Die Steindenkmäler der legio XV Apollinaris* (Vienna 2003), lists the 241 inscriptions recording this legio and its soldiers or veterans, including those found in Asia Minor, Syria and Egypt. Non vidimus; cf. M. Corbier, *An.Ép.* (2004) [2007] no. 83.

1822. Athletics. The Agon Minervae. C. Wallner, *Tyche* 19 (2004) 223-235, presents and analyzes the literary and epigraphical testimonia for the pentaeteric Agon Minervae, held in Rome in June immediately after the Kapitolia and founded by Gordian III in 242 A.D. in honor of Athena Promachos, patron of his expedition to the Orient, just as in the 5th cent. B.C. Athena supported the Greeks in their struggle against the Persians. Three inscriptions mention victors in the agon Ἀθηνᾶς Προμάχου ἐν Πώμῃ: *IG* VII 49 (*IAG* 88; Megara; unknown discipline); *IG* II² 3169/3170 (*IAG* 90) and *IV*O 243 (both recording victories of the κῆρυξ Valerius Eklektos). The program of this agon was probably the same as that of the Κατετάλεια: athletic, equestrian and musical agones. *IGUR* 246 (*IG* XIV 956 and 2240; ca. 313 A.D.), where in A.L.L. 15/16 and C.L. 3 (ἀγὼν) Ἀθηνᾶς Προμάχου and Ἀθηνᾶς Προμάχου have been restored, shows that the agon was still organized in the 4th cent. A.D.

1823. Baths. C. Saliou, in *Antioche de Syrie* 289-300, writes on seasonal baths (summer; winter) in Syrian Antiochia. In an Appendix on 301-306, she collects literary and epigraphical testimonia from all over the Empire for such baths; she mentions Greek texts: *ALA* 138 no. 87 (θερινὸν λουτρόν); E. Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) 369 no. 306 (οἶκος τοῦ χειμερίου δημοσίου); *IGLS* 1999 (λουτρὸν χειμερινόν); *SEG* XXXIX 1577 (τὰ θερινὰ δημόσια; S. dates the text to the 4th-6th cent. A.D.); *SEG*: ca. 445 A.D.). G. Mazor, *Excavations and Surveys in Israel* 6 (1987/1988) 15 (αἱ ἐξέδραι τοῦ χειμερινοῦ, early 5th cent. A.D.).

1824. Conventus. D. Campanile, in U. Latifi - F. Prontera - B. Virgilio (edd.), *Artisimum memoriae vinculum. Scritti di geografia storica e di antichità in ricordo di Gioia Conta* (Florence 2004) 129-142, studies the conventus iuridici in Asia Minor, with special reference to the creation of the conventus of the Hellespont, with Kyzikos as its centre, in 51/50 B.C. Non vidimus; cf. A. Bérenger, *An.Ép.* (2004) [2007] no. 12. For the conventus in Spain see P. Le Roux, *ibid.* no. 686.

1825. Death. Conceptions of death in Jewish epitaphs. See our lemma no. 1889.

1826. Death. Death of children. On the basis of epigraphic and literary evidence, C. Laes, *AntSoc* 34 (2004) 153-170, studies the perception of and reaction to the death of children in accidents. He concludes that, although the death of a child was as sad for the parents as it is today, it was not considered by society 'to be a major concern to its parents'.

1827. Death. Tombs in Asia Minor. S. Cormack, *The Space of Death in Roman Asia Minor* (Vienna 2004), offers a detailed study of the monumental, free-standing tomb buildings ('temple-tombs') in Asia Minor. Inscriptions too many to enumerate them play an important role in the following sections: 'epigraphic evidence for periboloi' (περίβολος; 34/35); intramural tombs (37-46; tabular survey on 49); epigraphic evidence for sculptural display within the space of the tomb (76/77); evidence for the public funeral and the cult of the dead (109-112); the organisation and hierarchy of space within the tomb (σηκοί, ὑποσώματα, etc.; 112-116); ritual activity at the tomb (funerary altars; libations; sacrifices; 116-121); 'epitaphs and their meaning': funerary imprecations, fines (123-133); social status of the deceased, with special reference to women and their function as priestess (133-143). On 161-332 a catalogue of temple-tombs in southwest Asia Minor: Greek text and translation of (parts of) various relevant inscriptions: *TAM* II.1.206 (Sidyma), 247 (Pinara); *TAM* II.2.438 and 461 (Patara); *TAM* II.3.1224 (*IGR* III 766; Kitanaura); *TAM* III.1.268, 285, 318, 382, 585, 648, and 713 (Termessos); *I.Assos* 27 and 71; *I.Eph.* 2121 (*SEG* IV 544); *I.Arykanda* 106, 109, and 111; *I.Pisid.Cen.* 146 (Sia) and 162 (Melli); Heberdey-Kalinka, *Bericht über zwei Reisen im süd-westlichen Kleinasien* (Denkschr. Akad. Wien 69; Vienna 1896) 123 (Kanytela) and 158/159 (Demircili / Dösene in Cilicia); R. Heberdey - W. Wilberg, *JOAI* 3 (1900) 180-187 (Termessos).

1828. Decrees. F. Ghinatti, *I decreti dalla Grecia a Creta* (Milano 2004), presents a panorama of the form and content of Greek decrees. He discusses the following subjects: deliberation (1-6); archives (7-10); types and structure of decrees (10-18); dating formulas (15); invocation (18-21); headings (21-24); prescript (24-31); formulas of sanction (ἐδόξε), proposal (ἐκτ. γνώμη), motion (δεδοχθαι), and publication (31-41); on 42-79, he presents examples and variants of these formulas from mainland Greece, the islands, Asia Minor, and the Greek colonies. G. briefly discusses honorary decrees (79-84); decrees of associations and other bodies (84/85); laws (85-93); and the development of decrees in the Hellenistic and Imperial period (95-98). For his discussion of the Cretan decrees see our lemma no. 827.

1829. Economy. Craftsmen and traders: self-representation. K. Ruffing, *MBAH* 23, 2 (2004) 85-102, discusses inscriptions testifying (A) to the respectability of associations of craftsmen and traders in urban societies (cf. also *SEG* XLVII 2245) and (B) to the self-respect which craftsmen show in inscriptions erected by or for them.

Ad A. SEG VII 167 (with IGR IV 642). XXXV 1572; XLVI 1524; IGBulg III 908 (IGR I 717); TAM V 2914 and 932; I. *Anazarbas* 3 (IGR III 896).
Ad B. SEG VIII 703 (SB 7539); XXXI 1284 (Merkelbach-Stauber, SGO III 16/05/02); XLI 1033 (SGO I 04/05/03); IGR 1326 (IG XIV 2000; GV 1049); *Altortümer von Hierapolis* 51 (Syll.³ 1229; see our lemma no. 1304) and 156; TAM IV.1.132 (SGO II 09/06/15; SEG I.11 1235); I. *Perinthos* 220 (SEG XXVI 827); I. *Selge* 66 (SGO IV 18/10/01).

1830. Economy. Ἐμφύτευσις in the Roman East. Arguing that the phenomenon of deserted agricultural areas was an economic and social reality in the Roman East, A.D. Rizakis, in *L'hellénisme* 55-76, discusses the measures recommended by Dio Chrys., *Or.* 7.33-37 (59 in 62), and taken by the Roman provincial administration in Greece (Achaia and Macedonia) in 62, and faced this problem. R. briefly refers to several inscriptions which may be connected with this phenomenon (IG V.1.21 = Oliver, *Greek Constitutions* no. 11; IG II² 1100 = Oliver, *Greek Constitutions* no. 92; SEG XXXII 460-471 = Oliver, *Greek Constitutions* no. 108-118, SEG XLVIII 592: 62-64) and discusses in more detail the following documents: 1) IG II² 2776 (Athens, early 2nd cent. A.D.). This document possibly contains the names of persons (many women), who received land in perpetual lease under the obligation to pay an annual rent of 8% (63/64); 2) SEG XXIV 614 = Philippi II 544 (Gazoros, 159 A.D.): The land given to Gazoros seems to have been wasteland (cf. LL 10/11); the decree concerning the exploitation of this land provides for a flexible rent depending on the nature of the cultivation (65); 3) SEG XXX 568 = EAM 186 = SEG LII 602* (Battynaioi, 193 A.D.). The earlier arrangement mentioned in this text (under Terentius Gentianus, censor in Macedonia in ca. 118-120 A.D.) seems to have aimed at ἐμφύτευσις (67/68); 4) Syll.³ 884 = RDGE 2 (Thisbe, early 3rd cent. A.D.): see our lemma no. 523 bis. R. concludes that these measures followed different aims. The measures in Delphi (SEG XLVIII 592) and Battyna aimed at taking into cultivation unexploited lands, whereas fiscal considerations (an increase in revenues) played an important part in Athens, Gazoros and Thisbe. Generally, these measures reinforced the existing social order and favored the big landowners (74-76).

1831. Economy. Grain supply. R. Descat, in B. Marin - C. Virlouvet (edd.), *Nourrir le cité de Méditerranée. Antiquité - Temps modernes* (Paris 2003) 589-612, presents a short history of the measures taken by Greek poleis for their grain supply and the control of grain trade (primarily in Athens). He adduces numerous inscriptions, inter alia: IG I² 61, 174; IG II² 408-409, 1356; SEG XXVI 72; Syll.³ 354, 799; I. *Magnesia* 100; I. *Selge* 17; I. *Tralleis* 80; RC 3/4.

1832. Economy. The Seleukid economy. G.G. Aperghis, *The Seleukid royal economy. The provinces and financial administration of the Seleukid empire* (Cambridge 2004), starts from the observation that on the one side the Seleukids inherited the Achaemenid system of taxation in kind but on the other operated in a world in which payments in precious metals, especially to the army, were quite common: how did they ensure that their treasury always had an adequate

supply of silver for their needs? Gold and silver deposits in Seleukid territory were far from abundant and may have been just sufficient to maintain 'a "replacement coinage", as the initial "Alexanders" wore out or were lost from circulation' (64).

Though the sources do not record measures actually taken by the kings, A. postulates their existence in complementary areas: increasing requirements to make tax payments in coin, implying that peasants had to convert their surpluses into silver on markets (to be sure, A. does not exclude the existence of a commodity-based economy see 72); urbanization, i.e., the creation of markets; sale of commodity surpluses from royal land on those markets; policy of land grants to cities, temples and individuals aiming at more intensive economic activity; creation of an efficient tax-administration. A. offers a detailed analysis of the various taxes levied by the kings and the cities.

In an Appendix (310-331) A. presents the Greek text and a translation of (parts of) the following inscriptions (between brackets we give the pages on which A. discusses the text concerned in some detail): Syll.³ 344 (RC 3; letter of Antigonos Monophthalmos to Teos); I. *Ilion* 33 (RC 10-13; the dossier of Aristodikides; 101/102 and 185); I. *Didyma* 492 (RC 18-20; land sale to Laodike; 102/103, 144/145 and 290-292); SEG XXIX 1613 + 1808 (Skythopolis; dossier concerning Antiochos III and his general Polemaios; 104 and 269-273); I. *Sardis* 1 (SEG XLV 1642; Mnesimachos inscription; 103/104, 137-148 and 278/279); I. *Lasos* 4 (letter of Laodike to Lasos; 187/188 and 274); I. *Carie* 285/286 no. 166 (decree of Apollonia on the Salbake; 274/275 and 282); SEG XLVII 1739 (honorary decree for Achaia and two of his officials; 281/282); SEG XXXIX 1283 (letter of Antiochos III to Sardis); SEG XXXVII 859 (letters of Antiochos III and Zeuxis to Herakleia on the Latmos); SEG XXXIX 1289 (fragment of a letter of Antiochos III to Sardis; 277); IGLS 4028 (OGIS 262; RC 70; SEG XLIII 1027; Baitokaikē; 110/111).

In *Le Roi et l'Économie* various authors discuss (and occasionally express doubts about) elements of Aperghis' theories. In addition problems of royal and civic taxation, taxation in kind or money, royal euergetism, the status and typology of communities (royal land; cities; private land; villages situated on all three categories of land) and local economic development are dealt with. More or less detailed discussions of the following inscriptions (many of them also discussed by Aperghis: see above) are offered by various authors independently from each other; between brackets we give the names of the author concerned and the pages: SEG XXXVI 1046 (see our lemma no. 1199); XXXVII 859 (Martinez-Sève; Chandezon; 86-89, 139; see also our lemma no. 1071) for Migeotte and LII 1363 for Schuler; XXXIX 1283 (Martinez-Sève; Chandezon; Migeotte; 86-89; 134, 140; 214-219) and 1289 (Chandezon; 134, 140); XLI 1003 (Martinez-Sève; Migeotte; 86/87, 214-219); RC 14 (Miller 1.3.139; Migeotte; 214-219) and 54 (Chandezon; 136); I. *Sardis* 1 (Schuler; 536/537); I. *Erythrai* 31 and I. *Myasa* 201 (Migeotte; 214-219); I. *Magnesia am Sipylus* 1 (I. *Smyna* 573; OGIS 228/229; Migeotte and Schuler; 214-219 and 525/526). See also our lemma no. 1244 for RC 47 (SEG XXXIX 1337; L 1220).

Various authors discuss the meaning of φόρος, ἀφορολόγητος, σύνταξις, εἰσφορά: see 86-88 (Martinez-Sève); 107-111 (Capdetrey); 219-222 (Migeotte).

1833. Education. The role of athletics and παιδεία in the Imperial period. O van Nijf, in B. Borg (ed.), *Paidéia: The World of the Second Sophistic* (Berlin-New York 2004) 203-227, argues that, according to epigraphic evidence, physical education still had a higher reputation than often assumed. He illustrates this by the fact that there were more opportunities 'to engage in competition for honour and status' in athletics than in culture, not only because athletics were preferred by youths but also because families wanted 'to display their strong and healthy sons' to support their elite status. He starts from SEG XLIV 1182 (Merkelbach-Stauber, SGO IV 17/06/02), 1165 (SGO IV 17/06/03) from Oinoanda and compares and quotes the following inscriptions (all with translations): SEG XLIV 1198 (SGO IV 17/06/05, Oinoanda), SEG XLVIII 1362 (SGO I 03/02/68, Ephesos), and I.Hadrianoi 77 (SGO II 08/08/10).

1834. Education. Remuneration of teachers. E. Perrin-Samundat, in J.-M. Pailler, P. Payen (edd.), *Que reste-t-il de l'éducation classique? Relire 'le Marrou' Histoire de l'éducation dans l'Antiquité* (Toulouse 2004) 307-318, collects epigraphic evidence for the remuneration of teachers: salaries in 'endowed' schools (Syll.³ 577/578; the well-known foundations for schools in Miletos and Teos); payments made by benefactors who invite a teacher for a performance in the gymnasium (IG VII 1861; XII.9.234/235; MDAI (A) 32, 1907, 279 no. 12; 33, 1908, 376 no. 15); special privileges like citizenship (IG II² 1938 L. 38 (with 3901 L. 1) and 3781; SEG XXXII 496; I.Delos 1512). Some teachers performed free of charge (Syll.³ 739 with L. Robert, EEP 42; cf. also L. Robert, *Hellenica* II 34-36). In addition to official duties and performances many teachers had private pupils (IG XII.1.141). S. Augusta-Boularot, *ibidem* 322, mentions a honorary inscription for a female rhetor (F.Delphes III.4.79); see also our lemma 1919.

1835. Emperor. Cult. See our lemma no. 1885.

1836. Emperor. Honorary office-holding. M. Horster, in *Roman rule and civic life* 331-355, discusses the phenomenon of honorary office-holding by (living or dead family members of) the Roman emperor in Greek and Roman cities and of substitutes (praefecti, ἐπιμεληταί) fulfilling the tasks of the imperial (or other divine) office-holders. In the preceding Hellenistic period deities and occasionally even kings were sometimes chosen as eponymous magistrates. On 353-355 a list of emperors as honorary magistrates, both eponymous and non eponymous, in Greek cities of the empire. Substitute office-holders for the emperor are rarely mentioned in Greek inscriptions.

1837. Emperor. Unofficial titles. A. Chaniotis, *AAntHung* 43 (2003) 341-344, presents examples of Greek inscriptions, in which members of the imperial family were given titles, which they did not officially possess: they are always found in a cultic context (dedications, priesthoods). C. argues that for the Greeks, especially in the early principate, such titles had the

same function as epithets of gods, which could be awarded freely, without official authorisation. 1) Livia is designated as Σεβαστή prior to Augustus' death (e.g. IG II² 3241; IGR 249); similarly, the designation Θεοὶ Σεβαστοί in an inscription from Ioulis (SEG XLVIII 1129) refers to Augustus and her; 2) 'Ιουλίᾳ Σεβαστῇ, associated with Ἐλευθία in Apollonia (SEG XLVII 847), may be identified as Augustus' daughter and not Livia. Iulia was often associated with goddesses of childbirth in the East: Καλλιτεκνία (SEG XLIII 71), Θεὰ Καλλιτεκνός (I.Priene 225), and Ἀητῶ Καλλιτεκνός (see our lemma no. 765); 3) Caius Iulius Caesar is called Παρθικός in an inscription from Kos (see our lemma no. 797); 4) in an inscription from Aphrodisias (P. Paris - M. Holleaux, *BCH* 9 [1885] 79/80 no. 10), an αὐτοκράτωρ Καῖσαρ Σεβαστός Γερμανικός (Domitian, rather than Caligula, Caesar, or Nero; cf. SEG XXXII 1099) is designated as ἀνίκητος θεός. This unofficial designation antedates the introduction of invictus as an official imperial title under Septimius Severus by a century; 5) although the title Augusta was awarded to Sabina in 128 A.D., she is called Σεβείνα Σεβαστή/ Sabina Augusta in several inscriptions of earlier date (SEG XLII 813/814; CIL II 4992; I. Perge 99).

1838. Emperor. Julian: the inscriptions. S. Conti, *Die Inschriften Kaiser Julians* (Stuttgart 2004), presents a geographically arranged collection of 192 Greek and Latin inscriptions (+ 16 'Inscriptiones incertae') recording the emperor Julian (concise bibliography and commentary; no translation; ph. and (a few) dr. of selected texts: ph. of the Greek texts nos. 32, 35, and 54). Indices of names, titles, formulas and selected Greek and Latin terms; epigraphical concordance (also including inscriptions mentioned in the commentaries; 217-221). Introductory chapters discuss the geographical distribution of the texts, criteria for dating, types of 'Inscriptionsträger' (statue bases; altars; architraves; rock inscriptions; milestones; lead seals; fibulae). Julian's titulature and traces of imperial legislation in the inscriptions. In a review G.W. Bowersock, *JRA* 19 (2006) 703-705, addresses three examples of 'questions which eluded the editor' (703): the interpretation of Εἰς θεός in honoring Julian (on record in nos. 3, 5, 7/8, and 16); erasures of the emperor's name: Julian's assumption of the title Sarmaticus (Sarmaticus maximus in nos. 13, 17/18, 58/59, Σαρματικός μέγιστος in no. 34). We give a comparatio numerorum with SEG and the corpora for the Greek and Greek/Latin bilingual inscriptions.

SEG	Conti	CIG	Conti
XXVIII 1129	44	2744 (+ Add. 1109)	32
XXXVII 546	56		
863	34	Felsel, <i>Recueil</i>	
XLI 1544	16	86 bis	54
XLV 1682	29		
1993	Incertae 3	MAMA VIII	
XLVII 2066	6	426	32
XLVIII 1912/1913 (1)	5		
1912/1913 (2)	3	I.Didyma	
1912	3	60	38
1913	Incertae 2		

	Conti	Syll. ³	Conti
<i>I.Iasos</i>	34	906 a	36
14		906 b	35
<i>I.Magnesia</i>	35	<i>OGIS</i>	
201		520	34
<i>I.Side</i>	45	<i>CIL III</i>	
50		14149 (38-40)	Incertae 1
<i>ALA</i>	32/33	14149 (41-44)	2
19/20		14172 (2)	11
		14175 (1)	8
<i>PAES III</i>	1	14175 (2)	6
186		14176	5
<i>I.Gerasa</i>		<i>ILS</i>	
252	3	751	34
345	5	5845 a/b	Incertae 1
346	7		
347	4		

1839. Emperor. Women of imperial families. A. Alexandridis, *Die Frauen des römischen Kaiserhauses. Eine Untersuchung ihrer bildlichen Darstellung von Livia bis Julia Domna* (Mainz am Rhein 2004), presents a study on the public representation of female members of the imperial families from Livia to Julia Domna, mainly based on statues (catalogue of 235 items) and coins. The analysis of their 'Ehrentitel und -ämter' (14-18) is based on Latin terminology. Greek and Latin inscriptions are occasionally adduced in the text (see the Index of 'Inchriften und Papyri' on 394-396), especially on 35-37 concerning 'Aufstellungsanlässe nach dem Zeugnis der Inschriften': no specific occasion was required for the dedications of statues; occasionally the imperial women are styled *euphryēis* or held an office (e.g. the gymnasiarchy). On 290-293 tabular surveys of the Latin and Greek inscriptions testifying to the frequent identification of imperial women with deities, the Greek divine names are 'Ἀρτέμις (Βουλαία); Ἀφροδίτη (Ἀρχαία; Γενέτιρα); Βουλαιά; Δημήτηρ (Καρποφόρος); Ἑκάτη; Ἥρα (Βουλαιά); Ἑλέστια; Ἥρα; Θεά Αἰολίς (Καρποφόρος); Θεά Καλλιτέκνος; Θεά Οὐρανίαν; Παις (?) ; Καρποφόρος; Μνημοσύνη; a Muse (σωφράς); Ἐλκωνιάστιν πινυτοφρον σύνορος; Νικηφόρος (and σύνθερος of N.); Ὁμόνοια; Περσεφόνη (?); Πρόνοια; Πυθία; Πρία; Τύχη; Χάρις

1840. Epigrams. The voice of the dead. E. Casey, in I. Sturter (R.M. Rosen (edd.), *Free Speech in Classical Antiquity* (Leiden-Boston 2004) 63-90, collects funerary epigrams, which give voice to the dead person, and discusses the various aspects of this phenomenon in connec-

tion with the notion of free and constrained speech. C. observes, inter alia, the following phenomena: the voice of the dead is constrained in that it forever repeats a single refrain; epigrams for children play with the double meaning of *νήπιος* ('young', but also 'without words') and also with the fact that the epigram gives children the ability to articulate speech; persons, who lack a public voice (e.g., young girls) receive one through the epigram, epigrams constitute an inversion of what is really happening (living persons speaking to living persons) and let the dead speak only what the living want to hear, sometimes, the words of the passer-by (or the name of the deceased person) are given in prose, those of the dead in verses, the poets create word plays with the name of the dead (especially, when the name of the deceased person can be understood as tragic irony), and exploit other rhetorical devices (callida iunctura, reversal, chiasmus); epigrams may allude to the separation of the eternal voice from the ephemeral body; they contain paradoxical utterances (e.g., *ἀνευδός*); the epitaphs are in part a response to the belief that the dead lose their voice, but also comforted and assured the living that they have nothing to fear from the dead and their hostile emotions. The following inscriptions are discussed and translated: *Studia Pontica* III 145 A (C. 64); *CEG* 108 (IG XII.9.285 + XII Suppl. p. 186; GV 1210; C. 68); *CEG* 119 = GV 942; C. 65; A.-M. Vénitrac, *ΠΑΙΔΕΣ ΑΔΡΟΙ. Poésie funéraire VII* (Athens 1978/1982) 63 (GV 1862; *I.Hadriani* 77; Merkelbach-Stauber, *SGO* I 08/08/10; C. 75/76); 74 (AP 7.589; C. 82); 78 (IG XIV 2012; *IGUR* 1336; *IGR* I 350-352; GV 1924; *SEG* L 1060*; *CIL* VI 33976; *ILS* 5177; C. 76); 104 C (IG XII.2.489; GV 2039; C. 81/82); 105 (*I.Hermoupolis* 71; GV 1975; Bernand, *Inscr. métriques* 97; *SEG* VIII 621; L 1600; *SB* 7871; C. 78-80); 106 (GV 1166; C. 80); 109 a (*PAES* III 12; *I.Gerasa* 231; C. 77); 119 (*SEG* XX 299; C. 71); 122 (IG XIV 1565; *IGUR* 1201; GV 781; C. 82); 123 (IG XIV 1422; *IGUR* 1162; GV 789; C. 80); 125 (IG XIV 1787; *IGUR* 1255; GV 731; C. 77); 127 (IG XIV 2431; *CIL* XII 306; GV 1796; C. 81); 128 = (*PH* 343; GV 936; C. 69/70); 131 (GV 2022; C. 73/74); 136 (IG II² 3765; GV 1634; C. 72); 141 (IG XIV 1909; *IGUR* 1290; GV 2013; C. 72); 198 (Merkelbach-Stauber, *SGO* III 16/23/06; GV 1318; C. 77).

1841. Epigraphy. Antiquarians: correspondence of G.C. Amaduzzi and G. Marini. M. Buonocore, in *III Giornata amaduzziana, Rubiconia Accademia dei Filopatri di Centro di Studi Amaduzziani - Savignano sul Rubicone, 30 marzo 2003* (Viserba 2004) 79-203, studies 27 letters exchanged between Giovanni Amaduzzi (1740-1792) and Gaetano Marini (1742-1815) between 1761 and 1786 concerning Marini's project for a corpus of Greek and Latin Christian inscriptions prior to 1000 A.D. B. examines the following texts, mostly from Rome (our nos. 1-14 correspond to those in B.'s publication): 1) *IG* XIV 1637 (*IGUR* 1225); 2) *CIG* 9709 (*IGUR* IX 24292); 3) *IG* XIV 1634 (*IGUR* 565; *CIG* 6404); 4) *CIL* XIV 3968; 5) *CIL* XI.44*.b = VI 13879; 6) *IG* XIV 1868 (*IGUR* 1280; *CIG* 6264); 7) *JWE* II 557 (*CIF* 380); 8) *CIL* VI 15005; 9) *IGUR* I 1658; 10) *IG* XIV 1007 (*IGUR* 177; *SEG* XXVI 1150); 11) *IG* IX.1.1057 (*CIG* 1874, a forgery of Pirro Ligorio); 12) *CIL* VI 20617; 13) *CIL* IX 498*.1 = VI 36327; 14) *CIL* IX 4994. Non vidimus: cf. M.-Y. Perrin, *An. Ep.* (2004) [2007] no. 26).

1842. Epigraphy. Antiquarians: Renaissance collections in the Veneto. G. Bodon, in *Studi Traversari* (cf. our lemma no. 1074) 111-134, presents some 'riflessioni preliminari' to a systematic study of Greek artefacts in Renaissance collections in the Veneto; reference is made inter alia to the following inscriptions, now partly in musea in Padua (see especially 122-126; dr. mainly from Sereno Orsato, *Monumenta Patavina*, Padua 1652): *IG* II² 6863 (*CIG* 126; dr. 123); 10214 (dr.; *CIG* 7015; B. 114); *IG* XII.5.324 (B. 126 note 73; dr.); *SEG* XI.512 690; B. 123); 10214 (dr.; *CIG* 7015; B. 114); 6748 (B. 115 and 126); 6921 (B. 125; dr.); 6925 (*CIG* 6913; B. 123; dr.); *CIG* 1949 (B. 114); 6748 (B. 115 and 126); 6921 (B. 125; dr.); 6925 (B. 126; dr.); 6941 (B. 114); 7028 (124; dr.); *I.Kyzikos* 1629 (B. 123 note 49; dr.).

1843. Epigraphy. Antiquarians: L. Ross. See K. Fitschen, in *Festschrift Isik* 297-308, for the travels of L. Ross (1806-1859) in Lycia.

1844. Epigraphy. Museum collections: Louvre. The second volume of M. Hamiaux, *Catalogue des sculptures grecques du Musée du Louvre. La période hellénistique (III^e-I^{er} siècles avant J.-C.)* (Paris 1998), is dedicated to Hellenistic sculpture (ph.). There are several inscriptions (French translations; no Greek texts), for which we provide a comparatio numerorum [Dain = A. Dain, *Inscriptions grecques du Musée du Louvre: les textes inédits* (Paris 1933)]. For *inedita* see our lemmata nos. 512-514 and 1767, cf. also our lemma no. 1238.

<i>IG</i> IV	Hamiaux	Dimitsas,	Hamiaux	<i>I.Kyzikos</i>	Hamiaux
767	195	<i>H Makedonia</i>		8	167
<i>IG</i> VII		557	130	17	164
2483	197			100	162
<i>IG</i> IX.2		<i>EAD XXX</i>		147	171
581	198	220 note 4	225	151	168
<i>IG</i> X.2.1				152	185
908	133	<i>I.Cret. I</i>		172	174
<i>IG</i> XII.3		viii 29	144	262	163
468	220			320	173
<i>IG</i> XII.8		<i>TAM IV</i>		339	165
239	51	145	177	340	172
<i>IG</i> XIV				348	166
1226	60	<i>IGR IV</i>		434	169
		135	204	530	170
<i>SEG</i> XLIX					
827	130	<i>I.Ephesos</i>		<i>I.Smyrna</i>	
		2285 c	179	48	150
<i>CIG</i>				60	151
2311	226	<i>I.Kios</i>		98	155
		59	176s	122	148
				128	149

<i>I.Smyrna</i>	Hamiaux	<i>I.Louvre</i>	Hamiaux	Dain	Hamiaux
139	153	48	187	32	197
158	154			33	146
236	158	<i>Syll.</i> ¹		35	178
513	156	763	204	37	166
532	161			38	164
		<i>Pfuhi-Möbius</i>		40	163
		1639	182	49	149
<i>I.Sardis</i>		1844	184	52	161
106	233			54	179
120	235	<i>Dain</i>		65	233
123	234	9	221	75	186
		17	144	185	229
				186	232

1845. Epigraphy. Scholars: Peter Herrmann. The volume *Zum Gedenken an Peter Herrmann, 22.5.1927-22.11.2002* (Hamburg 2004), contains the speeches delivered during a commemorative celebration on May 15, 2003. On 29-31, C. Habicht presents an assessment of the contribution of P. Herrmann to epigraphical studies; on 21-27, M. Errington sketches Herrmann's services to *Inscriptiones Graecae*.

1846. Epigraphy. Scholars: Petros Papageorgiou. The correspondence of the Greek classicist and epigraphist Petros N. Papageorgiou (1859-1914), covering the years 1880-1912, is now published with comments by P. M. Nigdelis, *Πέτρου Ν. Παπαγεωργίου του Θεσσαλονίκως ἀλληλογραφία (1880-1912)* (Thessaloniki 2004). P.'s correspondence (among other scholars, with Stephanos Koumanoudes and Friedrich Hiller) refers to his epigraphic research in Macedonia and Lesbos (68-71 no. 24, 1889; 88-90 no. 33, 1892; 167 no. 84, 1900; 201-204 no. 110, 1906) [cf. *SEG* LII 582]. P. mentions the following texts [the numbers between brackets are those of the letters]: *IG* X.2.1.146 (nos. 112/113); Dimitsas, *H Makedonia* 678 (no. 24); *I.Lampsakos* 4 (no. 2); *Syll.*¹ 700 (no. 24).

1847. Gems. Magical gems: handbook. S. Michel, *Die magischen Gemmen. Zu Bildern und Zauberformeln auf geschnittenen Steinen der Antike und Neuzeit* (Berlin 2004; many excellent ph., partly in color, and dr.), offers a comprehensive survey of the representations and inscriptions on magical gems/amulets. Inscriptions - consistently presented in majuscules - are prominently present; their number defies enumeration or citation of formulas. Two introductory chapters inform on 'Ursprung, Wesen und Verwendung' (1-15) of magical gems and on the long history of scholarship and collectionism (16-34). Subsequently their iconography and inscriptions are studied in three main sections: 1) regeneration and divine protection (35-145), deities, cults, conceptions of afterlife, astrology; role of solar cycle and hour-circle; redemp-

tion, mysteries and the acquisition of knowledge; the Jewish and the Christian God/Jesus Christ); 2) medicine and prophylaxis (146-202; diseases caused by demons taking possession of human limbs; aspects of gynaecology); 3) magic bringing love or loss (203-223; 'Begehren, Binden, Trennen'; aggressiveness, fury and black magic). The backbone of the monograph is a catalogue of ca. 2600 pieces from various collections, classified on the basis of 57 basic iconographical motifs alphabetically arranged from 'Adler' to 'Zeus', each subdivided into variants (235-479; the lemmata include the full texts of inscriptions and occasionally translations; the entry 'Inscriften' on 288-296 no. 28 offers a large selection of gems with text only). On 481-487 a 'Glossar' commenting on the following frequent magic names, logoi and passwords (read 'vel sim.' after most of the terms; from the logoi we give the key-words, not the complete formulae): Αβλανθαναβαλθα; Αβρασσε; Αδωναι; Αιανναγβα; Ακραμμαχαμαρει; Ακταφι(ν); Αρμυλλας; Αβλανθαναναβαλθα; Βαινχωσωχ; Βακαξιχνυχ; Δαρμουμενευ(ς); Ιαεωβαφρενεμουνοριπρασ(ς); Αρκυνουοντι; Βαινωσωχ; Βακαξιχνυχ; Δαρμουμενευ(ς); Ιαεωβαφρενεμουνοριπρασ(ς); Λερηλαριφισειναιφικριραλιθονοιμενεραβρωκαι; Ιαω; Ιαρθιαθ; Κρατουαθ; Καιλαιμ; Λερηλαριφισειναιφικριραλιθονοιμενεραβρωκαι; Σισιωρ; Σοροορ; Σουματα(ς); Σδομβαν(ς); Θεμι(ε)νω; Μαρμαραιω(θ); Ν(ι)αβις; Ν(ε)ιχαρωπληξ; Οαβαωθ; Σαβαωθ; Σαλβαναγαμιορ; Σεμισ(ε)λαιαμψι; Σεσσηγενβοφαναρανηγ; Σισιωρ; Σοροορ; Σουματα(ς); Σδομβαν(ς); Σταχβαθλι; Φαβραχ. Concordances and general index; a dense 'Alphabetisches Verzeichnis' magischer Wörter und Inscriften' (488-530) will be an invaluable help in identifying and interpreting word sequences in inscriptions on gems to be published [the lemmata of this 'Verzeichnis' refer to the ed.pr. of the inscribed objects, unfortunately not to M.'s own text and catalogue; the index does not include magical terms; as a result the monograph is quite inaccessible from an epigraphical point-of-view - in the text and/or the catalogue M. adduces a considerable number of unpublished objects (listed on 551-553); part of these bear inscriptions, which we do not reproduce, Tybout].

On Egyptian motifs on magical gems/amulets and in papyri, see C.Sfameni, 'Fra religione e magia, temi isiaci nelle gemme di età imperiale', in L.Bricault (ed.), *Isis en Occident. Actes du IIème colloque international sur les études isiaques, Lyon III, 16-17 mai 2002* (Leiden-Boston 2004) 377-404, with occasional reference to inscriptions.

1848. **Gems. Right hand clasping ear lobe and inscription** *μνημόνευε*, vel sim. M. Paoletti, in S. Bruni - T. Caruso - M. Massa (edd.), *Archaeologica Pisana: scritti per Orlando Panizza* (Pisa 2004) 290-299 (ph. and dr. of some examples), aptly connects Pliny, *NH* 11 251 locating memory in the lower part of the ear ('est in aure ima memorine locus') with the iconographic motif, frequent on gems, showing an ear and a right hand clasping its lobe with thumb and index; this image is nearly always accompanied by the inscription *μνημόνευε* (*μνημόνευε μου τῆς καλῆς ψυχῆς*; *μνημόνεο*; *μνήμη*; *memento*), vel sim., intended as a love message. Catalogue of numerous attestations. [See also our lemmata nos. 1014 (4) and 1794 (14)].

1849. Gymnasion. D.Kah - P.Scholz (edd.), *Das hellenistische Gymnasion* (Berlin 2004), contains several contributions heavily indebted to epigraphic sources. For criticism on minor points see P.Gauthier, *REG* 119 (2006) 483, 488 (with note 22) and 490 (with note 27). We single out the following:

1) D. Kah (47-90), explores military training in Hellenistic gymnasia: ἀκοντιστὴν (ἀκοντισ-
ταί; as trainers in the gymnasium); τοξεύειν; καταπίλιτῃ (καταπαλαιμαρτῆρ); σφενδονάω, λι-
θάξω, λιθοβόλος; ὄπλομαχία ("entschärfter" Zweikampf"). Θυρεαμαχία (cf. also οἰδιὰ τῶν
ὄπλων ἀγῶνες in Pergamon). Brief remarks on participation of ephebes under arms in parades
and processions (K. interprets the διαδρομαί on record in *JOAI* 8 [1905] 161-163 no. 1, from
the Roman Imperial period these military disciplines were hardly continued (51; cf. 64;
'Schulrumpfformen', especially the ὄπλομαχία). Outside the gymnasium there are contests in εὐ-
ανδρία, εὐοπλία (e.g. in the Athenian Θησεΐα) and in the πυρρίχη. The sports-program in the
gymnasium ('Leichtathletik' and 'Schwerathletik') mainly served the maximizing of physical
fitness ('allgemeine Erziehung'). In three Appendices K. collects evidence for (a) the con-
tests in the Athenian Theseia, (b) military training in the Boiotian League (see especially *SEG*
XXII 496; a τακτικός in *IG* VII 2440 LL. 1-8; contests in εὐοπλία, ἱππασίῃ, perhaps [εὐ]-
τακτίῃ - *SEG* XXVI 551; K. finds the restoration 'problematisch' - εὐταξία) and (c)
especially military training in the gymnasia (82-90). K. points out that the military disciplines
in the gymnasium hardly prepared the young men for action as hoplites in the phalanx
(*'Schwerpunkt der "regulären" Kriegführung'* (70) [at the same time, however, he writes that the poleis,
above all, needed experts in siege-warfare and in the defense of rural strong-holds; for such people training in
javelin-throwing and archery may well have been useful, Piekol]. For military training in the gymnasium
see also our lemma no. 1916 sub 1. M.B.Hatzopoulos (91-96) doubts whether the military
training of the ephebes in the gymnasium really met the requirements of the Hellenistic armies,
royal or urban, for which the hoplite-phalanx remained essential. H. suggests that the training
in the gymnasium prepared the young citizens, above all, for their activities as περὶποιοί. It
the armies themselves which trained their members in hoplite fighting in the phalanx [H. still
favors theories about ephebes as 'pre- or anti-hoplites' [see *SEG* XI.111 395, XLIV 537 and 1748], who thus
almost per definitionem cannot have been trained for hoplite warfare. It may, however, have been a change in
methods of warfare (more emphasis on siege-warfare and light-armed troops) which encouraged the cities to train
their young men in non-hoplite warfare rather than the impact of rites of passage allegedly originating in a distant
past; cf. L. Bueckhardt, *ibidem* 192/193 note 3, who prefers the concept of 'socialisation' to that of 'initiation'; cf.
also 201 note 43; cf. also the reflexions of A.S.Chankowski, in J.-M.Paillet - P.Payen (edd.), *Que reste-t-il de
l'éducation classique? Relire "le Marrou"* Histoire de l'éducation dans l'Antiquité (Toulouse 2004) 272-277; 'il
n'existe donc pas de continuité institutionnelle entre les rites d'intégration des jeunes et les institutions éducatives
(275), Piekol].

2) P.Scholz (103-128), emphasizes the limited importance of urban gymnasia for the intellectual education of young citizens (contra J.Köbes, *ibid.* 238: 'geistig-wissenschaftliche Hauptbeschäftigung mit sportlich-paramilitärischen Akzenten'). Private tutors and schools (private; occasionally public, financed by the revenues of a foundation) remained essential. He deals with (a) elementary schooling of παῖδες in the public gymnasium and in private palaestrai; four foundations, royal and civic, are known which explicitly aim at the education of young children (inter alia, *Syll.*³ 577/578); (b) education of the ἐφηβοί: inscriptions recording the presence of itinerant philosophers, rhetors and historians in the gymnasia in Athens; outside Athens inscriptions mention gymnasiarchai inviting philosophers and philologists to lecture in the gymnasium (cf. virtues like φιλοσοφία); (c) intellectual education after the ephebeia: νέοι

and *παραιδεύοντες*; comment on *SEG XXXIX 1243 I LL 19-21* and *1244 I LL 2-4* (honorary decrees for Polemaios and Menippos from Kolophon) and *IG XII.6.128* (honorary decree for the Peripatetic philosopher Epikrates); ἀποδοσεις and σχολαί. On 125-128 reflections on the rise and spread of the βιβλιοθήκη, especially in gymnasia.

3) W. Ameling (129-161), writes about benefactors in the gymnasium, adducing too many inscriptions to be enumerated here (*SEG XLVII 1997 = I.Sultan-Dağı 393*, from Tyriaion, plays an important role); royal benefactions (mostly elicited by the cities themselves), often gifts of oil (or measures to ensure its supply) and/or money, with special reference to the relations between the Attalids and the Pergamene gymnasium and to the function of the gymnasiarch; after the demise of the Attalid dynasty gymnasiarchs became more important; brief reflections on Diodoros Paspas as gymnasiarch (*IGR IV 293/294*; see below under 4); contributions by the gymnasiarchs and the relation with public money; gymnasiarchs invested more money in the corpus sanum than in the mens sana, in spite of inscriptions recording rhetors, poets, philosophers or physicians hired by gymnasiarchs; in the Imperial period 'Bildungsdisziplinen' gained in importance in the gymnasia (157).

4) C. Schuler (163-191), uses almost exclusively epigraphic evidence in his discussion of the following aspects of the gymnasiarch in Hellenistic times (Egypt and Athens excluded): a) the modalities and duties (γυμνασιαρχία as ἀρχή; the γυμνασιαρχικός νόμος; director of the gymnasium; supervision of ἐφηβοί and νέοι; εὐταξία and εὐκοσμία; organization of ἀποδείξεις and ἀγῶνες; presentation of ephebes and *neoi* during processions and public funerals; responsibility for cults and sacrifices in the gymnasium); b) origin of the gymnasiarchy as magistracy (between 350 and 300 B.C.; connection between the education of the ephebes and the expansion of public festivals (processions; torch-races; agones) on the one hand and the increasing importance of the gymnasium on the other); elected by the assembly or by the visitors of the gymnasium (νέοι; οἱ ἀλευρόμενοι, vel sim.); transition from the latter to the former method; no antagonism between the polis and the gymnasium-community; c) financing of the gymnasium: public money, revenues of foundations, contributions by the visitors and donations by the gymnasiarchs, who often appointed sons as ὑπογυμνασιάρχος, thereby contributing to the 'Privatisierung' of functions in the gymnasium; funds of the gymnasium (κοινὰ χρήματα; αἱ προσηδοῦναι) administered by the gymnasiarch; the latter invested private money especially in building-projects in the gymnasium and in education (παιδεία). In the Imperial period the gymnasia change from 'Bürgerschule(n)' into 'Freizeiteinrichtungen' (190) [instead of thinking in terms of a transition from A to B, it is better to think in terms of an addition of B to A. Inscriptions from the Imperial period show that young athletes (*paidai*, *andres*) still originated in local urban gymnasia: see, e.g., the reflections on agonistic inscriptions from Termessos erected both in public spaces and in the local gymnasium in O.M.van Nijf, *BICS* Suppl. 75 (2000) 27-31 and id. in S.Goldhill (ed.), *Being Greek under Rome* (Cambridge 2001) 324/325: 'the essential training in athletics ... was closely bound up with the culture of the gymnasium, and thus remained at all times the realm of a self-selecting crowd'. There is no reason to suppose that in other Greek cities the gymnasium lost its function as training-ground for young athletes, Pleket]. In an Appendix (192) S. lists the inscriptions most exploited by him: *MDAI (A) 33* (1908) 379-381 no. 2 (Pergamon); *IG XII Suppl. 122* (Eresos); *OGIS 764 = IGR IV 294* (see *SEG XLVIII 1490-1492*; decrees for Diodoros Paspas; Pergamon; cf. above sub 3); *IG XIV 256* (Phintias in Sicily); *SEG XLVI 1721* (Xanthos); *OGIS 339* (*I.Sestos 1*); *I.Pergamon 252 + MDAI (A) 32* (1907) 273-278 no.

10; *SEG XLVII 1218* (Delos); *Syll.³ 691* (*IG II² 1227*; Salamis); *IG XII.7.515* (see *SEG XXX 1084*; Aigiale, on Amorgos); *IG XII.5.647* (*Syll.³ 958*; Koresos on Keos); *SEG XXVII 261* (*XLIII 381*; *I.Beroia 1*); *SEG XXV 664* (*XXIX 552*; Pherai).

5) L. Burckhardt (193-206), investigates the Athenian ephebate in the Hellenistic period: after the 'Lycurgan reform' (335-332 B.C.) the ephebate was no longer compulsory; ephebes were recruited among the hoplite-class (and up) and were less numerous than in the 30s of the 4th cent. B.C. In the many ephebic inscriptions (honorary inscriptions; list of ephebes) the virtues praised remain the same: εὐταξία, φιλοτιμία, πειθαρχία, εὐκοσμία, εὐσέβεια. ■ epheby to a 'zivile Einrichtung' (contra P.Gauthier, who saw a change ca. 200 B.C.). Admittedly the military organization and the concomitant teachers in military disciplines are still on record in the 1st cent. B.C. but 'Einsatz' in military operations went down; the annual cohort of ephebes was too small (25 à 50 people [but several enrollments together would add up to a reasonable group of trained men. Pleket]), and the duration (one year) too short. The social composition (sons of wealthy citizens) points to a military academy for officers rather than a training institute for hoplite-soldiers. Education ('Bildung') and 'the cult of tradition' ('Traditionspflege') became more important. Physical exercises remained an essential precondition for participation in the many agones. In addition to torch-races and rowing-regattas the ephebes also performed in agones and in the cultic ceremonies of the festivals in which the agones were embedded. In the 2nd cent. B.C. the ephebes begin to visit the philosophical schools. Conclusion: 'die Ephebie war bei allem militärischen Anstrich, den sie noch wahrte, endgültig zur zivilen Einrichtung geworden' (204). Occasional ὀπλομάχοι are to be related to traditional 'Vorfürhungen ihrer Waffenkünste bei diversen städtischen Anlässen' (205). For some elegantly formulated and almost veiled criticism see S.V.Tracy, *ibidem* 207-210. (For the Athenian epheby in the 1st cent. B.C./1st cent. A.D. cf. E.Perrin-Saminadour, 'L'éphébie attique de la crise mithridatique à Hadrien: miroir de la société athénienne?', in *L'Hellénisme* 87-103).

6) B.Dreyer (211-231), focuses on the νέοι in the gymnasium: the νέοι as age-group (between 20 and 30 years old); brief comment on νεανίσκοι (= the νέοι in 'Formation in Felde' (216)); the gymnasium was the centre of the activities of the νέοι, where they enjoyed the oil-donations, trained for and participated in agones, prepared themselves for military operations and, especially from the 2nd cent. B.C., increasingly were initiated in intellectual μαθηματα ('Wissensfächer'); activities of the associations of νέοι; νέοι and προεβότεροι/γέροντες honored individuals together with the ekklesia; this testifies to 'eine gewisse Entpolitisierung der städtischen Institutionen' (236). D. joins those scholars who believe in the decreasing importance of sport and agones in the gymnasium (cf. above sub 4 in fine).

7) S.Aneziri - D.Damaskos (247-271), write about cults in the gymnasia: Hermes/Herales (several inscriptions are adduced for this cult); Apollo, the Muses, Eros-Anteros, Asklepios, Eileithyia, Kabiros, Zeus; hero-cults; ruler-cults; cult of urban euergetai and of the Romans as κοῖνοι εὐεργέται.

8) E.Mango (273-311), studies the evidence for banquets (cf. e.g. *SEG XXX 1084*) and the concomitant infra-structure (kitchens; banquet-halls) in the gymnasia [for banquets in the city in general see *SEG XLII 1746*]. In three Appendices (293-299) she collects the literary and epigraphic evidence for banquets in the gymnasia, gives a tabular survey of table-ware found in the

kitchen of the gymnasium in Eretria and lists the archaeological evidence for banquet-halls and kitchens in gymnasia.

[In *JRS* 97 (2007) 87-96, I.R.W. Prag studies the gymnasium culture in late Republican/early Imperial Sicily and underlines the military aspects of gymnasium-training; P. writes about 'the gymnasium as a means to a citizen army' (92). For the gymnasium in Hellenistic Pergamon see M. Worrie, *Chiron* 37 (2007) 501-516, Pleket.]

1850. Institutions. Asiarchs and archiereis in Asia Minor. D. Campanile, in *Les cultes locaux* 69-79, rejects S. Friesen's thesis that the ἀσιάρχης and ἀρχιερεύς τῆς Ἀσίας were two different functionaries. She focuses on *Digesta* 26.1.6.14 and rejects F.'s views (a) that ἔθνους cannot denote the provincial high priest since 'ethnos' is not a synonym for ἱερωσύνη and (b) that ἱερωσύνη is not to be interpreted as synonym of ἀρχιερωσύνη. 'province' here and (b) that ἱερωσύνη is not to be interpreted as synonym of ἀρχιερωσύνη. See already *SEG* XLIX 2402 and LII 1951 for detailed refutations of Friesen's theory [see now also D. Campanile, 'Sommi sacerdoti, asiarchi e culti imperiali: un aggiornamento', in B. Virgilio (ed.), *Studi Ellenistici* 19 (2006) 523-584, Pleket].

1851. Kings. Cf. our lemmata nos. 1240, 1832, 1852, and 1899.

1852. Kings. Ptolemies and Greek sanctuaries. With six newly published epigrams of Poseidippos as her starting point (ep. 78-80, 82, 87/88 edd. Austin-Bastianini), L. Criscuolo, *Chiron* 33 (2003) 311-333, collects the evidence for the participation of members of the Ptolemaic royal family and the court of Alexandria in equestrian competitions and for their commemoration in Greek sanctuaries. Poseidippos' epigrams and the relevant epigraphic evidence show that the presence of the first Ptolemies in great Greek sanctuaries served their diplomatic purposes. She adduces the following inscriptions: **Lykeia:** *IG* V.2.550 (victory of Ἀάγος Πτολεμαίου, probably a son of Ptolemy I). **Nemea:** *SEG* XXX 364 (honorary inscription for Ptolemy I). **Olympia:** *IVO* 306/307 (dedication of Kallikrates in Olympia); *IVO* 309 (honorary inscription of Ptolemy III for Kleomenes or Eudamidas: [Κλεομένη]α or [Εὐδαμίδ]α); *IVO* 178 (victory of Glaukos in Olympia). **Delphi:** *F. Delphes* III.4.233 (monument for Ptolemy III) [see now *SEG* LII 524]. **Delos:** Durrbach, *Choix* 24 (Ἐτέαρχος, envoy of Kyrene to Delos in 279 B.C., may be a victor at the Ptolemaia in Poseidippos, ep. 76 edd. Austin-Bastianini; these Ptolemaia may be an agon in Delos). See also our lemma no. 495.

1853. Lamps. Manufacturers' signatures on Hellenistic lamps. A. Giuliani, *JÖAI* 73 (2004) [2005] 137-157, presents an alphabetical catalogue of manufacturers' signatures stamped or incised on clay lamps or their matrices dating to the Hellenistic period (some are still used in the first half of the 1st cent. A.D.): complete names, abbreviated names (which may be reduced to an initial, single letters may alternatively be interpreted as workshop's marks) and monograms. The main find places are Athens, Delos and Ephesos. We give a list of the complete names (plus some abbreviated names) are recorded: Ἀθηναίου, Αἰνείου, Ἀπολλωνίου,

νίδου, Ἀπολλωνίου, Ἀριστονίκου, Ἀρίστανος, Ἀρχετίμου, Ἀσκληπιάδου, Ἀφροδισίου, Γλαυκίου, Δημητρίου, Διονυσίου, Εἰσυδώρου [= Ἰσιδώρου], Ἐρμωδίου, Ἐρμωγέμου, Ἡρά [abbreviation of Ἡράδος?], Ἡράδος, Θεοδότου, Θύρσου, Ἰσιδότου, Ἴωνος, Κτησιθέου, Λεόν(τος), Μακεδίου, Μενεμάχου, Μηνοδώρου, Νικό(ν)ος, Πάμου (?), Παραμόνου (Π. νεατέρου), Παυσανίου, Πολλείου, Πρωτέου, Πτολεμαίου, Σατύρου, Σμίου, Σωπάτρου, Φιλοπόρου [= Φιλοπόρου], Φίλων ἐπόε. Χαίρε(στράτου)? For inedita see our lemmata nos. 1193 and 1727.

[See now also ead., 'Lampenmatrizen hellenistischer Zeit aus ephesischer Produktion im Rijksmuseum van Oudheden, Leiden', *JÖAI* 74 (2005) 73-83 (no full names: single letters except for 82 no. 4 ΕΦΕ in ink), Tybout].

1854. Vacat.

1855. Law. International law and territorial claims. A. Chaniotis, in E.M. Harris - L. Rubinstein (edd.), *The Law and the Courts in Ancient Greece* (London 2004) 185-213, studies the legal principles upon which territorial claims were based in Classical and Hellenistic Greece. The starting point of his discussion is the verdict of judges from Magnesia on the Maeander in a conflict between Hierapytna and Iktanos in which the judges give the reasoning behind their decision along with a theoretical statement about the arguments that can be used to support a claim of ownership (κυριεῖα) over land: inheritance, purchase, donation, and conquest (*I.Cret.* I.iv.9 LL. 133/134). After discussing the terminology of ownership and possession in Greek 'international law' (ἔστι, ἔχω, ἡμέτερος, ἴδιος, καρπίζομαι, κατέχω, κέκτημαι, κρατέω, κτήσις, οἰκείος, νέμομαι; cf. *SEG* XXXIX 1426; XLVI 787; *IVO* 47, 52; *F. Delphes* III.4.280; *I.Priene* 37, 111), C. attempts to identify important parameters taken into consideration by arbitrators and courts in international arbitration: the origins of the claim (ἐξ ἀρχῆς κτήσις; e.g. *SEG* XLVII 1745; *I.Priene* 37); the question who occupied the disputed territory at a given moment of time (e.g. *IG* IX.2.89; *IVO* 52; *I.Cret.* III.iv.10; *I.Magnesia* 93; *I.Priene* 40); the question whether or not the lawful owner exercised the rights of ownership (ἔχειν καὶ νέμειν; e.g. *IG* IX.2.521; *OGIS* 13; *I.Cret.* III.iv.9); the duration of the occupation and exploitation of the disputed territory (*OGIS* 13; *I.Cret.* III.iv.10; *I.Pergamon* 245); the right of conquest (e.g. *I.Cret.* III.iv.9 L. 133; δόρατι κρατήσαντες; *I.Pergamon* 245 L. 132; μάχη ἐπικρατήσαντος; *SEG* XLVII 1745 L. 21; παρὰ τῶν κρατήσαντων καὶ πολέμοι καὶ σ[υν]θήκαι; cf. *I.Priene* 37 LL. 105/106) and its limitations (unjustified war, victory over unlawful occupants of territory; cf. *SEG* XXXIX 1426 LL. 22-26); inheritance and ancestral rights; purchase from a lawful owner (*I.Pergamon* 245; cf. *F. Delphes* III.4.280); donation (ἰδίωσις; cf. *SEG* XXXIX 1426; *I.Cret.* III.vi.7 = Chaniotis, *Verträge* no. 64). The literary and the epigraphic evidence from the fifth to the second century reveal a high degree of uniformity both with regard to the vocabulary of proprietary rights, ownership, possession, and occupation and with regard to the arguments presented by the adversaries in order to justify their territorial claims. The existence of a well defined and differentiated legal vocabulary and the fact that the same principles, sometimes referred to as the 'common laws of the Greeks', were consistently

and regularly invoked and applied in territorial disputes constitutes international law, albeit not in a written form. C. argues that these principles originated in the late Archaic/early Classical period and were closely connected with the principles applied for the resolution of property disputes among private citizens within the city.

1856. Law. Supplication. F.S.Naiden, in *The Law and the Courts* -- (cf. our lemma no. 1855) 71-91, studies the close connection of supplication with law, which originates in the fact that supplication was a ritual culminating in an act of judgment. In addition to literary sources, which refer to the occasional rejection of supplication on legal grounds, Athenian inscriptions (e.g., *IG II*² 218; cf. 192, 211, 276, 336/337, 404, 502) refer to acts of supplication, which were examined by the council. The expression *ἔδοξε βύνομα ἱκετεύειν* shows that supplication was subject to scrutiny and legal consideration. For *IG II*² 218 see our lemma no. 110.

1857. Law. Written law. M.Gagarin, in H.Yunis (ed.), *Written Texts and the Rise of Literate Culture in Ancient Greece* (Cambridge 2003) 59-77, studies the impact of writing on law in the Archaic period. Although the Greeks used writing to record a great deal of legislation, it played a peripheral role in the judicial process which was almost entirely oral. Writing helped standardize legal rules and created the idea of law as a body of written rules already in the 7th cent. B.C. Written law should not be associated with a particular type of government; it strengthened the authority of whoever held power in a community. Legislation was meant to be read and used by members of the community. References to *SEG XXVII* 631; *I.Cret.* IV 3; cf. our lemma no. 831. See also our lemma no. 4.

1858. Linguistics. Dialects in Hellenistic inscriptions. C.Consani, in G.Rocca (ed.), *op.cit.* (cf. our lemma no. 544) 143-160, endorses the distinction between genuine and artificial dialectal features, discussing Thessalian texts (*IG IX.2.517*; *SEG XLIII* 311; 147-152) and the graffiti from Kafirim on Cyprus (*SEG XXX* 1608; 153-156).

1859. Linguistics. The writing of -ξ and -ψ in early inscriptions. After reviewing various explanations for the writing of -ξ and -ψ as -χσ and -φσ in early inscriptions, J.Clackson, *Glossa* 78 (2002) [2004] 22-35, argues that χ and φ were not used to represent aspirated 'stops', but stops with voicing onset delay.

1860. Mobility. C.Moatti (ed.), *La mobilità delle persone in Mediterraneo de l'antiquité à l'époque moderne. Procédure de contrôle et documents d'identification* (Rome 2004). See our lemma nos. 1867, 1869/1870, and 1917.

1861. Onomastics. Αἰμύλος. Starting from *MAMA IV* 19 (Merkelbach-Stauber, *SGD III* 1052/03); Prymnessos, l. 4 συν Αἰμύλ[ε]ρ; 2nd/3rd cent. A.D.), H.Solin, *Arctos* 38 (2004) 191/192, argues that this name is a corollary to Αἶμιον (cf. Αἰμύλος/Αἰμίων, Αἰριστύλος/Αἰριστών, etc.) rather than an equivalent of the highly rare Latin name Aemulus (as implied by the editors of *MAMA IV*, who in their Index give Αἰμύλος 'Haimylos', Merkelbach-Stauber). Αἰμύλος is on record from the early 3rd cent. B.C. (*IG V* 2.323 L. 9, from Mantinea); see also *IG II*² 10601 (1st/2nd cent. A.D.); XII.5.882 l. 20 (Tenos; 1st cent. B.C.; father and son). The female form Αἰμύλη is on record in *MAMA IX* 237 (Aizanoi; late Hadrianic period; Αἰμύλη, *MAMA*, 'mit konfusen Bemerkungen zu einer Korruption für Aemilia').

1862. Onomastics. Latin cognomina in Greek inscriptions. Cf. *SEG LIII* 2197*. In this year's addenda to the corpus of cognomina H.Solin, *Arctos* 38 (2004) 163-190, signalizes and mostly briefly discusses the following new Latin cognomina on record in Greek inscriptions and new parallels from Greek inscriptions to cognomina already known (we record those for which S. gives the Greek form, and note the Latin equivalent or related names where S. adds them): 'Αγριπ(πι)ανή (Agrippiana); 'Αδριός (probably derived from Hadrianus); Αἰμιλιός (dative Ἐμιλιᾷ in an inscription from Isauria. W.H.Ramsay, *Studies in the History and Art of the Eastern Provinces of the Roman Empire*, Aberdeen 1906, 78); 'Ακυλιανή (Aquiliana; daughter of Ακύλας in *MAMA VI* 373 from Synnada); 'Ακυλιανός (Aquilianus); 'Αματία (cf. Amatus); 'Απ(ε)λλινάριος ('Απε(λ)εινάριος; either abbreviation -ις from -ιος (regular form: 'Απολλινάριος) or assimilation to Latin Apollinaris, in which case the accent should be -άρις); 'Αρελλιανή (cf. Arellianus; in *MAMA I* 292 L. 6, from Atlandy in southern Galatia, S. reads and restores e.g. [καὶ] Ἀρελλιανῇ rather than [καὶ] Οὐ[α]ρελλιανῇ); 'Αριλιανή (?) (either derived from the gentilicium Arilius or orthographic variant of 'Αρελλιανή or epichoric); 'Αρ(ο)σιανός (either derived from the gentilicium Arvius or epichoric); 'Ατικιανή (cf. Aticianus); Αὐρηλιάς; Αὐρηλλιανός (Aurellianus); Βαλβίων (Balbio); Βαλεριάς (cf. Valerius; comment on suffix in -άς); Βερτηνιανός (*Vettenianus); Βιολεντίλλη (Violentilla); Βρυττιανός (Bruttianus); Βώλας (cf. names like Bolanus); Γάβιλλα; Γάβας (Galba); Γεμελλίων; Γαβριωνιανός (cf. Γαβριωνιανή); Δομιτιάς (Δομιτιάς/Δομετιάς in *SEG XLVI* 1932 (1) and 2000, respectively, both from the Golan); Δομναρούς (?) (probably to be related to Domnus/Dominna; Δομναρού in L. 2 of *IAM III* 592, from Pisidian Termissos, is either an alternative dative form or an abbreviated dative form: Δομναρού(τι); reflections on the suffixes -αρούς and -οῦς); Ἐγνατιανός (Egnatianus); Εἰουεντιανός (Iuventianus); Ηουρητιανός (Γάτος 'Ηουήτιος; Ηουρητιανός in *MAMA VIII* 352 = *I.Sultan Daği* 507, from Phrygian Neapolis); Ἰνβικτος (Invictus); Ἰουλιτιάδης; Ἰουλιτιάς; Καλανδάριος (Καλανδαρία; cf. Calendarius); Κάλανδος (probably 'eine Art Ruckbildung' from Καλανδίνος, Καλανδίων, etc.); Καστιανός (Cestianus); Κοδρατιανός (Quadratianus); Κοδρατίων (Quadratio, probably 'eine Art Kose-name'); Κομιτιάς (derived from Comes (cf. comes) like the two following names); Κομιτίσσα (genitive Κομιτίσης in *MAMA III* 611 from Korykos); Κομιτούς (genitive Κομιτοῦ and Κομητούτος in *MAMA III* 385 and 510, respectively, both from Korykos); Κο(μ)οδίαλα; Κουαρτιανός (Quartianus); Κουρίων (Curio; alternatively, the name may be considered Greek; cf. Ἐπικουρος, Κούριων), Κρεσκιτούρα (genitive Κρεσκιτούρας in *SEG XLVI* 1368 from

1875. Prosopography. C. Marcius Censorinus. C. Eilers, *Phoenix* 58 (2004) 86-95, reconstructs the career of Censorinus. He argues that he cannot have been a legate of Agrippa nor of Caesar (*I. Siope* 98; see our lemma no. 1259); he was triumvir monetalis in ca. 18 B.C., consul in 8 B.C., proconsul Asiae shortly afterwards (*I. Mylasa* 410), and died in 2 or 3 A.D. in the East. He is also mentioned in *OGIS* 466 (*IGR* IV 427; Pergamon) and *Miler* I.7.255.

1876. Prosopography. Polemo, son of Polemo. On the basis of several inscriptions, P. Thonemann, *EA* 37 (2004) 144-150, attempts to reconstruct the family of Polemo who is mentioned with his homonymous father in Dio 59.12.2. A. 'Αντώνιος Ζήνων (*SEG* XXXVII 855; *La Carie* 54; *RPC* I 2912-2916) was the son of M. 'Αντώνιος Πολέμων and the father of 'Αντωνία (see our lemma no. 1346). He is also mentioned in an inscription from Pontic Amisos (see our lemma no. 1254) with the additional information that he was a descendant of King Polemo I of Pontus, presumably a grandson, his father being M. 'Αντώνιος Πολέμων, known from Strabo 12.3.29 and from coins of Laodikeia (*RPC* I 2898-2900), which is corroborated by *SEG* III 498 from Amphipolis in Macedonia. L. Antonius Zeno had a brother who was called M. Antonius Polemo like his father. He must have been the dynast and later king of Cilician Olba (*RPC* I 3735-3739), and he (not Polemo II of Pontus, as hitherto thought, cf. e.g. *RPC* I 3844) was awarded part of Armenia by the Romans in 60 A.D. (*Tac.*, *Ann.* 14.26). Another direct descendant of Polemo I of Pontus would then be the Laodikeian sophist M. 'Αντώνιος Πολέμων, as has already been conjectured (for this sophist cf. *SEG* I.III 2254, Corsini).

Furthermore, this reconstruction entails that Polemo I of Pontus and Pythodoris cannot have married later than 30 B.C., and Pythodoris' father, Pythodorus of Tralles, should have married Antonia ca. 55 B.C. or earlier; this means, in turn, that Antonia (who may have originated in Smyrna which would explain the close connections of the Polemones of Laodikeia with this city) cannot have been the daughter of the triumvir Marcus Antonius (thus T. Mommsen, *Gesammelte Schriften* [Berlin 1913] 264-271; already rejected by H. Dessau, *Ephemeris Epigraphica* 9 [1913] 691-696).

1877. Proxenoí. It has been argued (e.g., P. Gauthier, *Symbola* [Nancy 1972] 29-33, 58-61) that the πρόξενοι in Western Greece were witnesses in transactions and that their function was not connected to foreigners. R. Zelnick-Abramovitz, *ZPE* 147 (2004) 93-106, rejects this view arguing that the term πρόξενος has the meaning 'acting for foreigners'; when it denotes witnessing, it is because the proxenos had to witness a transaction between a city and a foreigner. She discusses the following texts: treaty between Sybaris and the Serdaiaioi (*SEG* XXIII 336; *Staatsverträge* 120; Meiggs-Lewis, *SGHI* 10); treaty between Chalcion and Oriantheia (*IG* IX¹ 1.117; see our lemma no. 538); verdict of the Θράκιστοι in a legal dispute in Kalydon (*IG* IX¹ 1.138; see our lemma no. 540); donation of Saotis to Σικατινίας (a foreigner?, a manumitted slave?) in Petreia (*IG* XIV 636; *Syll.* 1.1214; *Nomima* II 58, cf. *SEG* IV 71 = *Nomima* II 55; *LSAG* 285/286 no. 3 = *Nomima* II 56); epitaph of Menekrates in Korkyra (*IG* IX¹ 1.882; Meiggs-Lewis, *SGHI* 4; *Nomima* I 34). She also collects evidence for 'collective proxenia', i.e. for the appointment of πρόξενοι as mediators between a city and foreigners

regardless of their origin). *IvO* 10 (*Nomima* I 51) and 13 (*Nomima* I 36); *LSCG* 40 A and C; *Syll.* 1.548.

1878. Religion. Dedications to Aphrodite by magistrates. J. Wallensten, *Ἀφροδίτη ἀνέθηκεν ἄρχας. A Study of Dedications to Aphrodite from Greek Magistrates* (Lund 2003), collects the epigraphic evidence for dedications made to Aphrodite by a large variety of magistrates after their term in office. She studies the dedicating magistrates (27-62. ἀγορανόμοι, ἄρχοντες, ἀστυνόμοι, δημιουργοί, εἰσαγωγεῖς, ἐπιμεληταί, ἐπιστάται, γυμνασάρχαι, γυναικονόμοι, ἱερομνήμονες, λοχαγοί, μνήμονες, μόναρχοι, ναύαρχοι, νομοφύλακες, προστάται, πρυτάνεις, στεφανηφόροι, στρατηγοί, ταξίαρχοι, τριακάδαρχοι), the cults and epithets of Aphrodite (63-78: Ἐπιστάσις, Εὐπλοία, Ἀγνή, Ἡγεμόνη, Ὑπάκος, Ναυαρχίς, Νομοφυλακίς, Παφία, Στραταγίς, Στρατεία, Συναρχίς, Τιμοῦχος, Πάνδημος), the dedicatory patterns, and the chronological and geographical distribution of the material. On 157-204, W. assembles in a catalogue 62 relevant inscriptions (text, brief comments on the dedicants). See also our lemmata nos. 816 bis and 1193 bis. We provide concordances with corpora and with *SEG*.

<i>IG</i> II ¹	Wallensten	<i>IG</i> XIV	Wallensten	<i>SEG</i> XXVI	Wallensten
2798	14	208	40	980	58
2872	51	209	7		
		210	12	<i>SEG</i> XXXI	
<i>IG</i> VII		211	8	1359	50
41	16	212	9		
		213	29	<i>SEG</i> XXXIV	
<i>IG</i> IX ¹ .1		313	4	1308	27
256	48	448	15		
				<i>SEG</i> XXXVII	
<i>IG</i> XI.4		<i>SEG</i> IV		937	45
1146	2	569	34	<i>SEG</i> XLIX	
				194	52
<i>IG</i> XII.5		<i>SEG</i> IX			
220	46	133	55	<i>SEG</i> XLII	
222	57			543 bis/ter	41/42
552	11	<i>SEG</i> XV			
		383	47	<i>OGIS</i>	
<i>IG</i> XII.6				93	50
597	21	<i>SEG</i> XVII			
		422	23	Petrakos, Δήμος	
<i>IG</i> XII Suppl.		423	24	τοῦ Ραμνοῦντος	
390	28	425	37	32	52
391	25				
402	37	<i>SEG</i> XVIII		<i>I. Apollonia</i>	
403	60	580	49	7	35

IGBulg 1 ²	Wallenstein	Recherches -- Thasos I	Wallenstein	Aphrodisias and Rome	Wallenstein
325	53	24	54	6	13
		25	22	36a/b	43/44
CIRB	39	151	61		
				I.Erythrai	
				215	62
IOSPE II		Recherches -- Thasos II		I.Priene	
25	39	372	32	183	10
		373	33		
I.Delos				I.Side	
1144	5			3	27
1145	6				
1810	17	I.Akrai	8		
1811	18	6	7		
1832	59	7	9		
1833	3	8	40	Robert-Robert, La Carie	
2221	20	9	29	p. 363 no. 185	30
2222	19	10			
		TAM II		IGR I	
Maiuri, NS		163	26	874	39
675	36				
				GIBM	
Iscr.Cos				901	1
EV 2	38				

1879. Religion. Benefactors: cultic honors. J.H.M.Strubbe, in *Roman rule and civic life* 315-330, presents an overview of the cultic honors given to citizen-benefactors during their lifetime in the Greek cities of Asia and of their benefactions, from the early 2nd cent. B.C. to the early 1st cent. A.D. (but he also lists texts recording cultic honors for deceased people). He discusses the following texts (in chronological order): SEG XLVI 1721 (Xanthos; 196 B.C.; altar (annual sacrifice) for a gymnasiarch); Heberdey-Kahnka, *Bericht über zwei Reisen im südwestlichen Kleinasien* no. 28 (see SEG XLVI 1721 app. cr. ad LL. 40-45; Kyaneai; altar for Antichans; 2nd cent. B.C.); Wilhelm, *Neue Beiträge* I 54-61 (Synnada; two decrees; S. suggests dating the second decree for the young and deceased Philonides to the 2nd cent. A.D., which is much too late for cultic honors for a living person (see Strubbe, *AC* 67 [1998] 70); the first decree (late Hellenistic) mentioning an ἀγαλμα, sacrifices (restored) and the words σύνναος and σύννομος, may concern an ancestor of young Philonides; I.Knidus 606 (see SEG XLVI 1414; 2nd/1st cent. B.C.; see our lemma no. 1083); I.Keramos 9 (late Hellenistic; annual sacrifice to the son of Drakon on his birthday, on his own altar); IGR IV 292-294; I.Pergamon 256 (see SEG XLVIII 1490/1491); cultic honors for Diodoros Paspas; IGR IV 55 (b) (Mytilene; 36/35 B.C.; Ch.Pompeius Theophanes; cultic honors probably after his death); I.Knidus 59 (C.Julius Artemidoros; altar, sacrifices, processions, σύνναος with Artemis, ca. 48 B.C.); IGR

IV 159 (Asklepiades from Kyzikos; Ἡρόα organized for him and his fellow-soldiers; L.Robert suggested that this was evidence for a cult near the tomb of Asklepiades); SEG XLIV 942 (C.Julius Apollonios and his son C.Julius Epikrates; a heroic cult rather than a cult of living persons; late 1st cent. B.C.); TAM V 2.1098 (cult of the deceased C.Julius Xenon; before 5 B.C.). An unpublished inscription from Mylasa mentions a priest of the deceased Hybreas and Euthydemus; I.Mylasa 534-536 are three inscribed altars of the deceased Hybreas (Ἡρέας) dedicated by a group of κύνιοι (bestiarii), another group and an individual, respectively; I.Kyme 19 (Lucius Vaccius Labeo; declined the erection of a ναὸς (ναός) in the gymnasium, a honor suited only to θεοί and ἱερόθεοι).

After Vaccius not a single benefactor was honored with cultic honors; the cult of (family-members of) the emperor took over. The benefactions of those receiving cultic honor consisted of the financing of building operations, especially in the gymnasium, and the winning of constitutional privileges for their cities. Cf. also our lemma no. 1895.

1880. Religion. Christian Identity. From a comparison of the terminology, especially of (religious) associations and their social life, in Ignatius' letters and in inscriptions, mostly from Asia Minor, P.A.Harland, *Journal of Early Christian Studies* 11 (2003) 481-499, infers that Christians (and Jews) by sharing the 'language of identity' of their pagan contemporaries 'establish[ed] a sense of place within local culture or society while also forming a basis from which to assert distinctiveness and even preeminence'.

1881. Religion. Confession inscriptions. Cf. SEG LII 1965; LIII 2221. E.Varinlioglu, in V.Ruggieri-L.Pieralli (edd.), *EYKOEMIA. Studi miscellanei per il 75° di Vincenzo Poggi S.J.* (Soveria Mannelli 2003) 611-615, gives a brief overview of the contents and context of the confession (or 'expiation') inscriptions. He doubts that the temples in Asia Minor had legislative power still in the Imperial period; instead, terms such as 'trial', 'judgement', and 'punishment' are not to be taken literally, but allude to a treatment (unknown to us) in a given temple of persons who were ill following their own misdeeds or those of relatives (who may even be dead by then).

A.Chaniotis, in S.Colvin (ed.), *op.cit.* (our lemma no. 1170) 1-43, examines the same inscriptions (for which he uses also the term 'propitiatory inscriptions'). He concludes that there were no legal proceedings taking place in a temple (cf. Varinlioglu), but that priests could act as arbitrators; the payment of a fee and the erection of stele were not (part of) a punishment (this consisted of, e.g., diseases and misfortune) but the condition of a reconciliation with the god. People may have turned to sanctuaries only in addition to seeking legal help, so that the confession inscriptions do not testify to mistrust in the civil authorities.

R.Gordon, *JRA* 17 (2004) 177-196, studies the narrative of the confession stelai in their social context. He arrives at the conclusion that the frequent lack of clarity may have the purpose of protecting the wrongdoer from social shame; the inscriptions are in this way often the result of a compromise between the interests of the temple and the people. In addition, the

processes involved may sometimes have to do with quarrels between families the resolution of which were marked by the erection of a stele.

1882. Religion. Cyclades: local and foreign cults. M.-T. Le Dinahet, in *Les cultes locaux* 129-142, studies the development of both the traditional and foreign cults (Isis, Serapis) in the Roman Imperial period, in the context of theories about socio-economic decline in the Cyclades. She argues that 'les formes locales de religion paraissent avoir moins de prestige que les cultes comme celui de Dionysos ou d'Asklépios' (138). On 141/142 some remarks on the cult of the Angels (ἄγγελοι) in Thera (see G. Kiourtzian, *Recueil* (cf. *SEG* L 1737) pp. 248-282 (*SEG* L 746)).

1883. Religion. Defixiones and sport. J. Tremel, *Magica Agonistica. Fluchttafeln im antiken Sport* (Hildesheim 2004), offers a catalogue of tabellae defixionum related to sport. It is arranged in three rubrics: stadium, circus and amphitheatre; within each rubric an alphabetical arrangement according to finding spots has been chosen (93-234). The catalogue is followed by an alphabetically arranged Onomasticon of all persons and horses (in the circus) on record in the tabellae (235-260). The circus looms large both in the catalogue and in the onomasticon: 79 defixiones concern charioteers and horses. Tremel's no. 7 (from Athens, concerning a long distance runner from Pergamon (Tremel: 'Der Langstreckenläufer Pergamene' (sic!)) has not been published so far; the same applies to his no. 9 (Corinth) and nos. 12-16 (Antiochia).

The catalogue is preceded by a long introduction (11-92) in which various problems, raised by these tablets, are discussed. We single out the following topics: hatred and jealousy characterizing the mentality of the people who put down the tabellae; professional sorcerers and magicians producing the texts; fans or sportsmen initiating the use of a defixio; names, nicknames and matronyms of the cursed opponents; relation between jockeys/charioteers and factions; analysis of the horse names, of the qualities of the cursed athletes and charioteers (horses); the organization of the charioteers and their factions; cooperation between factions.

The catalogue contains one hundred items: 35 Latin, 7 bilingual (nos. 45, 62/63, 94-96 and 99), and 58 Greek texts. We give a comparatio numerorum for the latter. (For recent comment on Tremel's nos. 1-7 see *SEG* LI 51 and 2347, for Tremel's no. 35 (from Hadrumetum) see now D. Jordan, *ZPE* 152 (2005) 155/156; see also J. Tremel, *Nikephoros* 18 (2005) 179-183, for a curse against the Greens on an Egyptian ostrakon).

<i>SEG</i>		Tremel no.	<i>SEG</i>	Tremel no.
VII	213	19	XI	921
	234	20	XLIV	308
IX	837/838	65/66		1491
XV	847	19	LII	988
XXVI	1837	69	LIII	1786
XXXIV	1437/1438	17/18		
XXXV	213-218	1-6		

Audolent,
Defix. Tab.
159-176
187
234-244
246
248-250

70 88
89
53-63
64
94-96

Audolent,
Defix. Tab.
252/253
285
294/295

98/99
35

CHL VIII Suppl.
12508
12509-12511

Tremel
56
58-60

1884. Religion. Egyptian sculptures used as Greek votives outside Egypt. K. Parlasca, in *Sepulkral- und Votivdenkmäler* -- (cf. our lemma no. 1787) 1-5, collects and discusses Egyptian (pharaonic) statues and statuettes dedicated in Greek sanctuaries in the eastern Mediterranean and the Near East. Four bear Greek inscriptions: 1) the bilingual text *CHL* III 14165 = *ILS* 184 = *IGR* III 1105 = *SIRIS* 359; P. 2/3; ph.; full bibliography; Tyre, now in the British Museum (see now *RICIS* 402/0802: Sacerdos Osirim i ferens. Προφήτης | Ὁσείριον καὶ ἄλλων) (following *SIRIS*; *εὐλογία* [ἱ]ς (ων)). *CHL*, *ILS*, *IGR*, *KOMZO*, statuette, early Ptolemaic (before 238 B.C.). P. (following F. Krebs, *ZAS* 32, 1894, 64/65); 2nd/3rd cent. A.D., *RICIS* (without reference to Krebs), Tybout; 2) the dedication by Pedon *SEG* XXXVII 994 (XLIX 1533*; K. 3/4; ph.; drawing on information provided by W. Koenigs and K. Lembke, K. reports that the statuette is now in the museum of Hierapolis and probably comes from nearby Laodikeia-on-the-Lykos rather than from a cave near Priene); 3) *LSAG* 356 no. 10 (K. 4; Kamiros; ca. 550 B.C.); 4) the inscription in our lemma no. 1787.

1885. Religion. Emperor cult: Neokoroi. B. Burrell, *Neokoroi. Greek Cities and Roman Emperors* (Leiden-Boston 2004), collects and discusses the literary, numismatic, epigraphic and archaeological evidence for the title νεωκόρος borne by cities of the Greek East. This title was used mostly in Asia Minor, but also in Macedonia, Thrace, the Pontus region, Phoenicia, and Syria-Palaestina. There are altogether 37 cities holding the neokorate, 14 of them in the province of Asia (map on p. XIX). After an introduction to the methodology (1-17, including a study of the term νεωκόρος and an overview of the different kinds of evidence), B. examines in Part I (17-269) each city with this title, thereby referring to and/or quoting the sources (several literary sources; coins with full legends and description of the images; some inscriptions reproduced in part, a few in full, very few with translations, a complete list at the end of each city chapter). The cities in question are: Koinon of Asia: Pergamon, Smyrna, Miletos, Ephesos, Kyzikos, Sardis, Aizanoi, Laodikeia on the Lykos, Philadelphia, Tralles, Antandros, Hierapolis, Magnesia, Synnada; Koinon of Bithynia: Nikomedia, Nikana; Koinon of Galatia: Ankyra; Cities of Pamphylia: Perge, Side, Aspendos; Koinon of Makedonia: Beroia, Thessalonike; Koinon of Pontus: Neokaisareia, Amaseia; Koinon of Cilicia: Tarsos, Anazarbos, Aigeai; Koinon of Armenia: Nikopolis; Koinon of Thrace: Perinthos, Philippopolis; Koinon of Cappadocia: Kaisareia; Koinon of Phoenicia: Tripolis (?); Koinon/Ethnos of Lycia: Patara, Akalissois; Koinon of the Cities of (West-Central) Pontus: Herakleia; Syria/Palaestina/Samaria: Neapolis;

Psidia, Sagalassos. Part II (273-374) contains 'Summary Chapters': 'Historical analysis: The development of Neokoria'; 'The temples'; 'The Cines'; 'The Koina and their Officials'; 'The Roman Powers'; 'Conclusions'.

We give a comparative numerorum of the inscriptions quoted.

IG	Burrell, p.	I.Perinthos	Burrell, p.
II ²	3297 66	21	95
X.2.1 162-165	200		
	167	CIRB	
XIV	1063 120	59	259
SEG		IOSPE	
II	735 266	44	259
XII	514 223		
	517 225	IGUR	
XXXIV	1310 175	37	120
XXXVI	1093 103		
	1094 110	TAM	
XXXVII	886 75	II	879 256
XI.III	865 111	IV.1	34 154
XLIV	1210 255		
XLV	1667 90	I.Anazarbos	
XLVII	1770 268	4	223
L	1187 126	12	225
		13	225
CIG			
	1720 154	AvP VIII.3	
	3647 113	10	29
	3841 d 118	11	29
	3841 g 118	20	24
	4189 234		
	4342 d ³ 190	I.Didyma	
		164	57
F.Delphes			
III.6	143 154	I.Ephesos	
		212	71
I.Beroia		279	67
	117 191	297	73
		300	73
IGBulg.		625	76
III	1371 244	647	73
		740	73
		2034	62

I.Ephesos	Burrell, p.	LBW	Burrell, p.
2034	73		
4336	78	628	113
		875	118
		988	118
I.Heraclea Pontica		1383	190
2	258	1480	215
I.Iznik		MAMA	
29	163	IV	59 145
I.Laodikeia am Lykos		IGR	
45	119	I	130 120
I.Pergamon			797 95
299	32		890 259
525	34	III	81 258
			237 173
I.Perge			656 256
286	176		793 176
320	179		880 215
331	175	IV	146 86
			155 92
Sardis VII.1			362 32
18	113		451 34
			567 113
I.Side			581 113
26	186		700 145
44	181		1619 126
112	185		
		Syll. ³	
I.Smyrna			799 86
697	43		883 126
I.Tralleis		OGIS	
81	131		513 34
			578 215
RECAM II			
403	173		

1886. Religion. Funerary cult. Continuing her studies on Greek funerary legislation (cf. SEG LI 23081) F.Frisone, in *Poleis e politeiai* 369-384, discusses three cases of funerary regulations attesting the efforts of Greek communities to introduce norms safeguarding order in communal space: the regulation from Ioulis (IG XII.5.593 = Syll.³ 1218 = LSCG 97), the lex

sacra of the Labyadai (*CID* 19; see our lemma no. 531), and the funerary regulation of Gambreion (*LSAM* 16) [cf. E. Stavrianopoulou, in C. Ambros et al. (edd.), *Die Welt der Rituale von der Antike bis heute* (Darmstadt, 2005) 24-37, Chaniotis].

1887. Religion. Inventories of Greek sanctuaries: Persian objects. E. Kosmetatou, *MH* 61 (2004) 139-170, reviews and evaluates the criteria allowing the identification of dedications of eastern provenance in inventories of Greek sanctuaries. She studies the inventories of the Athenian Acropolis (*IG* I³ 342-346, 348-357, 383; *IG* II² 1373, 1376/1377, 1380, 1382, 1384, 1386-1390, 1393-1395, 1400/1401, 1407, 1412-1414, 1421, 1424 a, 1425/1426, 1428, 1443, 1460, 1479, 1492, *Agora* I 5363), the Asklepieion in Athens (*IG* II² 1534 A), Delos (*IG* XI.2.137, 145, 154 B, 155 A, 161 B, 162 B, 164 A, 189/190, 198, 199 B, 203 B, 205 B, 208, 219, 223 B, 226 B, 261, 274, 287 B; *I Delos* 101, 103, 104, 104-3, 104-12, 104-27, 104-112, 295/296, 298 A, 313/314, 319, 320 B, 338, 380, 385, 399 B, 424, 439, 442 B, 443 B, 444 B, 461 B, 465), Didyma (*I Didyma* 433 and 480), and Samos (*IG* XII.6.261). The criteria for determining the oriental origin of an object include explicit references to the origin (e.g., Μηδικός, βαρβαρικός, Λύδιος), the name and origin of the dedicant, the designation of the object (e.g., βατιάκη, βατιάκιον, κόνδυ), and its description (e.g., silver-footed stools, gilded animal-head vessels, griffins, snakes, λιθόκολλος, λιθοκόλλητος). Persian and eastern objects are listed from the earliest inventories (5th cent. B.C.) to the 3rd cent. B.C. Herodotus (1.51) may have drawn his information on Kroisos' dedications in Delphi from an inventory list (140-145). Objects of eastern provenance were dedicated in sanctuaries both as war spoils (e.g., ἀκτινάκια, objects designated as βαρβαρικά) and as votives not related to wars.

On 161-169, a catalogue of references to objects of eastern provenance in the aforementioned inventory lists, arranged according to place and type of object: armour and weapons (ἀκτινάκια, χαλιννοί Μηδικοί), coins (σῖγλοι Μηδικοί, χρυσίοι Δαρεικοί), furniture, garments (καθὼν Λύδιος, παραπλάσιμα βαρβαρικά), jewellery, musical instruments (συνήνη Μηδική), vessels (βατιάκη, βατιάκιον, κόνδυ), and miscellaneous objects (ὄνυξ μέγας).

1888. Religion. Jewry: collection of Jewish inscriptions from the Greek East. The three volumes *Inscriptiones Judaicae Orientis* (Tübingen 2004) consist of D. Noy - A. Panayotov - H. Bloedhorn, vol. I. *Eastern Europe*; W. Ameling, vol. II. *Kleinasien*; D. Noy - H. Bloedhorn, vol. III. *Syria and Cyprus* [Abbreviation: *IO* III/III]. Together with *JWE* I/II and *JIGRE*, they replace *CIE* with the exception of Palaestina. The format of vol. II, written in German, differs from that of I and III due to the fact that the projects of Noy and Ameling started independently from each other: Ameling writes in German (and accordingly provides German translations of the inscriptions); his comments are generally more extensive (though those in I and III are by no means parsimonious), continuous numbering in II; numbering by provinces and/or regions in I and III; a single comprehensive introduction to vol. II, brief introductions preceding the sections on the major site in I and III; no separate bibliography in II, different arrangement of the Indices (less complete in II).

The text editions, however, have a largely similar format (list of editions; other bibliography; information on findspot, language and specific details; text; app. cr.; ample commentary: line-by-line in II, synthetic in I and III; many ph. and dr.). Inscriptions written in all languages occurring are included; we record those in Greek and bilingual texts including Greek specific regions or places: see our lemmata nos. 502, 528, 545, 563/564, 567, 590, 594, 622, 658, 674, 712, 803, 820, 829, 835, 969, 1005, 1015, 1042, 1047, 1073, 1079, 1081, 1161/1162, 1176, 1189/1190, 1192, 1203, 1206/1207, 1209, 1215, 1217, 1222-1224, 1226, 1228, 1235, 1239, 1246, 1248, 1251-1253, 1257, 1264, 1266, 1277/1278, 1281/1282, 1284, 1287, 1291, 1295/1296, 1343, 1345, 1350, 1355, 1378, 1382/1383, 1388, 1409, 1414, 1462, 1468-1471, 1480, 1494, 1509, 1515/1516, 1518, 1524/1525, 1526, 1581, 1595, 1597/1598, 1604, 1607, 1627, 1637/1638, 1644, 1664, 1667, and 1679. For the inscriptions from Athens (cf. also S. Follet, *BE* [2007] no. 280) and the Peloponnese see *SEG* LV, forthcoming.

The criteria used in distinguishing Jewish from non-Jewish inscriptions are partly different for Ameling (II pp. 8-21) and Noy et alii (who give the subject far less attention in their brief Prefaces to I and III). Noy includes inscriptions meeting at least one of the following criteria: 1) the use of Hebrew; 2) specifically Jewish symbols; 3) Jewish terminology; 4) distinctively Jewish names (where their use does not seem more likely to be Christian than Jewish); 5) provenance from a synagogue or Jewish necropolis; 6) reference to Samaritans. Ameling considers nos. 1-3 and 5 certain indicators of Judaism; proper names (no. 4), however, are often problematic; the same applies to the term θεοσεβείς and to the worshippers of θεός ὧριστος which should be excluded. As another reliable criterion he adds the identification of a person as Τουδαῖος (rejecting the geographical and the onomastic interpretation); A. includes Samaritan inscriptions in spite of their being not properly Jewish and presents magical inscriptions containing Jewish elements in an Appendix (Jewish influence, but not necessarily of Jewish origin).

P. W. van der Horst, *JSJ* 36 (2005) 65-83, devotes a useful review-article to the complete set, with general reflections inter alia on the progress in Judaistic scholarship achieved by these new editions and on the criteria enabling a distinction of Jewish from non-Jewish inscriptions, and many detailed observations.

For reviews of vol. I and III see *Bryn Mawr Classical Review* 2005.09.58 (H. Sivan) and 2005.02.23 (D. Stoeckl Ben Ezra, with some minor corrections in readings), respectively, both again paying attention to the criteria for defining Judaism.

1889. Religion. Jewry: conceptions of afterlife. For a review-article on J. S. Park, *Conceptions of Afterlife in Jewish Inscriptions* (see *SEG* LI 2343) see R. Deines, *ZPAW* 120 (2004) 86-96, with critical reflections on P.'s methodology and conclusions, inter alia concerning P.'s argument that many inscriptions testify to the denial of a blessed afterlife. D. shows that the formulas Ι(Δ)Σ Μ(Α)ΝΙΒ(Ι)Σ, ἐνθάδε κεῖται, θάψεται (vel sim.) οὐδείς ἀθάνατος and ἐν εἰρήνῃ καὶ κοίμῃσι αὐτοῦ do not necessarily imply such a denial.

1890. Religion. Jewry: constructions in the Roman East. P. Richardson, *Building Jewish in the Roman East* (Waco, TX 2004), offers a survey of Jewish buildings in the eastern Mediterranean from the late Hellenistic to the early Christian period, mainly based on archaeological and literary evidence with special attention to the interplay of Jewish religion and architecture. Chapter seven, on 'Pre 70-synagogues as *collegia* in Rome, the diaspora, and Judea' (109-133), has some sections relevant to Greek epigraphy: on 115/116 a list of eight inscriptions from Egypt (mid 3rd - late 1st cent. BC), the earliest datable evidence for synagogues (buildings, not merely communities); inscriptions concerning synagogues in Rome are discussed on 120-124, especially *CLP* 173 (*JWE* II 292; *SEG* XL 870); for details see *SEG* LI 1426 and 1436 (on *CLP* 173, restored to record a 'synagogue of the Herodians'), based on another publication by R., on 128 some remarks on the Theodotos inscription (*CLP* 1404; *SEG* VIII 170; *LII* 1853*); see our lemma no. 1666; translation), testifying to the great 'variety and complexity of pre-70 C.E. synagogues' and to 'synagogue functions focused on intra-group (and visitors') needs'. From the other chapters we mention 138 and 143/144 (house synagogues; role of patrons); 174-177 (discussion of the epitaph of Marin from Leontopolis *CLP* 1514; *JIGRE* 84; *SEG* I 574; *SB* 6651; R. follows B. Broton [cf. *SEG* XXXIII 1602] in interpreting *ἱερότα* as a functional rather than a merely honorific title); 192 (translations and brief discussions of *CLP* 694 and 766, from Stobi and Akmonia, respectively); 193-195 (mention of inscriptions testifying to synagogues from Miletos, Ephesos, Delos and Sardis; for Delos and Priene see also 215-218). Index of inscriptions and papyri on 400/401 [references are partly deficient and not up-to-date; *JIGRE* and *JWE* III are ignored here and throughout the monograph].

1891. Religion. Magic. P. Poccetti, in R. Morresi (ed.), *Linguaggio - Linguaggi. Invenzione - Scoperta. Atti del Convegno, Macerata-Fermo, 22-23 ottobre 1999* (Rome 2002) 11-59, surveys the various ways in which language is used in magical texts. He discusses how texts express the similarity between the treatment of an object and the sufferings of the individual who is being cursed; long lists of body-parts; the use of script as an instrument of magic; figurative etymologies and lists of magical words with similar sounds; polyonymy of gods; inversion of script and language; divergence from the language of everyday communication; deformations of ordinary words; metonymies; the arrangement of the text; the use of characters; Latin words written in Greek letters; use of foreign (Egyptian, Semitic, Coptic) words; arrangement of the text in geometrical patterns; palindromic texts. In addition to magical papyri, he adduces the following defixiones: Audollent, *DT* 42, 47, 58, 63/64, 66-68b, 70, 77a, 84, 96/97, 102/103, 105-107, 135, 155, 155b, 168, 251, 253, and 270.

1892. Religion. Magic: agriculture. A. Mastrocinque, 'Magia agraria nell'impero cristiano', *Mediterraneo antico* 7.2 (2004) 795-836, presents a panorama of the use of magic for the protection of the fields in the early Byzantine period. He presents the texts and translations of the following Greek inscriptions: *R*, XIV 2481 (*IGF* 91) and 2494 (*IGF* 90), *SEG* XLIV 781 and 859; *L* 1014, *TAM* V 3 1659; Guarducci, *EG* IV 365-368 (Rhodes).



1893. Religion. Magic: gems. See our lemmata nos. 843, 1009 (1), 1014 (7), 1681, 1769, 1794 (16-44), 1802, and 1847.

1894. Religion. The Μαρούμας festival. *CI* *SEG* XLVI 2389, cf. our lemma no. 1654. In an article on the Maiouma-festival in Antiochia, N. Belayche in *Antioche de Syrie* 401-415, briefly discusses relevant inscriptions from Gerasa (*SEG* XLVI 2063), Tyre (see *SEG* XLVI 2389 sub 2), Aphrodisias (*ALA* no. 40; *SEG* XLVI 1395) and Nikara (*I. Iznik* 63). She argues that the μαρούμας was a 'temps d'allégresse organisé autour de l'eau' (409) and refers to *Semite mai* ('l'eau'): maiouma denotes 'les eaux'. The maiouma = la réjouissance de l'eau' (414). The festival may have revolved around a procession and a lavatio of sacred objects.

1895. Religion. Mortals: cult of mortals. K. Buraselis, in A. Barzani et alii (edd.), *Modelli eroici dall'antichità alla cultura europea* (Rome 2003) 185-197, argues that the literary and epigraphic evidence for the cult of mortals of non-royal status shows the existence, alongside the cult of Hellenistic kings, of a hierarchically lower ranking level of worship of mortals, such as the heroic cults of Aratos in Sikyon and Hephaistion in Pella (*SEG* XL 546). Although Philopomen's cult in Megalopolis (*Syll.* 624) was based on the model of the hero cult, through its association with the cult of Zeus Soter and Hestia it was inserted among the divine cults of the city. In the case of Diodoros Pasparos in Pergamon (*IGR* IV 293 II L. 37), C. Iulius Artemidoros in Knidos (*I. Knidos* 59), and Theophanes in Mytilene (*Syll.* 753) the model of deification was preferred. The heroization of a living person in the case of Nikias in Kos, who was symbolically affiliated to the deified Koan Demos (*SEG* L 754), was a rare phenomenon. See also our lemmata no. 1230 and 1879.

1896. Religion. Orphics. Orphic lamellae and other inscriptions influenced by Orphism are collected by A. Bernabé, *Poetae Epici Graeci. Testimonia et fragmenta. Pars II. Fasc. 1* (München-Leipzig 2004) with critical apparatus and commentary: 463-465 = *IGDOP* 94; 466 T = *SEG* XXVIII 528; 467 V = *SEG* XLI 624; 468 V = *CIRB* 121; 469 V = *IG* XIV 2241 = *GV* 1736 [cf. *SEG* LII 1977]. See also id., *Hieros Logos. Poesía orfica sobre los dioses, el alma y el meaos allá* (Madrid 2003); non vidimus; see the review by F. R. Adrados, *Emerita* 73 (2005) 149-151. S. Oikonomou, *Eulimene* 5 (2004) 91-133, collects evidence for placing a band on the mouth of a deceased person during the burial, mentioning also the Orphic lamellae (97/98); on 125/126 nos. 229-239, she provides a list of Orphic lamellae [we supply the references to *SEG*; for two further texts of the same type see *SEG* LI 788 and LII 606, Chanioti]. *SEG* XXXI 354 (237); XXXIV 338 (236); XLI 401 A (235); XLI 401 B (234); XLII 619 A (232); *SEG* XLII 619 B (231); XLV 783 (230); XLVI 456 (238); XLVIII 1227 (239); LI 649 (233).

[See now P. S. Horky, 'The Imprint of the Soul: Psychosomatic Affection in Plato, Gorgias, and the "Orphic" Gold Tablets', *Museion* 6 (2006) 371-386, and A. Bernabé - A. Jiménez San Cristóbal, *Instructions for the Netherworld. The Orphic Gold Tablets* (Leiden-Boston 2008), Tybout].

In another chapter the focus is on dedications for personal salvation (pagan, Christian and Jewish), which started in the early Principate and flourished in the 4th-6th cent. A.D.: study of the names of the dedicator, the gods addressed (on 74 tabular survey) and the social position of dedicators and beneficiaries. In the 4th-6th cent. A.D. Christians continued the pagan tradition; discussion of the meaning of *σωτηρία* in Christian inscriptions: ('diesseitig' or 'jenseitig'; links with pagan inscriptions and/or Christian liturgical texts). In a final chapter M. offers three case studies: Heliopolis and the Bekaa Valley; Dura-Europos (where 'dedications for the salvation of the emperor must ... be seen as an extension of local piety'); 102) and Gerasa (55 dedications for the *σωτηρία* of the emperor in the period 22-238 A.D.; 'salient affirmations of what has been termed the salutary ideology', but also 'a product of the distinctive culture of the region and the deep-running religious currents flowing throughout the Near East' (113)).

M. does not accept the wide-spread assumption that Christian dedications for personal salvation, which flourished in the late Roman period, grew out of the dedications on behalf of the emperor, which predominated in the first three centuries. He proposes to connect the 'personal' dedications with the long-standing Near Eastern tradition of making dedications for personal salvation. He does not believe in direct Semitic influence on Greek religious practice but prefers to think in terms of independent development: 'the Greek idiom ... found fertile ground in the cultures of the Near East, since there was already an epigraphic habit of this sort' (3). M. argues that the roots for dedications for the emperor's salvation are to be found in dedications for personal salvation ('although it is impossible to prove directly' 11) (79) and although he is aware of a Hellenistic tradition of making dedications for the salvation of the ruler).

For fundamental criticism of M.'s general propositions and remarks on mistakes in the handling of individual inscriptions and in geographical matters, see P.-L. Gatier, *BE* (2006) no. 436 and *An.Ép.* (2004) [2007] no. 1541. As Gatier points out, M. makes much of *SEG XXXVII* 1446 (XL 1410), which he interprets as a dedication for personal salvation (from 69/68 B.C. and thus predating the earliest known dedication for the emperor's salvation (*I.Gerasa* 2; 22/23 A.D.)). However, the date of 1446 is far from certain: see J. Aliquot, *MUSJ* 56 (1999-2003) 234/235; and P.-L. Gatier recently published a dedication 'for the salvation of Augustus and his entire house' from 9/10 A.D.: *SEG LII* 1717.

1901. Religion. Sacred law. R. Parker, in *The Law and the Courts* -- (cf. our lemma no. 1855) 57-70, distinguishes between two groups of 'sacred laws': those, which had their origin in the assembly, and the 'exegetical laws', which prescribed the proper way to do things. The first group does not differ from other laws (or decrees), which were validated by the assembly for the assemblies of civic subdivisions), except for subject matter. Such laws concern the protection of sanctuaries, calendars of cult, festivals, the perquisites of priests, and funerary cult (e.g., *SFG XXXV* 923; *L* 766; *Isc. Cos* ED 62 and 178 A; *LSAM* 45 and 64; *LSCG* 37, 96, 100-102, 116, 150). The second group, which warns worshippers to avoid wrong ritual actions, in particular as regards purity and sacrifice (e.g., *SFG XXXVI* 267 and 1221; *XLIII* 630; *LSCG* 114, 136, 154; *LSCG Suppl.* 17, 62, 115), derives from exegetical traditions. References to *ἐπεὶ νόμιον* in inscriptions (e.g., *IG IV*¹ 128, *IG V* 2.5; *I Magnesia* 44; *OGIS* 331/332; *OGIS*

383 = *SEG LIII* 1762; *LSCG* 154 A) show that the Greeks were aware of a distinct group of 'sacred laws'.

1902. Religion. Sacred land. M. Horster, *Landbesitz griechischer Heiligtümer in archaischer und klassischer Zeit* (Berlin 2004), studies the ownership of land by sanctuaries in Greece from the 9th to the 4th cent. B.C. making ample use of the relevant inscriptions and discussing the terminology (*ἱερὸν/ἱερὸτάτον, τέμενος*). Inter alia, she discusses the following subjects of epigraphical interest: boundary stones of sacred land (23-33; on 25-29 notes 51-65 collection of relevant texts); distribution of land during the foundation of a new city (63-66); confiscation of land (80-87); donation of land (88-90); regulations concerning the use of sacred land and access to sanctuaries (92-103); prohibitions against the use of water (107-109), the cutting of timber (110-120), farming (120-127), and the use of sacred land for pasture (128-136; on 130-135 discussion of *IG V* 2.3; German translation); leasing of sacred land (139-191; Athens: 147-164; Delos: 167-172; Herakleia in Italy: 165-167); revenues and expenses of sanctuaries (192-213).

1903. Religion. Territoriality. F.G. Naerebout, *Lampas* 37 (2004) 309-325 (in Dutch, with English summary), focuses on 'territoriality' in Greek religion -- a concept derived from social geography which inter alia includes the physical boundaries of sacred space, the access to or restrictions on such space, and rules of behaviour for those allowed to enter it. On 318-321 reflections on access and restrictions mainly known from sacred laws; on 314-316 comment on the fluid transition between 'sacred' and 'profane' space (discussion of *IG II*¹ 2499 = *Syll.*³ 1097 = *LSCG* 47; 4th cent. B.C.; Diogenes rents the sanctuary of the hero Egrotas to use it as house except on the hero's annual festive day). See also id., 'Territorialität und griechische Religion. Die aufgeteilte Landschaft', in *Stuttgarter Kolloquium zur historischen Geographie des Altertums* 9 (forthcoming).

1904. Religion. Vocabulary: ὁρθοκεία and related terms. See our lemma no. 1909.

1905. Religion. Writing and Religion. A. Henrichs, in *Written Texts* -- (cf. our lemma no. 1857) 37-58, presents a panorama of the various types of inscriptions, which concern religious matters (graffiti, dedications, cult regulations, etc.). He discusses in some detail the following inscriptions: the Dipylon vase (*IG I*¹ 919; *CEG* 432); 'Nestor's cup' from Ischia (*CEG* 454; *SEG XIV* 604; *LIII* 1084*); the dedicatory epigram of Mantiklos (*CEG* 326); the epigram of Peisistratos (*IG I*¹ 948; *CEG* 305); the epigram of Dexitheos (*IG I*¹ 730; *CEG* 251); the vase inscriptions from the sanctuary of Zeus Semios on Mt. Hymettos (*SEG XXVI* 61); and the sacred law of Selinous concerning purification (*SEG XLIII* 630; *LIII* 1032).

1906. Sculpture. Sculptors' signatures. M. Donderer, *JÖAI* 73 (2004) [2005] 81-96, draws attention to the frequent phenomenon of sculptors of the Hellenistic and Roman period signing their statues and reliefs in inconspicuous places rather than on the front of the base. The Greek signatures discussed are inter alia: 1) on the support (mostly in the shape of a tree-stump); a) on the lateral side: *IG* XIV 148* (ph.; Σασικλῆς) is sculptor rather than commissioner; for sculptors equally signing without a verb like ἐποίησεν vel sim D. refers to *IG* XIV 1237 (cf. also the signatures mentioned below sub 1 b (Mattusch) and 5 *IG* II² 5167); 1249 a/b; *SEG* XXVII 546; XXXV 1728; XXXVIII 1021 (XLVI 1356; D. defends his reading Πασιτέλης contra A. Corso's Προξίτης); b) on the back: *IG* XIV 1277 (ph.); C.C. Mattusch, *The Fire of Hephaistos* (cf. *SEG* XLVI 2375) 349/350 no. 103; ATTA (D.: sculptor's signature "Αττα [for this name cf. *Apollonia* 240 (see *SEG* XLVII 836, on p. 224 in fine); C.C. Vermeule apud M. interpreted ATTA as a reference to Pamphylian Attalia, rejected by M. Sève, *BE* (1997) no. 85, Tybout); 2) on the kalathos of a caryatid to Pamphylian Attalia, rejected by M. Sève, *BE* (1997) no. 85, Tybout); 3) on the jewel box of an Aphrodite: *IG* XIV 1255 (*IGUR* 1577; ph.); 4) on drapery (from the 1st cent. B.C.): *SEG* XL 851 (ph.); 5) on seats: *IG* II² 5167; *I. Fayoum* 80; 1 and L. Robert, *BE* (1953) no. 236; 6) on a lateral (mostly right) side of the plinth: *IG* XIV 1264 (*IGUR* 1588; ph.); *IVO* 646 (*SEG* XLII 391; ph.); *SEG* XX 726 (ph.); XLVIII 1838 (ph.); 7) on the lateral side of sarcophagi, ostheothekai or funerary altars: *IGLS* 989 (ph.); *SEG* XXXV 1420 (XXXVIII 1487; ph.); XXXVIII 1311 (ph.); XLVII 1830; 8) unique is a lead strip in the inside of the bronze statue known as 'Apollo of Piombino': *IG* XIV 2274 (an archaizing work of the 1st cent. B.C.; the signature was hidden because the statue was intended as a forgery).

Most of these texts were inscribed on the right side of the objects, which suggests that the preferred direction of circumventing monuments in antiquity was counter-clockwise. Occasionally a monument's original location, now mostly unknown, may account for placing an inscription on another than the front face. More generally, however, the tendency to sign in inconspicuous places probably results from a compromise between commissioners ambitious to commemorate their own names and not allowing sculptors to detract from this purpose by adding their own signatures on the one hand, and sculptors eager for 'Wirkung auf die Um- und Nachwelt' (95) [for a related study by D. see *SEG* XI VI 2377].

1907. Slavery. Public slaves. A. Weiss, *Sklave der Stadt. Untersuchungen zur öffentlichen Sklaverei in den Städten des römischen Reiches* (Stuttgart 2004), offers a detailed study of various aspects of the phenomenon of the servi publici (δοῦλοι δημόσιοι): acquisition of such slaves, their activities (personal assistants of magistrates; functions in the urban administration); their place in urban society and the historical development of the phenomenon. *SEG* has been exploited until vol. XLVII (1997) [2000]. Nos. 220-300 contain the Greek texts; in another, shorter catalogue the liberti publici (ἀπελευθερος τῆς πόλεως) are presented (nos. L 1-92). Nos. L 83, 85/86, and 88 are Greek texts.

Relevant for Greek epigraphists are the following pages: 35/36 (personal assistants of a delegation of foreign judges: *I. Mylasa* 363, 365, 371, 373 = *Katalog* nos. 260, 264, 273, 293; *SEG* II 710 = *Katalog* no. 278 [for translation see now A. Chamotis, *art. cit.* (cf. our lemma no. 1881) 112; nos. 15; 37/38 and 167 (γραμματεὺς δημόσιος; secretary of an association of slaves of the city.

IG XII.1.31 = *Katalog* no. 282); 50-59 and 186 (public slaves as οἰκονόμοι τῆς πόλεως; in Hellenistic times the οἰκονόμος is a public magistrate; in the Roman period we have both free-born people and slaves as οἰκονόμος τῆς πόλεως; the cities presumably imitated private people who appointed slaves as administrator of their estates and businesses; on 51-54 a catalogue of all relevant inscriptions); 78-84 (public slaves in charge of the urban archive; on 81-83 discussion of four inscriptions from Thyatira recording δημόσιοι carrying a patronymic and thus likely to have been freeborn people: *TAM* V 2.1075, 1084, 1142, 1152 = *Katalog* nos. 287-290); 86-88 (δημόσιοι charged with control of weights, measures, coins; *IG* II² 1013; *SEG* XXVI 72; *Katalog* no. 220); 103-105 (public slaves as representatives of urban ταμίαι; *OGIS* 484 (*IGR* IV 352) = *Katalog* no. 280); 127/128 (public slaves ■ gymnasia; *I. Pergamon* 252 and *I. Priene* 112 L. 110 = *Katalog* nos. 279 and 281); 144-157 (public slaves as assistants in temples, in administrative functions, and as helpers in the cult; special discussion of δημόσιοι in cults of Oriental gods on Delos: *Katalog* nos. 229-240); 169 (brief discussion of δημόσιοι 1404: a freeborn δημόσιος who is καθεστάμενος ἐπὶ τῆς ἐπιμελήσεως τῶν τοῦ Σεβαστοῦ ἀγώνων [I now feel that this man was not just the epimeletes of an agon (and as such the locum tenens of a 'eternal agonothetes') and certainly not the person who had 'den Vorsitz über die Spiele' (so W. on 169), but that he was in charge of the infrastructure of all the contests held in honor of the emperors; not a very honorary position, to be compared with that of magistrates or epimeletes of an agon, but rather an administrative job concerned above all with the material aspects of the organization of contests, Pickett]; 170/171 (the economic position of δημόσιοι: *Katalog* nos. 252, 275 and 295/296).

[For new public slaves see now *SEG* LI 753 (Σούκισσος πόλεως; the reference to A. Weiss in the app. cr. of 751 should be transferred to the app. cr. of 753; see Weiss, *Katalog* nos. 103 and 208 for Successus as name of a verus publicus), 1100 (Ἐρμῆρος ὁ ἐπὶ τοῦ γραματοφυλακίου) and 1783 B/C L. 14; *I. Kibyra* 289 (ἀσκήρατης Μεναίου τοῦ Δαίσε-ράτου δημόσιος; another example of a demosios mentioning both his patronymic and papponymic. See now also N. Lenski, 'Servi publici in Late Antiquity', ■ J. U. Krause, C. Witschel (edd.), *Die Stadt in der Spätantike. Niedergang oder Wandel?* (Stuttgart 2006) 335-357, Pickett].

1907 bis. Statues. Ἀκρόλιθα. In a comprehensive archaeological study on wooden statues with stone parts (ἀκρόλιθα), G. Despinis, *Zu Akrolithstatuen griechischer und römischer Zeit* (Nachrichten Akademie Göttingen 2004.8, 243-301; Göttingen 2004), collects the relevant epigraphic references in a discussion of the relevant terminology and technical issues (4-12): *IG* XII.6.261 (γυνὴ ἐπὶ βήματος, χεῖρες, πρόσωπον, πόδες λίθινοι); *I. Lindos* 2 C LL. 30/31 (Γοργόνα κυπαρισσίναν [λ]ίθινον ἔχουσα τὸ πρόσωπον); on 5/6, epigraphic references to ἀκρολεφάντινα: *I. Delos* 1409 Ba II LL. 46/47; *IGR* III 800 L. 18, cf. *I. Lindos* 1 C LL. 56/57 (ἀκρωτήρια ἐλεφάντινα).

1908. Vocabulary. Θεόκτι(σ)τος. M. Kajava, *Arctos* 38 (2004) 17-25, argues that the term theoretist in the Latin oculist's stamp *ILS* 8738 (= M.S. Bassignano, *Supplementa Italica* 15. Aretia, Rome 1997, no. 292 d; 2nd/3rd cent. A.D.; cf. also theochist(um) in *CHL* XIII 10021 (22)) indicates a medicine (collyrium) the name of which is derived from an otherwise unattested doctor called Θεόκτιστος (name on record from the 4th cent. B.C.). K. studies the term

θεοκτιστός in literary and epigraphical sources, where it mostly refers to the divine origin of cities. The earliest attestation is Solon, *Fr.* 36.8 (West): Athens founded by Athena. The inscriptions discussed are *CID* III.2 Col. II L. 34 (*F. Delphes* III.2.138; *SEG* LI 611^a; 128 B.C. Athens); *Miller* VI.2.753 (Merkelbach-Stauber, *SGO* I 01/20/26; *GV* 1485; 2nd cent. A.D., Miletos founded by Neleus; cf. *Miller* VI.2.754 = *SGO* I 01/20/27); *OGIS* 168 L. 4 (*I. Prose* 24; 117-115 B.C.; Elephantine founded by Chnoum); *I. Laodikeia am Lykos* 11 (Robert, *Hellenica* IV 88/89; *SGO* I 02/14/02; 4th/5th cent. A.D.; Laodikeia founded by Antiochos II); *I. Tomis* 57 (Robert, *Ét. anat.* 250/251; ca. 150 A.D. Herakleia Pontike founded by Herakles); cf. also *AP* 9.103 (Troy founded by Apollo and Poseidon) and *Zos.* 2.37.1.12 (Byzantion founded by Apollo and Poseidon?). *I. Eph.* 1062 LL. 9/10 provides an example of the term used in a more general meaning: πόλις protected by Hestia. The term is popular in Christian texts, referring to the creative work of God in various contexts and especially qualifying ἐκκλησία, whether in general or specific (cf. e.g. *MAMA* VI 340; Phrygia; 867/868 or 976-1025 A.D.). See also our lemma no. 960.

1909. Vocabulary. Θρησκεία and related terms. L. Foschia, in *L'hellénisme* 15-35, collects 77 inscriptions (1st-4th cent. A.D.), in which the terms θρησκεία, (συν)θρησκευτής, and θρησκευό occur and discusses their various meanings: 'cult regulation', 'cultic practice subject to regulations', 'cult', and a synonym of *religio*. The Roman notion of *religio* and the spreading of Christianity influenced the semantic evolution of the word θρησκεία. Θρησκεία, often closely connected with εὐσέβεια, sometimes was used in connection with funerary cult. Θρησκευτής is primarily attested in the context of Egyptian cults, but it is also found in connection with of Ἀφροδίτη Παφία (*IG* XII.2.1299), Ζεὺς Ὑψίστος (*SEG* XLVI 800; Pydna) (add *SEG* LIII 596; Dion), and the hero Πέργαμος (Dimitas, *Ἡ Μακεδονία* no. 789; cf. *OMS* II 1286-1288).

1910. Vocabulary. Μητρόπολις. B. Puech, 'Des cités-mères aux métropoles', in *L'hellénisme* 357-404, explores the diffusion and meaning of the title μητρόπολις. On 402-404 tabular survey of all the cities called μητρόπολις, arranged according to provinces and emperors who awarded the title. P. does not accept the theory that prior to Hadrian there was only one metropolis per province and that it is not until Hadrian that this rule was broken (see *SEG* XXXV 1766); nor does she accept the idea that under M. Aurelius/L. Verus larger provinces were broken up into smaller entities and that this phenomenon constitutes the background of the status of cities like Aphrodisias and Stratonikeia, which called themselves μητρόπολις τῆς Κυρίας (see *SEG* XLV 2353, where in fine doubts were already raised about the validity of that theory).

B. herself focuses on the ἔθνος of which the metropolis is the religious center, especially for the emperor cult, in which the ἀρχιερεῖς of the metropoleis played an essential role. An ἔθνος could coincide with a province but it could also denote a smaller, regional unit (e.g. Ἰωνία, Καρία, Μοκωδονία); in addition the title metropolis was sometimes appropriated by a city in its

'colonial' sense: see the case of Tyre which called itself metropolis 'of other cities' (*I. Didyma* 151). One of the latter was Lepcis Magna (see *SEG* XXXVII 1463).

In an Appendix P. collects four inscriptions which she discusses at some length in her article: *SEG* XVII 528 (Oliver, *Greek Constitutions* 5; Philadelphia, French translation); *I. Eph.* 3072; *SEG* XLVII 1788 (Perge) and Oliver, *Greek Constitutions* 124 LL. 81-84 (Kyrene).

In the process P. discusses several cases of cities receiving or losing the title of μητρόπολις; e.g. Nikaia (*I. Iznik* 5), Tyre (*I. Didyma* 151), Miletos (*I. Sardis* 63, *SEG* XLIII 865), and Kibyra (*I. Kibyra* 62; *IGR* IV 908).

1911. Vocabulary. Νεανισκάρης. Cf. S. Zoubaki, 'Zur Funktion des Neaniskarchen' in den Städten des östlichen Teils des römischen Kaiserreichs', in M. Garrido-Hory, A. González (edd.), *Histoire, Espaces et Marges de l'Antiquité. Hommages à Monique Clavel-Lévêque*, vol. 3 (Besançon 2004) 193-211. Analysis of the νεανισκάρης in Athens (*IG* II² 2026, 2133, 2237, 2239, 3758; probably the leader of a group of νεανίσκοι who were his former συνέφηβοι), Sparta (*IG* V.1.71 (a); *SEG* XI 550; uncertainty about the nature of the function), Elis (*SEG* XXII 329), *F. Delphes* III.1.238 (a neaniskarches from Tarsos), Markianopolis (*IGBulg* V 5338; *SEG* XXIV 958), Tanais (*CIRB* 1260 (a), 1263/1264, 1268, 1277-1280, 1282, 1287/1288; in charge of military training), Pantikapaion (*SEG* XLVI 958), Myrmekion (*CIRB* 870) and a number of cities in Asia Minor: Saittai (*SEG* XXIX 1201), Smyrna (*I. Smyrna* 443), Teos (*SEG* II 620), Magnesia (*I. Magnesia* 306), Miletos (*Milet* 1.2.647: a νεανισκάρης who is also ἱερονίκης; I.7.212), Apollonia-on-the-Salbake (L. Robert, *La Carie* II 281-283 no. 162). Emphasis on relation between neaniskoi/neaniskarchai and participation in athletic training and contests.

1912. Vocabulary. Πάτρων διὰ προγόνων and related expressions. F. Chausson, *RAI* 15 (2004) 71-120, studies the vocabulary used in Latin honorary inscriptions from Africa (reign of Constantine) and in Italy (mainly Campania; late 4th/5th cent. A.D.) for members of elite families patronizing cities through many generations. On 72-74, he shows that the Latin formulas 'a maioribus patronus', 'ab origine patronus', and 'patronus originalis' correspond to the Greek expression πάτρων διὰ προγόνων used as early as the 1st cent. B.C. in inscriptions from Asia Minor (e.g. *SEG* XXXV 1124, from Klaros; *I. Eph.* 663); cf. also, in later inscriptions, διὰ προγόνων εὐεργέτης (*AvP* VIII.3.423); ἐκ προγόνων ἀνθύπατος or εὐγενής (*SEG* XXXIV 1094 and XXXIX 1194, respectively; both from Ephesos); προέκγονος/ἐγγονος (specified by names) and προγονικά ἔργα (*SEG* XLIII 865; Sardis; text and French translation on 74/75 note 9).

1913. Vocabulary. Σανίδες and σανίδα. On the basis of literary and epigraphical texts, J. E. Fischer in G. W. Bakewell-J. P. Sickinger (edd.), *Gestures* (cf. our lemma no. 1085)

237-250, examines the physical appearance and the use of these wooden tablets. On 248/249 he gives a selective list of inscriptions in which the terms occur.

1914. Vocabulary. Τόπος. On the basis of SEG XLVIII 1605, *I. Perge* 77 (SEG VI 673), *I. Pisid. Cen.* 117, and the inscription in our lemma no. 1375, A. Porcher in M. Mazoyer - O. Casabonne (edd.), *Studia anatolica et varia. Mélanges offerts au Professeur René Lebrun II* (Paris 2004) 253-258, discusses the meaning of τόπος in inscriptions of the 2nd cent. A.D. from Pisidia and Pamphylia. He concludes that the term has a rather loose meaning and, combined with a topographical indication, serves to define a given plot of land on or outside of the territory of a city. It does not designate the subdivision of a village territory for which the keeping of a land register would have been necessary, the existence of which cannot not be concluded from the occurrence of this term (contra T.R.S. Broughton, *TAPhA* 65 [1934] 207-239).

1915. Vocabulary. Vase names. We report the publication of the fourth and fifth volume of the *Lexicon Vasorum Graecorum* (for the three previous volumes see SEG LII 2003*), covering the letters Δ (edd. P. Radici Colace - F. Massaru; Pisa 2001) and Ε (edd. P. Radici Colace - A. Mondio; Pisa 2005), respectively. See M. Sève, *BE* (2006) no. 87, for some critical observations. Cf. also our lemma no. 1534.

1916. War. Greek cities and war in the Hellenistic period. J.-C. Couvênes - H. L. Fernoux (edd.), *Les cités grecques et la guerre en Asie Mineure à l'époque hellénistique* (Actes de la Journée d'Études de Lyon, 10 octobre 2003; Tours 2004), contains various articles which are relevant to Greek epigraphy. For a review see P. Hamon, *Topoi* 14 (2006) 565-580, and N. Richer, *AC* 75 (2006) 537-539.

1) A.S. Chankowski (55-76; cf. also id., 'L'Éphébie, une institution d'éducation civique', in J.-M. Pailler - P. Payen (edd.), *Que reste-t-il de l'éducation classique? Relire "le Marrou" Histoire de l'éducation dans l'Antiquité* [Toulouse 2004] 271-279, especially 277-279) collects and analyzes inscriptions recording military training in the gymnasium for ephebes in the cities of Hellenistic Asia Minor (τοξεύειν; ἀκοντίζειν; ὀπλομαχία; θυρεαμαχία; καταπαλάτρεσις) and military parades (ἐξοπλισμός; καθολισμός); subsequently he discusses evidence for νεοί/νεανίσκοι (see SEG XXIX 1792 and XXXII 496 and 609) active in war, in border-patrols (πριπόλοι; ὁροφύλακες; preferred by C. to ὁροφύλακες) and local police (παροφύλαξ; εἰρηναρχός); finally C. pays some attention to the concomitant military ideology: carrying arms for the city, arms given as prizes for victors in agones in the gymnasium; *Milet* 1.7.203; *I. Sestos* 1; *MDAI*(I) 33 (1908) 375-379. See P. Gauthier, *BE* (2005) no. 139. For military training in the gymnasium see also our lemma no. 1849 [See now also L.D'Amore, 'Ginnasio e difesa civica nelle poleis d'Asia Minore (IV-I sec. a.C.)', *REA* 109 (2007) 147-173, and N.M. Kennell, *Ephebeia. A Register of Greek Cities with Citizen Training Systems in the Hellenistic and Roman Periods* (Hildesheim 2006): military training of ephebes, participation in military expeditions and defense of the urban chora were a matter of the *neoi*. Pleket].

2) J.-C. Couvênes (77-113) explores the relations between mercenaries and Hellenistic cities (cf. SEG LII 1894); mercenaries in royal garrisons or hired by the cities themselves; SEG LIII 1297; *I. Priene* 19: a φρούραρχος honored by the soldiers of the garrison (mercenaries plus citizens [see, however, P. Gauthier, *BE* 2005 no. 140 clearly only citizens]); *I. Smyrna* 609 [once again, all citizens, see Gauthier, *l.c.*]; *Coll. Froehner* 69-86 no. 52 (Eupolemos and Theangela; text and translation on 109-111; mercenaries paid by the city); recruitment of mercenaries, through an ἡγεμόν (condottiere), to be placed under a civic magistrate (see the Rhodian συνταγματάρχης ἐπὶ θ/120/33); royal garrisons in cities; financing of garrisons (ὀφώνιον; σιτηρήσιον); interaction between mercenaries and citizens; emphasis on the εὐταξία of the soldiers; problems of billeting [cf. also J.-C. Couvênes, 'La place de l'armée dans l'économie hellénistique: quelques considérations sur la condition matérielle et financière du soldat et son usage dans les marchés', in R. Descat (ed.), *Approches de l'économie hellénistique* (Saint-Bertrand-de-Comminges 2006) 397-436, Pleket].

3) H.-L. Fernoux (115-176) discusses the clauses in isopoliteia and sympoliteia inscriptions concerning mutual military assistance; organization and size of the aid and the political process preceding the agreements (ambassadors; role of magistrates). On 167-172 a list of twenty inscriptions containing such clauses. Discussion of some length of: *I. Parion* T 62; *Milet* 1.3.150; *I. Smyrna* 573 (*OGIS* 229); *Staatsverträge* III 545.

4) J. Ma (199-220) asks whether and, if so, to what extent military culture was part and parcel of the general civic identity in Hellenistic cities: 'La condition de soldat citoyen fait-elle partie intégrante de l'identité civique individuelle dans les poleis hellénistiques?' To that purpose he focuses on a number of funerary monuments/stelai erected for soldiers or horsemen, with epigrams. We single out the following items: SEG III 363 (XXX 439; GV 1603; Akraiphia [see now also J. Ma, in B. Virgilio (ed.), *Studi Ellenistici* 16 (2005) 141-191]; Pfuhl-Möbius 283 (Kyzikos); 284-290 (Rhodes); 1273 (Miletos); 1275 and 1277/1278 (Kyzikos); 1430, 1432/1433, 1440, 1488 (*I. Smyrna* 516; M. interprets the πύργος, defended by the deceased φρουρῶν, as 'city-gate' rather than as a tomb in the shape of a tower (so *I. Smyrna*)), 1535, 1861 and 2225 (ph.; all from Smyrna); Pfuhl-Möbius 1900 (ph.; *I. Erythrai* 373); *TAM* V.1.444 and 468; SEG XXXIII 1004 and XLI 1037; Bresson, *Recueil Pérée* 56, 95 (Greek text; translation) and 173 (*I. Rhod. Per.* 331, 209 and 41); Merkelbach-Stauber, *SGO* II 08/01/38 (SEG IV 713; Pfuhl-Möbius 1275; *I. Kyzikos* 148; *CEG* 730) and 08/01/40 (*SIRIS* 320; Kyzikos); *I. Kios* 98 (text; translation). M. rejects J. Fabricius' view (see SEG XLIX 2425) according to which weapons represented on 'Totenmahreliefs' marked heroization rather than military activities of the deceased. M. recognizes that the number of stelai with representations of arms and/or battlefield-scenes is small when compared to the total number of funerary stelai known to us. The same applies mutatis mutandis to funerary epigrams.

5) G. Labarre (221-248) focuses on φρούραρχοι and φρουροί in Hellenistic cities: location of φρούρια in urban territory (on akropoleis; on mountain tops in frontier zones; situation in Kannon and Smyrna: maps), in the Peraia (Samos; Rhodes), on islands before the coast controlled by cities and in small cities absorbed by larger ones (e.g. SEG XXVI 1306); special attention for garrisons consisting of citizen-soldiers and their commanders (φρούραρχοι). Terminology: φρούριον; χωρίον; περιπόλιον; the φρούριον as asset in internal political struggles (*I. Eph.* 2001; *I. Priene* 37); mobilization of citizens for service in φρούρια (*Milet* 1.3.

33(e), 37, 143, 146, 150; *SEG* XLIII 709); procedure for appointment of a *φρούραρχος*; duration of the appointment; permanent and temporary residents in *φρούρα*.

1917. War. Mobility of persons. A. Chaniotis, in *La mobilité des personnes*... (cf. our lemma no. 1860) 481-500, offers some reflections on the mobility of persons caused by Hellenistic wars. Except for mercenaries, who were subject to controlled mobility, the fate of the other major categories of persons depended on personal relations and initiatives. For mercenaries C. refers, *inter alia*, to *Milet* 1.3.33-38 (*Milet* VI.1 pp. 160-164; 1000 Cretan mercenaries settling in Milesian territory and enfranchised by Miletos) and points out that even in this case of controlled and regulated mobility personal relations remained important, as appears from the marriage patterns of mercenaries: one discerns both marriages with women from the same area as the mercenaries themselves and mixed marriages. As to deserters (*αὐτόμολοι*) he refers to an unpublished treaty between Knossos, Gortyn and their allies, recording, *inter alia*, the activities of *ἐπειράται* and *ιδιώται* against deserters. The fate of refugees and captives is evidenced by several inscriptions in Bielman's monograph on the ransoming of prisoners of war (see *SEG* XLIV 1736). In an Appendix on 496-498, C. gives a translation of relevant passages in the following texts: *IG* XII.7.286 (Bielman no. 38); *Staatsverträge* 429 (*Coll. Froehner* no. 52; treaty between Eupolemos and Theangela; see *SEG* XLV 2230); *I.Cret.* III III 4 (Chaniotis, *Verträge* no. 28; treaty between Hierapytna and Priansos); *IG* II² 657 (honorary decree for the actor Philippides); *I.Cret.* II V 19 (*Syll.*³ 622 B; letter of the magistrates of Axos to the Aitolian League).

1918. Women. Cyclades: the position of women. Underlining the importance of epigraphic surveys dedicated to particular subjects, regions, and periods, A. Bielman-Sánchez, in *L'hellénisme* 195-213, conducts such a survey of the inscriptions contained in *IG* XII.5 and XII.7 discussing the position of women in the Cyclades and its development in the Hellenistic and Imperial period (see now E. Stavrianopoulou, 'Gruppenbild mit Dame', *Untersuchungen zur rechtlichen und sozialen Stellung der Frau auf den Kykladen im Hellenismus und in der römischen Kaiserzeit* (Stuttgart 2006), to be presented in *SEG* I.VI). B.-S. discusses the following subjects: dedications of women to gods and goddesses, both alone and with other family members (especially dedications to Eileithyia in Paros; *IG* XII.5.187, 189-198, 1022/1023; dedications to Asklepios and Hygieia); priestesses; religious benefactions; adoption of women (in particular of priestesses); involvement of women in the Imperial cult; participation in the funerary cult; occupations (especially nurses; *IG* XII.5.325, 412, 923); control of the freedom of movement (cf. *SEG* XXXIX 868); participation in public life (benefactions; *IG* XII.7.22, 36, 49); participation in intellectual life (*IG* XII.5.812: the poetess Alkinoe); public offices (*ἀρχις* in Tenos and *ἀρχισυν* in Syros, a *γυμνασιάρχος* in Paros; *IG* XII.5.292; an *ἀρχιθεώρισσα* in Tenos; *IG* XII Suppl. 323); economic activities (land ownership in Tenos); intermarriage among elite families. B.-S. suspects that the position of women became more prominent in the second half of the 3rd cent. B.C. under the influence of Arsinoe II. In the small island communities, in which male

descendants of elite families were sometimes lacking, the elite families had to include the women into their strategies in order to maintain influence and prestige.

1919. Women. Female entertainers in the Hellenistic period. On the basis of literary, epigraphical and papyrological sources P. Loman, *Arctos* 38 (2004) 59-73, comments on travelling female entertainers of the Hellenistic age. Some were accompanied by (female and) male relatives, others appear to have travelled alone. L. argues that their rare appearance in inscriptions is delusive: less educated than their male colleagues, their chances to win a competition were smaller, resulting in a smaller number of victors extant in inscriptions; in documents concerning artistic (Dionysiac) associations women are totally absent. There is no evidence for separate contests for men and women (contra H.M. Lee; cf. *SEG* XXXVIII 414). Not all female entertainers were slaves or prostitutes; some even belonged to good families. Discussion of 1) female poets (*IG* IX.2.62 = *Syll.*³ 532 = *SEG* II 360 (XLIX 618) and *SEG* II 263; honors to Aristodama of Smyrna awarded by Lamia and Chaleion, respectively; *IG* XII.5.812; honors for Alkinoe from Thronion in Tenos [Add the text in our lemma no. 783]); 2) musicians (Robert, *EPP* 36-38; *Syll.*³ 689; anonymous female harpist from Kyme performing in Delphi; H.W. Pleket, *Epigraphica* II [Leiden 1969] no. 6; Polygnote from Thebes performing in Delphi; *F.Delphes* III.1.534 = *Syll.*³ 802 = *SEG* LII 526*; three sisters victorious in equestrian events in Delphi and other places; one won a children's singing contest at the Sebasteia in Athens); 3) dancers/acrobats (*IG* XI.2.110; Kleopatra, *θαυματοποιός*). A special category (on record in literature) are musicians, dancers and prostitutes travelling with armies [See also *SEG* XLV 2359].

ADDENDA ET CORRIGENDA

1920. Corrections to *SEG* XXX, XXXIII, XXXVII, XXXVIII, XL, XLVIII-LIII.
SEG XXX 1608: on p. 462 sub E I cancel the indication 'syllabic' for no. 40 (cf. our lemma no. 1534).
SEG XXXIII 1279: this text has already been presented in *SEG* XVII 785 and XX 480 (cf. our lemma no. 1638 (10)).
SEG XXXVII 1446: see below under *SEG* XL 1410.
SEG XXXVIII 1585: in no. 7, 'Υμεναιός' instead of 'Cυμεναιός' should be read (cf. our lemma no. 1676).
SEG XL 1410: this text has already been presented in *SEG* XXXVII 1446, where it was erroneously placed under Hammara (cf. our lemma no. 1605).
SEG XLVIII 906 p. 272: read Φορ<ου>ίων instead of Φορ<ου>ίων (cf. our lemma no. 1862); in the Index of Names of Men and Women the entry Φορ<ου>ίων should be deleted.
SEG XLIX 1292: add a reference to *SEG* XLV 1359 (cf. our lemma no. 881).
SEG XLIX 820: read *SEG* XXVII 315 instead of 314.
SEG XLIX 2208: to the comparatio add *SEG* VIII 621 = Bernand 71; *SB* 7871 = Bernand 71.
SEG XLIX Concordance p. 892: read *SEG* II 263 = *SEG* XLIX 2438 bis instead of *SEG* II 292 = *SEG* XLIX 2438 bis.
SEG L 1386: in the comparatio numerorum read *SEG* XXXVII 1403 instead of 1520 (see our lemma no. 1602).
SEG LI 733: read 525 no. 41 instead of no. 401.
SEG LI 751: the reference to A. Weiss in the app. cr. of 751 should be transferred to the app. cr. of 753 (cf. our lemma no. 1907 in fine).
SEG LI 911: this inscription has been presented in *SEG* XLVI 840.
SEG LI 1136: this inscription has been presented in *SEG* XLIX 1223.
SEG LI 1185: on p. 374 L. 4 read 'mercenaries in Sicily' instead of 'merchants in Sicily'; in L. 14 read B. Garozzo instead of B. Garazzo.
SEG LI 1427: on p. 411 sub 5 read 'see also our lemma no. 1918' instead of 'no. 1919'.
SEG LI Concordance p. 906: read *SEG* XXX 1687 = *SEG* LI 2283 instead of LI 2383.
SEG LI Concordance p. 913: read *SEG* XLVII 2033 = *SEG* LI 2283 instead of LI 2383.
SEG LII 620 on p. 198: read *SEG* XXXIII 554 instead of XXIII 554.
SEG LII 1182 bis: read *SEG* LI 1692 instead of *SEG* XLVI 1692.
SEG LII 1458: read McLean instead of MacLean.
SEG LII 1788: in the heading read 182 A.D. instead of 192 A.D.; in the addition in fine read 'the 23rd imperial year' and '182 A.D.' instead of 'the 13th imperial year' and '192 A.D.'.
SEG LII 1856: this inscription is the same as *SEG* XLV 2176(3) (information provided by G. Renberg).
SEG LII Concordance p. 861: change *IG* XIV 2409 (5) = *SEG* LII 981 into *IG* XIV 2409 (5) = *SEG* LII 980.
SEG LII Concordance p. 873: delete *SEG* XLVI 1692.
SEG LII Concordance p. 878: add *SEG* LI 1692 = *SEG* LII 1182 bis.

- SEG* LIII 675: the text [ca. 2]OI[ca. 2]I [ca. 2]κοξ Σ[ι]β[ι]ο[ι] (remains of letters, *SEG*) belongs to *SEG* XLVII 1105 = *I.Thrac.Aeg.* E117, not to *SEG* XLVII 1106 = *I.Thrac.Aeg.* E137.
SEG LIII 693: read *I.Thrac.Aeg.* E164 not 160.
SEG LIII 768: this inscription has already been presented in *SEG* XXXVI 697.
SEG LIII 919: this inscription has already been presented in *SEG* XLIX 1172.
SEG LIII 1039: read Méndez Dosuna instead of Méndez Dosa.
SEG LIII 1438: read 'A[...]*κοξ* instead of 'A[...]*λοξ*.
SEG LIII 2132: we postpone the second part of this lemma, announced for *SEG* LIV, to *SEG* LV.
SEG LIII 2176: in the comparatio numerorum on p. 655 Col. 1, read *SEG* XLIX 2109 = 42, 48, 74 instead of 42, 48, 72, and three times 2116 instead of 2216.
SEG LIII Index VIII p. 840: sub athlete, read 486 instead of 485.
SEG LIII Concordance p. 892: add *I.Thrac.Aeg.* 164 = *SEG* LIII 693; delete *I.Thrac.Aeg.* 160 = *SEG* LIII 693.

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Berenike, wife of Ptolemaios I: βασιλίσσα
Βερενίκη 495

Demetrios Poliorketes, king of Macedonia:
Βασίλειος Δημήτριος 732.3, 6/7;
1781.10, 13?

Demetrios, son of Euthydemos king of
Bactria: Ἀκαλλίνικος ἡ ἐκπρεπής
Δημήτριος 1569

Demetrios I, II, or III, Seleukid king:
Βασίλειος Δημήτριος 1781.10, 13?

Eudamidas II, king of Sparta: Εὐδαμίδας
1852?

Euthydemos, king of Bactria: ὁ πάντων
μέγιστος Εὐθύδημος βασιλέων 1569

Kleomenes III, king of Sparta: Κλεομένης
1852?

Kleopatra VII: Κλεοπάτρα Θεὰ νεωτέρα
(Φιλοπάτωρ Φιλοπάτρις) 1528

Lagos, son of Ptolemy I: Λάγος Πτολε-
μαίου 1852

Maussollos, satrap of Caria: Μαύσσωλλος
1085

Philip II, king of Macedonia: Φίλιππος
Ἀμύντα βασιλεὺς 532

Polemon, dynast of Olba: Πολέμων
εὐ/φιλοπάτωρ 598

Ptolemaios I, king of Egypt: βασιλεὺς
Πτολεμαῖος 495

Ptolemy II Philadelphos, king of Egypt:
1441; βασιλεύσαντος Πτολεμαίου τοῦ
Πτολεμαίου 1442; Βασίλειος
Πτολεμαῖος Βασιλέως Πτολεμαίου
καὶ βασιλίσσης Βερενίκης 495

Ptolemaios II and Arsinoe II: Πτολεμαῖος
καὶ Ἀρσινόη Θεοὶ φιλάδελφοι 1537;
Πτολεμαῖος καὶ Ἀρσινόη Θεοὶ
ἀδελφοὶ 1723

Ptolemaios III Evergetes I, king of Egypt:
Βασίλειος μέγας Πτολεμαῖος 1772;
Βασίλειος Πτολεμαῖος, Πτολεμαίου
καὶ Ἀρσινόης Θεῶν φιλαδελφῶν
1537; Βασίλειος Πτολεμαῖος,
Πτολεμαίου καὶ Ἀρσινόης Θεῶν
ἀδελφῶν 1723

Rhoimetalkes, dynast: Ῥοιμητάλκης
φιλοκαῖσαρ 598

Sembrouthes, king of Axum: βασιλεὺς ἐκ
Βασιλέων Ἀξωμενιτῶν μέγας
Σεμβρούθης 1772; Σεμβρούθης μέγας
Βασίλειος 1772

III. ROMAN EMPERORS AND THEIR FAMILIES

(Cf. the remark of the heading of Index II)

- Augustus: Αύγουστος 1021; Αυτοκράτωρ Καίσαρ Θεός Σεβαστός 1105 with app.ri.; Αυτοκράτωρ Καίσαρ Θεού υἱός Θεός Απόλλων Σωτήρ 752; Κύριος Αυτοκράτωρ Καίσαρ 1219; Αυτοκράτωρ Καίσαρ Σεβαστός 1254; αυτοκράτωρ Καίσαρ Θεού Ιουλίου υἱός, αυτοκράτωρ τὸ τέταρτον. ὕπατος τὸ δεύτερον καὶ τὸ τρίτον ἀποδεδειγμένος 1625 A.2/3; αυτοκράτωρ Καίσαρ Θεού υἱός, αυτοκράτωρ τὸ ἕκτον, ὕπατος τὸ τρίτον, ἀποδεδειγμένος τὸ τέταρτον 1625 C.73/74; αυτοκράτωρ Καίσαρ Θεού υἱός, αυτοκράτωρ τὸ ἕκτον, ὕπατος τὸ τέταρτον 1625 D.85/86; Καίσαρ αυτοκράτωρ 1625 B.1
- Livia, wife of Augustus: Δροῦσιλλα ... Λιουία Σεβαστή 1219; θεὰ Λίβια 305; Ιουλία Σεβαστή θεὰ νέα Ἀφροδίτη, ἡ μήτηρ Τιβερίου Καίσαρος Σεβαστοῦ 1557; Λιουία θεὰ νέα Ἀφροδίτη 1557 app.cr.; Σεβαστή 1837(1)
- Julia, daughter of Augustus: Ἰουλία Σεβαστή Αὐτῶ Καλλιτέκνης 753; Ἰουλία Σεβαστή 1837(2)
- Tiberius: Τιβέριος Καίσαρ Σεβαστός 1557; ἱ-ῖος Καίσαρ Σεβαστός 1279?
- Caius Caesar: Γάιος Καίσαρ Σεβαστοῦ υἱός Παρθικός 786, 1837(3)
- Claudius: ἱ-ῖος Καίσαρ Σεβαστός 1279; Σεβαστός Τιβέριος Κλαύδιος Καίσαρ Γερμανικός 534
- Nero: Νέρων Κλαύδιος Δροῦσος Καίσαρ Σεβαστός Γερμανικός Αυτοκράτωρ 1779.8-10; Nero Claudius Drusus Caesar Augustus Germanicus Imperator 1779.1-3
- Vespasian: Αυτοκράτωρ Καίσαρ Οὐεσπαιανός Σεβαστός 755.3/4; 1427
- Titus: Αυτοκράτωρ Τίτος Καίσαρ Σεβαστός Οὐεσπαιανός 756.1-3
- Domitian: αυτοκράτωρ Καίσαρ Δομιτιανός Σεβαστός Γερμανικός 1731/1732; αυτοκράτωρ Καίσαρ Σεβαστός Γερμανικός ἀνίκτης Θεός 1837 (4); Ἀνείκη[τος] 1038?
- Trajan: Αυτοκράτωρ Τραϊανός Καίσαρ Σεβαστός σωτήρ? 863 app.cr.
- Hadrian: (Αὐτοκράτωρ) Καίσαρ Τραϊανός Ἀδριανός (Σεβαστός) 1116, 1478 A; αυτοκράτωρ Τραϊανός Ἀδριανός Καίσαρ Σεβαστός 951; πατήρ πατρίδος, ἀνθύπατος 870
- Sabina, wife of Hadrian: Σαβείνα Σεβαστή. Αυτοκράτορος Τραϊανού Ἀδριανού Καίσαρος Σεβαστοῦ γυνή 951; Σαβείνα Σεβαστή / Sabina Augusta 1837 (5)
- Antoninus Pius: Σεβαστός Καίσαρ Τίτος Αἰλῖος Ἀντωνίνος 851 app.cr.
- Marcus Aurelius and Lucius Verus: οἱ κύριοι Αυτοκράτορες Μάρκος Αὐρήλιος Ἀντωνεῖνος καὶ Λούκιος Αὐρήλιος Οὐῆρος Ἀρμενιοὶ μεγίστοι, Παρθικοὶ μεγίστοι 1688; οἱ κύριοι Αυτοκράτορες Μάρκος Αὐρήλιος Ἀντωνεῖνος καὶ Λούκιος Αὐρήλιος Οὐῆρος Ἀρμενιοὶ καὶ Παρθικοὶ μεγίστοι 1689; Σεβαστοὶ 1688
- Lucius Verus: αυτοκράτωρ Καίσαρ Οὐῆρος 1658?
- Commodus: Ἀντωνίνος Σεουήρος 1231 app.cr.?
- Pertinax: Αυτοκράτωρ Καίσαρ Σευήρος Πέρτιναξ 1539 B

Septimius Severus: 1347; Αυτοκράτωρ Καίσαρ Α. Σεπτ. Σεβήρος Πέρτιναξ 1508; Θεός Σευήρος 1777: (with Caracalla and Geta) οἱ κύριοι αυτοκράτορες Σεουήρος καὶ Ἀντωνίνος καὶ Γέτας Εὐσεβεῖς Σεβαστοὶ 1739

Julia Domna, wife of Septimius Severus: Ἰουλία Δόμνα μήτηρ κάστρων 1739

Caracalla: (Αὐτοκράτωρ) Μ. Αὐρήλιος Ἀντωνεῖνος Σεβαστός 1368/1369; Αυτοκράτωρ Καίσαρ Μάρκον Αὐρήλιον (Σεουήρος) Ἀντωνεῖνος Σεβαστός 1508; Θεός Ἀντωνεῖνος 1777.4; cf. s.v. Septimius Severus

Caracalla and Geta: 1347

Heliogabalus: Αυτοκράτωρ Καίσαρ Μάρκος Αὐρήλιος Ἀντωνεῖνος Εὐσεβής Εὐτυχής Σεβαστός, Θεοῦ Ἀντωνεῖνου υἱός, Θεοῦ Σευήρου ἑγγονος, ἀρχιερεὺς μέγιστος 1777.1-5; ὁ κύριος Σεβαστός 1777.8, 11

Julia Maesa, grandmother of Heliogabalus: Ἰουλία Μαῆσα Σεβαστή μητρομήτωρ (τοῦ κυρίου Σεβαστοῦ) 1777.9

Julia Soaemias, mother of Heliogabalus: Ἰουλία Σοαιμιὰς Σεβαστή, μήτηρ τοῦ κυρίου Σεβαστοῦ 1777.10/11

Alexander Severus: Αυτοκράτωρ Καίσαρ Μ. Αὐρήλιος Σεουήρος Ἀλέξανδρος Εὐσεβής Εὐτυχής Σεβαστός 1478 B; Σεβαστός 1690; Μάρκος Αὐρήλιος Ἀλέξανδρος ἐπιφανέστατος Καίσαρ, υἱός τοῦ κυρίου Σεβαστοῦ 1777.7/8; (and Julia Mamaea) ὁ κύριος Αυτοκράτωρ Καίσαρ Μάρκος Αὐρήλιος Σεουήρος Ἀλέξανδρος Εὐσεβής Εὐτυχής Σεβαστός καὶ Ἰουλία Μαμαῖα Σεβαστή μήτηρ αὐτοῦ 1690

Julia Mamaea, mother of Alexander Severus: cf. s.v. Alexander Severus

Gordian III: Γορδιανός Καίσαρ 1579

Philippus Arabs, senior and junior: Imp. Caesar [- - -] Felix Aug. et Imp. Caesar [- - -] 1280

Marcia Otacilia Severa, wife of Philippus Arabs: Marcia Otacilia [-] Aug. 1280

Iulius Priscus, brother of Philippus Arabs: Ἰούλιος Πρίσκος 1620?

Valerian: Αυτοκράτωρ Καίσαρ Πόπλιος Λικίνιος Οὐλεριανός Εὐσεβής Εὐτυχής Σεβαστός 1076/1077

Claudius Gothicus: Αυτοκράτωρ Καίσαρ Μάρκος Αὐρήλιος Κλαύδιος Εὐτυχής Εὐσεβής Σεβαστός 470

Tacitus: Τακίτειος ... ἀγών 1385

Diocletian: Γ. Αὐρ. Οὐάλ. Διοκλητιανός πρεσβύτερος Σεβαστός 1213/1214

Diocletian and Maximian: Γ. Αὐρ. Οὐάλ. Διοκλητιανός καὶ Μάρ. Αὐρ. Οὐάλ. Μαξιμιανός Εὐσεβεῖς, εὐτυχεῖς Σεβαστοὶ 1407 A; οἱ κύριοι αυτοκράτορες Διοκλητιανός καὶ Μαξιμιανός οἱ Σεβαστοὶ 1586

Constantius and Maximianus: Φλ. Οὐάλ. Κωνσταντίος καὶ Γαλ. Οὐάλ. Μαξιμιανός ἐπιφανέστατοι Καίσαρες 1407 A; Κωνσταντίος καὶ Μαξιμιανός οἱ ἐπιφανέστατοι Καίσαρες 1586

Maximianus: ὁ θεϊότατος καὶ ἐπιφανέστατος Καίσαρ Γαλέριος Οὐαλέριος Μαξιμιανός 1412 A

Galerius and Licinius: Μαξιμιανός καὶ Λικίνιος Σεβαστοὶ 811 ter

Galeria Valeria, wife of Galerius: Γαλερία Οὐαλερία Σεβαστή 638, 811 ter

Maximianus and Licinius: Γαλ. Οὐάλ. Μαξιμιανός καὶ Οὐάλ. Λικινιανός Λικίνιος Σεβ. 1213; Γαλ. Μαξιμιανός Σεβ. καὶ Λικινιανός Λικίνιος Σεβ. 1214

Maximinus Daia and Constantinus: Γαλ(έριος) Οὐαλ(έριος) Μαξιμίνος Καίσαρ καὶ Φλαύιος Οὐαλέριος

- Κωνσταντίνος, υἱοὶ βασιλέων 638, 650:
Μαξιμιανός καὶ Κωνσταντίνος
ἐπιφανέστατοι Καίσαρες 1213;
Μαξιμιανός, Υἱὸς Βασιλέων, καὶ
Κωνσταντίνος, Υἱὸς Βασιλέων 1214;
Μαξιμιανός καὶ Κωνσταντίνος υἱοὶ
Σεβαστῶν 811 ter
Constantine the Great: Αὐτοκράτωρ
Φλαύιος Κωνσταντίνος 1446 app.cr.
Constantine the Great and his sons: οἱ
δεσπόται τοῦ κόσμου Κωνσταντίνος
Αὐγουστος καὶ οἱ ἀνδριότατοι
Καίσαρες 1669
Galeria Valeria: Γαλερία Οὐαλερία
θιοτάτη Αὐγουστά 1214; 1213 app.cr.
Julian: Σαρματικός μέγιστος / Sarmaticus
maximus 1838
Valentinian, Valens, and Gratian: οἱ
θεοφιλέστατοι Σεβαστοὶ Οὐαλεντινι-
ανός καὶ Οὐάλης καὶ Γρατιανός Αὐγ.
1412 B
Gratian and Valentinian: οἱ θεοφιλέστατοι
Αὐγουστοὶ Φλ. Γρατιανός καὶ Φλ.
Οὐαλεντιανός 1412 C
- Arcadius, Honorius, and Theodosius: Φλ.
Ἀρκάδιος, Φλ. Ὀνώριος, Φλ.
Θεοδόσιος νέος, οἱ ἑώνιοι Αὐγγ. 1407
B; Φλ. Θεοδόσιος κὲ Φλ. Ἀρκάδιος κὲ
Φλ. Ὀνώριος 1412 C
Eudokia: 1262
Justinian: dominus noster Iustinianus
perpetuus Aug. 1178.35/36
Justinus II: (with Sophia) -- φιλόχριστος
Αὐγουστος Ἰουστίνος καὶ Σοφία
1648;
Sophia, wife of Justinus II: cf. s.v. Justinus II
Tiberius Constantine, adoptive son of
Justinus II: Τιβέριος Κωνσταντίνος
Καῖσαρ 1648
unknown emperors: αὐτοκράτορες 770;
αὐτοκράτωρ Καῖσαρ 1479;
αὐτοκράτωρ Καῖσαρ Σεβαστός [-]
1165; Καῖσαρ ... Σεβαστός 1220;
Θεοὶ Σεβαστοὶ 1374; Καῖσαρ 1578;
κύριοι αὐτοκράτορες 644; Σεβαστός
601, 754, 863, 1396 B.7; Σεβαστοὶ
556.5/6, 8, app.cr.; 606.1; 723.10; 1374,
1406.4; 1417, 1428.8; 1446.6; 1478 A;
ἄλλοι Σεβαστοὶ 1478 A

IV. A. GEOGRAPHICAL NAMES (EXCEPT ATTICA)

- Αβαδ-- 1643 fr. 3.1
Ἀβδηρίτης 226.18
Αδαθα 1603
Ἀδανα 1781 app.cr.
Αδύρα 1643 fr. 3.14 (Ἀδάρων κώμη?)
Ἀδουχα 1781 app.cr.
Ἀδδαία 1781 app.cr.
Αδοτιων? 1231.12
Αδρού 1643 fr. 2.1
Αειν-- 1643 fr. 3.8
Αελών 849
Ἀζώτιος 349
Αιγαιαί 596
Αἰγαῖος 596
Αἰγιαία? 159
- Αἰγεύς 453
Αἰγυράται 453
Αἰγυπτος 1732?, 1739
Αἰζανοὶ 1276 app.cr.
Αἰζεανίτης cf. s.v. Ἐξεανίτης
Αἰθιοπία 1772
Αἰθιοψ 1770
Αἰνανάθα 1643 fr. 2.17
Αἰνιάν 1121
Αἰνιον 627.1/2
Αἰνιος 232.2
Αἰολίς 1839
Αἰτωλός 1003
Ἀκαρσάσιος 1411
Ἀκεμενίου (gen.), κώμη 950

- Ἀκίρις 951 bis
Ἀκρογαντίνος 170.6
Ἀκρείτης 453
Ἀκαίβατος 596
Ἀλασσρινίτης 745.1/2; 746, 749.3/4, 9/10;
751-753, 755.1/2; 756.4/5; 769
Ἀλαβείος 596
Ἀλεβία 596
Ἀλεξάνδρεια 1385
Ἀλεξανδρούς 787 app.cr.; 1722
Ἀλεξανδρίος 787.2
Ἀλικαρνασσεύς 1157
Ἀλλιανοὶ 1242
ἄλος 544
Ἀλών 544
Ἀμαζώνιον 454.13
Ἀμισσενίην 1467
Ἀμμάθα 1643 fr. 2.4
Ἀμυκλαῖον 864
Ἀμυκλαῖος 1535
Ἀμυρσσεύς 532
Ἀναβαρβός 724.2
Ἀναιτος 490
Ἀνδανία 453
Ἀνδερηνή 1467
Ἀνείνος ποταμός 1520
Ἀνιόχεια 724.2
Ἀνιοχεύς 724.20; 1581, 1595, 1609, 1625
A.7; 1644 (4)
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Ἀζωμίτης 1772
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Ἀπειρώται 574
Ἀπολλωνία 1082 A
Ἀπολλωνιάτης 128, 232.20; 634 app.cr.;
701 app.cr.
Ἀρσισβήλος 1519
Ἀργαῖον 536.22
Ἀργεῖος 439.2; 575
Ἀρεκαλῆς 1643 fr. 3.2?
Ἀρινδῆλα 1643 fr. 4.10
Ἀρκάδιος 453
- Ἀρκάς 232.20; 472
Ἀρική Λιβάνου 969 (3)
Ἀρκτάν 576.11
Ἀρριδῆλα 1643 fr. 2.5 (τῆς Γρα--), fr. 2.7
Ἀρτεμιταῖον 454.17, 19
Ἀρυκανδεύς 1396 B.1
Ἀρυκανδῆς 1396 A.1
Ἀσβαμεύς 1253
Ἀσία 534 bis, 787.6; 1082, 1184, 1625
B.367, 48; 1850
Ἀσκακηνός 1353.14
Ἀσκρα 783 app.cr.
Ἀσόα 1643 fr. 1 II.14
Ἀσουάδα 1643 fr. 1 III.14
Ἀσπένδιος 1535?
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Ἀτυνηοὶ 1265
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Αὐλών 537
Αὐτόμεια? 454.7
Ἀφροδιταῖος 1021, 1334 app.cr.
Ἀφρου? 1643 fr. 2.10
Ἀχαία 969
Ἀχαιός 232.4, 23; 735, 1118/1119
- Βαταναία, ἡ 1706
Βαργυλιήτης 1157 app.cr.
Βειθυνία 536.15
Βεροιάτης 352
Βηθζην 1603
Βήρυτος 1596
Βητο-- 1643 fr. 3.3
Βητοδ-- 1643 fr. 3.5
Βητωρους? 1643 fr. 3.3
Βιβλία 1598
Βίβλος 1598
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Βιστύρριος 596
Βοθηνή 1467
Βοιωτία 516
Βοιώτιος 232.3, 12
Βορέχαθ' μητροκωμία Β. Σαβαῶν 1706
Βρετανία 601

Βιζάντιον 536.21
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Γενναίος 576.10
Γερμανία 601
Γερμανός 1579
Γισχάλα 1643 fr. 3.6'
Γύλιος 1531 (1)
Γορτύνιος 853
Γόρτυνος 849
Γοίθθος 1579
Γρα - 1643 fr. 2.5

Λαλός 516.6
Δίδυμοι Δρύες 1225.1
Διδυμύς 1201
Διοκασάρεα 1643 fr. 3.8
Δοκιμαίος 1667 (3)'
Δοκιμηνή 1324.1, 516
Δοκιμνός 1301 app. cr.; 1324.1, 5; 1667
(3)'; cf. s.v. Τοκιμνός
Δονθηλητική πεδίασι 639
Δουλατίς 1667 (3)'
Δουραίος 596
Δυμείος 453
Δωδωνεύς 575, 578.10

Έξανιτής 1276 (Ζεύς)
Έξηνιτής 1276 app. cr.
Είσμιβη 1643 fr. 2.15
Έλευθερνάιος 841.1.3, 12
Έλφραντινή 1749;
Έλhis 794.4
Έλικούση, κόμη 1533
Ελικωνία 1839
Έλλανίς 723.15
Έλλεβαν 1643 fr. 2.9
Έλλην 562
Έλλησπόντιος 624
Έλυσα 1643 fr. 1 III.13

Έορδαίος 596
Έπιδαύριος 423
Έπιδανυρος 439
Έρεθειβιάζοντες, Ίαλύσιοι οι 723.4/5
Έρετρική 524.2
Έρμολαπηνία 1214
Εύα 427
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Εύκαρπία?, κόμη 1586
Εύξεινος 43; cf. s.v. Εύξεινος
Εύρώπη 1625 B.36, 48
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Έχινάιος 554 bis.1

ριδάτας 841.4

Ζαδακάθα 1643 fr. 2.3
Ζιζιμ(μ)ηνή 1467
Ζόρα στ Ζοόρα 1643 fr. 1 III.9/10

Ήδύλλιος 1531
Ήλεις 453, 495.7?
Ήλιοπολίτης 1670(7)
Ήλις 1780.10
Ήπειρώτης 1120, 1536; cf. s.v. Άπειρώτης
Ήπειρώτης 1536
Ήρακλεώτης 232.15

Θαμίαι 566
Θάσιον 669, 684(15), app. cr.
Θάσιος 704, 823
Θενίτις 841.4/5
Θεραιός 77.2
Θερμύδρα 454.20
Θεσπιδεύς 522
Θεσσαλή 560.17
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576.1; 1535?
Θήβαι 516, 536.11
Θηβοίος 510
Θηβαίς 1719
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Θισβαίος; 523 bis
Θομαρα 1643 fr. 2.17 (= Θαιμαρα)
Θράξ 648 app. cr.; 1535?
Θραϊστής 1877
Θράκιος 624
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Ίαλύσιος 723.4
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Ίαμουρίτης 1644 (2)
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+2925		3822	311	4960/4961	15
2928	294	3827	310	4985	23
2930	298	3833	14	5097	15
2931	299	3850	11	5167	305
2933	16	3869	14	5189	1906 (1, 5)
2938	15	3901	1834	5312	16
2940	15	3927	14	5352	109
2953	14	3963	14	5480	331
2962/2963	14	3970	16	5486	333
3039	14	3973	16	5573	15
3104	14	3977	16	5730	334, 338
3106	14	3988	14	5778-5854	14
3112	14	4040	14	5839	14, 336
3169/3170	1822	4058	22	6025	14
3241	1837	4080	14	6146	14
3242	305	4088	307	6207/6208	196
3296	1556	4089	307	6234	338
3297	1885	+3713		6353	15
3299	897	4317	14	6417	14
3454	306	4356/4357	23	6748	14
3487	14	4387	14	6808/6809	14
3507/3508	14	4402	23	6829	14
3578/3579	14	4481	14	6838	340
3606	16	4513	14	6863	1842
3607	14	4529	14	6873	340
3621	14	4533	1896 bis	6929	341
3661	22	4547	78	6934	341
3679	307	4594	227, 312	7016	15
3689/3690	308	4598	15, 357	7213	14, 335
3695-3703	558	4633	15, 314	7264	14, 343
3700	1599 app. cr.	4636/4637	1535	7296	16
3707	307	4650	17, 318	7416/7417	15
3709	22	4651/4652	17	7425	15, 211
3713	307	4653	17, 319	7448	15
+4089		4654	17	7668	14
3748	14	4655	17, 77, 328	7742	15
3758	1911	4774	16	7869	14
3764	22	4787	324	7946	159
3765	1846	4850	14	8412	15

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9030	15	12659	15	71 (a)	1911
9031-9036	1535	12726	15	520	1863
9121	14	12737	15	1390	447, 456, 878 -
9273	15, 354	12775	15	1432/1433	454-456
9446	15	12846	14	1433 A	454
9631	16	12944	14	1434	454
9806	14	13196	16	1444	445
10162	14			1447	586
10214	1842	IG III	SEG LIV	1454	463
10385	790 app. cr.	3608	344	1467/1468	448
10461	489			1469	445, 448
10556	15	IG III	SEG LIV	1532	456
10558	15	App.			
10601	1861	p. xiii	500	IG V.2	SEG LIV
10603	15			32	476
10715	14	IG IV	SEG LIV	262	473
10832	15	4	200, 412	277	479
10847	15	47	542	323	1861
10866	15, 360	202	420, 1008	368	453
10998	14	294	1849 (4)	419	446, 448
11025	15	484	423	429	1781 app. cr.
11038	15	558	426	464	475
11082	15	682	790 app. cr.	550	1852
11569 a	14	683	437		
11604	14	702	951	IG VII	SEG LIV
11679	15	767	1844	49	1822
11680		768	586	106	666
11760	15	800/801	542	210	577
11903	15, 370			416	517
11986	14	IG IV ^{2.1}	SEG LIV	419	510, 517
12029	15	68	440	530/531	509
12108	15	69	439	540	510
12109	14	95	452, 574	1773	522
12191	15	96	426	1785	511
12195	15	99-100	1817	1828	1896 bis
12201	15	121	426, 861	1861	1834
12346	15	122-124	861	1866	1385
12349	14	297	586	1883	501
12393	15	436/437	808	2226/2227	523 bis
12465	14	616	442, 1818 (6)	+ Add	
12618	15	625	453	2413/2414	516

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2423	516 app.cr.	740	787 app.cr.	624	558 app.cr.
2426	516, 1871	741	542	643	545
2440	1849 (1)	761	542	644/645	546
2447	516	775	525 bis, 532	652	545
2448	517	794	213	834	545
2483	1844	798	582, 1817	839	545
2484/2485	516	862	542	982	545
2503	811 ter app.cr.	873	582	985-990	545
2712	1385	879	542	1295 III	556 app.cr.
2849	10	882	542, 1877	1296	556 app.cr.
3055	532	982	546		
3078	1871	1011	573	IG X.2.1	SEG LIV
3196/3197	517	1216	718	3	618/618 bis
3225	501	1497	569	38	618
3422	501	1501	542	48	618
4130/4134	1871	1509/1510	569	31	618
4144	1871	1575-1577	84	58	619
4149	516 app.cr.	1750	574	61/62	618
4253	155			68/69	618/619
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702	792 app.cr.	41	556 app.cr.	103	618
1057	1841 (11)	43/44	556 app.cr.	108	523
		62	787 app.cr.,	109	618
IG IX.2.1	SEG LIV		1919	137	595
34	453	80	556 app.cr.	146	1846
84	539	92	556 app.cr.	153	618
86	539	205	1874	162-165	1885
91	539	466	562 app.cr.	167	1885
93	539	517	1858	181	618
138	540, 1877	525	546	183	618
149	542	528	546	188	618
197	539	529	560	202	618
202	525 bis	531	546, 559 app.cr.,	275-277	618
332	798 app.cr.		560	300	618
333	452	533	546	306	618
367	542	534	546, 560	431	594
434	556 app.cr.	546	556 app.cr.	454	618
458/459	542	573	556 app.cr.	468	618
664	542	581	1844	633	594
717	538, 1877	614	546	739	618

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789	594	1216	717	720 (80)	803
810	618	1244-1246	961 app.cr.	812	1918, 1919
908	1844			882	1861
		IG XII.1	SEG LIV	923	1918
IG X.2.2	SEG LIV	8	445	1022/1023	1918
321	581	31	1907	Suppl. 303	1874
352	580	141	1834		
		847-849	720	IG XII.6	SEG LIV
IG XI.2	SEG LIV	1033	720	passim	806
110	1919			17-41	806
113	472	IG XII.2	SEG LIV	17	1818 (5)
117	717	6	1818 (3)	24	1899
133	717	74	1231 app.cr.	48	806
137	1887	299	1909	56	1899
145	1887	489	1840	65	806
154 B	1887	526	1818 (2)	128	1849 (2)
155 A	1887			129	10
161/162	711	IG XII.3	SEG LIV	150	1899
161 A 91	586	88-91	732	172 A	577
161 B	1887	468	1844	252	125, 807 bis
162 B	1887	893-932	361	261	1887
164 A	1887	1259	431, 734 bis	351-353	806
189/190	1887			355/356	806
198	1887	IG XII.3	SEG LIV	390/391	806
199	711, 714	Suppl.		393-396	806
199 B	1887	276	788	399-401	806
203 B	1887			491	810
205	711	IG XII.5	SEG LIV	584	808
205 B	1887	134	793	586	924 (3)
208	1887	187	1918	873	555
219	1887	189-198	1918	1002	809
223 B	1887	210	793	1197-1202	807
226 B	1887	222	744 app.cr.		
261	1887	292	1918	IG XII.7	SEG LIV
274	1887	324	1842	22	1918
287 B	1887	325	1918	36	1918
		412	1918	47-51	792 app.cr.
IG XI.4	SEG LIV	593	1886	49	1918
512	1535	647	1849 (4)	286	1917
708	717	712 (99)	803	515	533, 1849 (4)
788	717	713	803		
1146	744 app.cr.	715	1566		

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3	812	246	931 app.cr.	532/533	895
5-9	812	256	872 (12), 1849	536	895
15	812		(4)	540-544	895
223	813	273	872 (16)	550/551	895
239	1844	277	872 (16)	556	895
264	815	279	1897	559	895
364	816	282	872 (25)	565	895
		287/288	872 (25)	576	895
IG XII.9	SEG LIV	290	872 (25)	617/618	872 (9)
7	577/578	349	895	621	964
97-99	822	356-358	979	636	964
140-142	822	359	872 (3), 979	638	1877
191	821	360-371b	979	645	788 app.cr.
191 A	1867	385	979	714	951 bis
207	1817	421-423	872 (28)	888	959
234/235	1834	425-430	872 (28)	952	923 app.cr.
260/261	822	425	582	956	872 (1)
276-278	822	427	582	1007	1822
285	1840	430	582	1047	1841 (10)
952	819	434	872 (28)	1054	1803
1128	1535	439	895	1056	967
1262	822	451	895	1063	967
		455/456	895	1226	1885
IG XII	SEG LIV	458/459	895	1237	1844
Suppl.		464	895	1238	1906 (1)
122	1849 (4)	466-468	895	1249 a/b	967
168	1899	472-477	895	1252	1906 (1)
196	792 app.cr.	479-481	895	1255	1906 (2)
322	951	483	895	1264	1906 (3)
323	1918	485	895	1277	1906 (6)
561	822	487/488	895	1374	1906 (1)
p. 186	1840	490-492	895	1422	1566
		494	895	1472	1840
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48	895	496	895	1529	895
58	895	501/502	895	1565	895
73	948	504/505	895	1634	1840
148	1906 (1)	507-509	895	1637	1841 (3)
209	872 (2)	511	895	1745	1841 (1)
211/212	872 (2)	515	895	1761 b	895
217	872 (2), 878	523-527	895	1787	967
243-253	928	529	895	1805	1840
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1852	895	95	489 H	405	808
1868	1841 (6)	213	556 app.cr.	563	1370
1909	1840	366	1182	673	1914
1919	895	414	864	675-684	1385
1960	972	567	1734	729	1385
1981	895	574	1890	747	1417
2000	1829	584	1641	822-829	1535
2012	1840			824	1536
2239	951	SEG II	SEG LIV	827	1531, 1535
2240	1822	51	399	830-833	1531
2274	1906 (8)	263	1919/1920		
2300	950	292	1920	SEG VII	SEG LIV
2400 (14 b)	964	330	1639 app.cr.	1-42	1566
2407 (10-16)	872 (27)	360	1919	45	1566
2407 (10)	872 (8)	521	971	120	1581 (15)
2407 (11)	872 (8, 19)	620	1911	135	1566, 1602
2407 (11 a, Add p. VII)	871 (19)	710	1907	141	1566
2407 (12)	872 (30)	735	1885	151	1614 app.cr.
2407 (13)	872 (6)	815	1602	159	1607 (2)
2407 (14)	872 (4)	871	1742	167	1829 (A)
2407 (15)	872 (8)			195-197	1596
2407	872 (27)	SEG III	SEG LIV	213	1883
(18/19)	431/432	363	1916 (4)	234	1883
2409 (5)	1014 (6), 1920	466	556 app.cr.	329	1670 (5)
2424-2537	979	469	556 app.cr.	825	1817
2431	1840	498	598, 1876	987	1581 (3)
2432	1897	591	698	1169	1583 B
2433/2434	982	594	696	SEG VIII	SEG LIV
2436	982			16	1638 (6)
2439	1633	SEG IV	SEG LIV	93	1642 (1)
2444/2445	982	48-58	872 (28)	170	1666, 1890
2451	1588	71	1877	204	1667 (3)
2456	982	441	1203	377	1840
2481	1892	442	1566	425	1778
2482	1607	470	1566	438 (b)	1726
2494	1892	526/527	1188	497	1759
2539	1004	544	1827	621	1840, 1920
2543	1008	634	670	703	1829 (B)
2556	979	713	1916 (14)	725	1760
2573 (11)	1794 (55)			863	1773
				879	1772

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33	744 app.cr	223	15	193	
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250	1779	466	864	354-361	
357	1779 bis	485	984	477	
370		540	1258	478	
837/838	1883	592	1566	556	
1944	744 app.cr.			563	
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10	39	205	1535	627	
		351	492 bis, 526	751	
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52	787 app.cr.		1905	784	
290	423	776/777	1258	787/788	
400	439	793	1290	831	
550	1911	819	1566, 1579	832	
558	1863	833/834	1598 (4)		
769	470			SEG XVII	SEG LIV
923	1050, 1817	SEG XV	SEG LIV	131	1008 app.cr.
979	456	241	489 A	440	895
982	468	253	489 D	488	984
1142	448	278	506	528	1910
1172/1173	489 H	291	507	630/631	1385
1211	492	384	574	633-636	1385
		397	574	714	1420-1422
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367	734 bis	510	788 app.cr.		1920
371	446, 735	517	793	823	1666
374	735	807	1278		
399	811	836-839	1566	SEG XVIII	SEG LIV
503	1473	847	1883	13	158
511	1473	861	1735	18	173
513	1473			153	438
514	1885	SEG XVI	SEG LIV	255	516 app.cr.
515	1473	14	75	310	705
517	1885	51	296	329	736
547	1566	52	136	414	895
548/549	1535	57	187	432	979
556	1566	65	155	587	1527
		75	182	596	1566
		148	243	612/613	1583 B

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623	1638 (9)	276	147	210	280
772	1778	279/280	183	212	305
		287	177	224	315
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53	188	296	183	285	466
55	180	348	178	470-472	581
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379	530	477	196	478	581
504	674	513	227	614	628 app.cr.,
636/637	979	519	14		1830
639	979	527	211	835	1644 (4)
852	1378	643	237	838	1644 (3)
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		678	284/285	961	656
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127/128	1531	208	456	1247	1772
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324	1579	56	161	224	259
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411	1566	205	450	462	489 D, I
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424	1638 (7)	208	466, 468	664	1849 (4)
442	1644 (1)	336	1877	683 b	1535
443	1597 (4)	408	546	828/829	673
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480	1638 (10),	530	827	1073-1077	1535
	1920	554	1920	1164	489 D, I
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266	15	631	832, 836	1326/1327	1566
269	269	650/651	872 (7)	1364	1638 (8)
419/420	423	707	793	1365	1627 (7)
445	426	827	984	1408	1655
475	489 C	903	1387	1411-1413	1671-1675
551	1849 (1)	931	1420 app.cr.	1450	1642 (2)
624	489 (D, H),	933	1383	1539	1666
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1062	872 (10)	972	1566	147	423
1079	1897	995	1596, 1638 (3)	187	357
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1141	951 ter	1272	952, 1455	349/350	423
1150	1841 (10)		app.cr.	352	423
1151	971	1275	1473	425	499
1163	969 (1)			515	544
1213/1214	979	SEG XXVIII	SEG LIV	537	545
1215	984	50	145	552	1849 (4)
1306	1208 bis, 1874,	52	167	556	545
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1474	1554	340	14	1028	979
1475-1477	1535	391	423	1068	1029
1624	1566	393	434	1079	1115
1720	1770	462	505	1165	1214
1760	1714 (2)	698	736	1201	1911
1837	1883	700	736	1205	1566
		745	864	1447	1413
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184	550	827	984	1585-1587	1566
261	602, 1849 (4)	1129	1838	1589	1809 app.cr.
314/315	1920	1224	1441	1613	1832
518	736	1245	1464	1792	1916 (1)

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		78	110, 143	460-472	1830
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93	305	363	489 A	641	593 bis
325	398	641	618	642	597
351	423	712	695	605	546
353	423	828	872 (7)	609	546, 1916 (1)
359	426	830/831	895	732	829
364	1852	889 bis/890	979	790	674, 680
391/392	1074	931	1018	809/810	712
422	489 (D, F)	985	1208	925	872 (17)
439	1916 (4)	1072	1256, 1864 (3)	931	872 (24)
568	1830	1281	1369 app.cr.	937	1193 bis app.cr.
614	617	1284	1829 (B)	1079-1081	979
1051	742	1325	1535	1099	1837
1071/1072	1818 (4)	1348	1535	1100/1101	1064 app.cr.
1084	1849 (4, 8)	1358	1556	1306	1221
1117-1123	880	1381	1566	1312	1473
1119	872 (22), 1874	1388	1598 (1/2)	1399/1400	1566
1121	872 (11)	1394	1865	1402	1566
1129	979	1431	1694 app.cr.	1405	1634
1229	979	1456	1671-1675	1426	1583 A
1231/1232	979	1479	1566	1451	1597 (5)
1339-1344	1107 app.cr.	1521	1719	1480	1624
1455	1258			1485	1627 (1)
1507	1282	SEG XXXII	SEG LIV	1544/1545	1701
1608	1531, 1534,	78	138	1609	1566
	1555, 1858,	86	182	1676	1526
	1920	92	183		
1615-1619	1535	115	115	SEG XXXIII	SEG LIV
1620	1557 app.cr.	142	206	121	16
1629	1556	206	16	134	827
1631	1556	233	15	175	15
1662	1566	236	15	191	309
1663a/1664	1566	269	15	254	291, 309
1681	1634	313	14	286	432
1687	1680 app.cr.,	348	258	554	1920
	1920	359	415	556	597
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		410	489 H	755	872 (28)
		438	516	781 b	964

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835	985	1437/1438	1883	1494	1582
842	984	1445	1596	1521	1626
1004	1916 (4)	1465	1680 app.cr.	1572	1829 (A)
1161/1162	1385	1583	1739	1596	1706
1218-1246	1566	1586	1715	1728	1906 (1)
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1279	1638 (10),			1760 bis	1798 app.cr.
1534	1920	SEG XXXV	SEG LIV	1766	1910
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	1890	64	140	SEG XXXVI	SEG LIV
		66	148	137	36
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1	36	71	152	149	156
53	565	73	182	153	149
54	93	74	168	267	16
64	188	166	332	329	423
111	215	172	15	356	430
153	352	210	16	524	529
261	7, 117, 131,	213-218	1883	616	695 app.cr.
	135, 164	238	15	619	695 app.cr.
282	423, 427	239	138/139, 143,	646	618
285/286	423		161, 164, 183	697	1920
331	423	343	450	750	111, 1818 (3)
352	423	389	489 (D, F)	840	895
497	551	633	545	842 bis	895
560	562	744	1168	856	872 (26)
664	821	991 A	832	949	979
672	616	999	880	952	979
679	594	1032	955 (2)	954	984 (5)
750	678	1045	970	970	1042
788	1553 app.cr.	1059-1068	979	1046	1199, 1832
940	872	1071	984	1093/1094	1885
941	872 (7)	1109/1110	1512	1130	1243
1037	979	1124	1912	1168 bis	1258
1094	1912	1253	1566	1250	1535
1236	1143 app.cr.	1327	1142 app.cr.	1252	1535
1268	1245	1356/1357	1258	1258	1556
1269	1258	1420	1906 (7)	1272-1278	1566
1306	1385	1452	1535	1277	1566
1310	1885	1466	1535	1319	1663 app.cr.
1416	1535	1475-1480	1566	1325	1643
1433/1434	1566	1490	1599 app.cr.	2151	1535

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61	239	1384/1385	1535	1335	1383
71	191	1394	1531, 1563	1402-1428	1385
78	312	1401	1566	1430-1432	1385
100	204	1403	1566, 1602,	1462	1168
159	334		1920	1462 A	1817
198	348	1446	1606, 1900,	1462 C	1391
249	36		1920	1487	1906 (7)
340	474, 1874	1458	1602	1508-1523	1535
491	544	1463	1910	1516	1535
492	558	1463 app.cr.	897, 1639	1545	1566
494	566	1476	1638 (6)	-1551 c	
546	1838	1483	1655	1550	1567
665	682	1486	1642 (5)	1585	1676, 1920
674	705	1515	1576	1692	1758 (2)
817	955 (5)	1520	1602, 1920	1796	1738 (3)
838	984	1552-1595	1701	1837	1794 (16)
841	1012	1672	1779	1934	1817
846-849	1047	1675	1776	1951	520
851	1047	1702	1526	1975	1245
855	1876				
859	1071, 1832	SEG XXXVIII	SEG LIV	SEG XXXIX	SEG LIV
862	1075	21	72	4	312
863	1838	27	76	10	48
884	1577	189	434	18	54
885	1346	258	384	73	113
886	1885	280	433	81	144
994	1884 (2)	364	490	89	162/163
1010	1237, 1353	414	1919	91	147, 176
1248	1473, 1478	450	561 app.cr.	95	162/163
	app.cr., 1479	535/536	581	109	157
	app.cr.	688	618	147	208
1258	1473	919	895	148	215
1260	1473	949	872 (21)	169	217
1275	1809 app.cr.	953	872 (23)	204	300
1284/1285	1705	956	872 (24)	210	15
1298	1494	973-975	872 (28)	307	144
1299	1497-1499	1020	663	309	145
1327	1497-1499	1021	1906 (1)	324	123, 138, 149,
1332	1474	1035	979		169, 189
1339	1473	1036	979, 984 (1)	370	69
1340	1518	1275	1809 app.cr.	380	452
1372	1535	1311	1906 (7)	456	1144 app.cr.

SEG XXXIX	SEG LIV	SEG XXXIX	SEG LIV	SEG XL	SEG LIV
533	581	1588	1602	921	1883
605	610	1661	1566	939	1018
606	602	1675 (13)	1715	950	1018
663	622	1705	1758 (1)	959	1074
771-776	1182	1721	1776	1015	1566
851	760	1757	1798 app.cr.	1049	1896 bis
868	1918	1770	162	1063 (37)	1224
933	820	1874	499	1070	1143 app.cr.
956	838	1805	1574, 1642	1071	1566
958	854			1074 (5-8)	1226
981	865	SEG XL	SEG LIV	1163	1142 app.cr.
992	928, 931 app.cr.	23	91	1175 (1-33)	1258
993/994	928	66	124	1319	1556
1001/1002	872 (7)	72	165	1354/1355	1531, 1535
1021	940 app.cr.	75	147, 179	1364	1556
1034	945	80	163	1376	1531
1055	957	124	203	1380 ter	1566
1081-1084	979	171	300	1383	1535, 1566
1086	985	287	206	1384/1385	1566
1088	984	294	68	1387	1566
1091	1794 (55)	295	258	1389 bis	1581 (15)
1123	1099/1100	303	419	1410	1606, 1900,
1180	1181, 1221	332	434	1920	1566
1194	1912	335	439	1519-1521	1566
1222	1192	366	448	1541	822
1243/1244	1194, 1849 (2)	392	489 (D, F)	1608	1145 app.cr.
1254	1200	512	1842	1678	
1283	1832	516	591		
1289	1832	392	489 (D, F)	SEG XLI	SEG LIV
1337	1244, 1832	546	1895	8	50
1389	1385	556	618	16 i	89, 91
1404	1907	612	678	43	126
1414	1464	629	685/686	44	174
1420	1809 app.cr.	668	721	45	146
1426	1474	680	742	71	208
1501-1503	1473	683	745-747, 761	99	433
1514	1505 app.cr.	721	683 app.cr.	106	403
1526	1531, 1535	762	822	108	227
1527/1528	1535	851	1906 (4)	189	334
1558-1561	1566	857	1665	222	15, 366
1565	1583 B	876	1890	320	446
1577	1823	913/914	979	322	446

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326	446	1612-1615	1761	1152-1157	1258
330/331	446	1633	1745 app.cr.	1245	1464, 1466
332	452	1638	1758 (4)		app.cr.
340	448	1721	1794 (54)	1311	1535
362	457			1312	1531, 1535
619	696	SEG XLII	SEG LIV	1322-1325	1566
680	749	22	61	1484	1700
733	835	23	50	1486/1487	1566
739/740	837/838	88	143	1496	1701
741	838	90	130	1582	975, 1794 (16)
744	838, 841 app.cr.	108	196	1637	1772
745	838	113	205	1643	1771
759	854	127	219	1644-1646	1772
773	876, 883	152	457	1655	1772
774	878	229	126, 143, 145,	1746	1849 (8)
778-795	872 (7), 892		155, 161, 208	1803	212
889	979	232	227	1806	76
891	979	247	55	1821 (1)	979
894 (a)	1010	248	183	1842	126
981	1168	391	495, 1906 (6)		
1003	10, 1832	424	1798 app.cr.	SEG XLIII	SEG LIV
1033	1829 (B)	541	545	26	14
1037	1916 (4)	579	1168	71	1837
1137-1139	1257	582	628 app.cr.	92	15
1141 (1-19)	1258	646 b	638	135	446
1142	1258	813/814	1837	163	434, 467
1333/1334	1385	846	872 (7), 892	212	509
1339	1427 app.cr.	857	872 (17)	213	1817
1360	1406 app.cr.	871	872 (21)	299	566 app.cr.
1381	1427 app.cr.	884	872 (29), 925	311	544, 1858
1388	1428 app.cr.		app.cr.	358	1145 app.cr.
1411	1517	926	966	381	1849 (4)
1420	1566	964 bis/965	979	395	1849 (1)
1510-1517	1566	973	984	434	593, 1896 bis
1514-1516	1572	974	994	471 app.cr.	597
1514/1515	1566	975	984	486	648 bis
1518-1521	1566	994	735	510	674
1530	1596	999	1094 app.cr.	515	692
1544	1838	1010	1099/1100	522	1080
1553	975	1022	1333 app.cr.	563	748 bis
1558-1561	1597	1088	1310 app.cr.	605 bis	838
1558	1667 (2)	1140-1150	1258	623	895

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630	872 (26), 939-941, 1905	776 bis	886	1661	1794 (44)
	979	781	875, 1892	1694	979
681/682		859	1892	1736	132, 162, 1917
686 (II, 3)	1794 (15)	864	1037 app.cr	1737	975, 1011
709	1916 (5)	866	1064 app.cr		app.cr
711	753 app.cr	866 app.cr	1029	1748	1849 (1)
732	536 app.cr	908/909	1087	1750	969 (2)
865	1885, 1910,	910	1111 app.cr	2130	1745 app.cr
	1912	938	1178 app.cr		
1015/1016	1566	942	1879	SEG XLV	SEG LIV
1027	1832	1010	1245	63	149
1093	1630 app.cr	1012	1481 app.cr	70	116
1126/1127	1745 app.cr	1017-1022	1258	76	134
1133	1757	1033	1291	79	172
1138-1140	794 app.cr	1146	1392/1393,	220	163
1178/1179	1774		1466 app.cr	227	136
	1215	1150	1396	231	50, 123, 130,
1221	206	1165	1201, 1833		138, 149, 174,
1235	39, 59	1166-1182	1201		189
1289	1583 B	1182	1833	237	417, 1184
1294	189	1198	1833	249-251	323
1305	1142 app.cr	1202-1204	1415 app.cr	326	448
1330	979	1208	1435	451	520
		1210	1885	641	555
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127	229/230	1218	1867, 1870	695	742
185	15, 337	1227	1473	713	64
195	85	1281/1282	1535	745	695 app.cr
308	421, 1883	1287	1560	767	1168
376	467	1291-1297	1566	793	594
433	509	1301-1303	1566	993	689
537	1849 (1)	1306	1583 B	1020	706
546	1117 app.cr	1313	1809 app.cr	1119	738
556	594	1326	1630 app.cr	1120	744-746
579	1553 app.cr	1340	1583 B	1119	764 app.cr
640	656	1410 app.cr	1701	1126	745 app.cr
721/722	838	1482	1715	1133	760
754	872 (20), 888	1491	1883	1164	125, 807 bis
	app.cr	1533	1553 app.cr	1171	809
758	892	1554	1795	1259	838
765	895	1564	1794 (44)	1263-1265	838
775	875	1570	1794 (44)	1267	838

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1269/1270	838	2026	1682	1089	742, 756
1273	838	2032	1757		742
1359	881, 1920	2176 (3)	1920	1118	864
1377-1379	924 (5-7)	2180	1588	1240	979
1391	872 (1)	2200	1794 (16)	1258 bis	887
1392/1393	872 (25)	2202	1794 (16)	1303 (15)	966
1420	925 app.cr	2218	309	1356	1906 (1)
1421	924 (4)	2230	1917	1360 (1-	979
1424	872 (27)	2264	36	3)/1361	
1489-1492	979	2291	979	1365/1366	979
1495	984 (6)	2327	1666	1368	1862
1502	1020 app.cr	2353	1910	1368 bis	984
	1061 app.cr	2359	1919	1371	1003
1505	1066			1394	1018
1508 B	1101 app.cr	SEG XLVI	SEG LIV	1395	1894
1510	1087	9	36	1398	1018
1556/1557	1170	45	51	1414	1879
1567	1179	93	88	1434 app.cr	1353 app.cr
1578	1184	119	113	1469	1169, 1197,
1580	1185	142	214		1864 (2)
1606/1607	1107 app.cr	173	214	1518	1226
1629	126	206	219	1519	1244
1642	1832	221/222	15	1524	1829
1647-1649	1226	237	227	1624	1262
1667	1885	247	214	1635	1218 B app.cr
1682	1838	260	15		1265
1759	1807 app.cr	272	308	1669	1327
1799	1409	282	15, 337	1681 B	1431 app.cr
1823	1421 app.cr	286	16	1692	982, 1920
1824	1423	312 B	225	1704	1391, 1406
1834	1473	313	16		app.cr
1859/1860	1535	425	448	1707	1429 app.cr
1871	1566	536	520	1709	1415 app.cr
1878-1882	1566	559	1639 app.cr	1721	1849 (4), 1879
1894	1900	729	603	1731	1473
1895	1595 (1)	776	1896 bis	1755-1758	1566
1914	1591 app.cr	800	1862, 1909	1757	1577
1918	1625	812	618	1760	1566
1920 A-C	1582	829/830	597	1773	1809 app.cr
1979	1671-1675	840	1920	1776	1596
1993	1838	901	656	1797 1798	1566
2001	1700	958	1911	1932 (1)	1862

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1961 (2)	1709 app.cr.	1171	674	2033	1680 app.cr.
2000	1862	1192 (2)	705		1920
2012	1667 (2)	1203	1553 app.cr.	2066	1838
2063	1894	1218	1849 (4)	2086	1708
2080	1701	1325	196	2128	1566
2206	1776	1410	869	2159	1772
2268	724 app.cr.	1427	872 (15)	2203	1787
2368	1226	1431	892	2222	1805 app.cr.
2371	196	1462	872 (2), 877	2245	1829
2375	1906 (1)	1463	872 (2).	2269	1766
2377	1906		877/878	2313	137
2389	1654, 1894	1467	945		
		1530/1531	979	SEG XLVIII	SEG LIV
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26	212, 219	1533 (3)	984 (4)		128
27	61	1533 (4)	984 (2)		140, 144
30	319	1533 (9)	984 (5)		127
33	210	1538/1539	984		135, 144, 152
38	308	1563	1070 bis, 1874		161
69	86	1605/1606	1087		37
125	137	1646	1208		37
144	412	1658	1229 app.cr.		37
148	210	1692	1258		196
182	227	1739	1832		196
229	240	1770	1885		154
252	354	1788	1385, 1910		199
383	455	1789	1385		238
391	1182	1792	1446 app.cr.		247
399	445	1806	1221, 1406		15
406	489 F		app.cr.		15
411	445	1806 B	1391		437
427	448	1830	1906 (7)		463
671	549	1841	1517		504
757	551	1866	1528		546
836	1906 (1)	1869	1530		492
847	1837	1870	1531, 1535		496
885	593	1874-1876	1566		1830
974	595	1910	1566		561 app.cr.
976	618	1915	1582		592
1060	1630 app.cr.	1922-1924	1583 A		702
1105/1106	1920	1967	1636		705
1162	672	1997	1849 (3)		742
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782/783	605	1838	1906 (6)	473	492
785	605	1843	1596	489	487, 489 D
837	594	1912/1913	1838	574	12
887	1705	1916	1701	618	1919
906	1862, 1920	1954	1716	621	197
913	650	2057	1776	622	561
1005/1006	689	2112	536 app.cr.	650	583
1007	1553 app.cr.	2139	174	685-688	594
1012	694	2171	208	697	605
1089	742	2190	437	815	618
1089 bis	736, 742	2198	199	820	1920
1093-1095	736			827	1844
1094	742, 745 app.cr.	SEG XLIX	SEG LIV	833	1798 app.cr.
1096	742		198	886	640
1097	736, 749 app.cr.		210	887	645
1098	747 app.cr., 771		46	889	644
	app.cr., 787		219	1031	678
	app.cr.		51	1051	707
1101	732	53 bis	51	1097	1700
1103	747 app.cr.		86		
1104	736, 742, 746		71	1102/1103	744 app.cr.
1111	747 app.cr., 764		98	1106	736
	app.cr., 748, 784		109	398	739
1114	736		130	198	1108
1129	1837		137	209	1113
1205	838		141	19, 207	1114
1282 bis	963		175	240	1115/1116
1291	970		177	199	810
1308	979		187	161, 171, 219,	1172
1330	1070			221	1207
1362	1833		221	315	1223
1406-1408	1195		232	51	1260
1490-1492	1849 (4), 1879		314	395	875
1499	1251		346	423	1264
1515	1347		349/350	432	1290
1561	1167 app.cr.		352	434, 456	888 app.cr.
1593	1399 app.cr.		386	1792 app.cr.	881, 1920
1604-1609	1399 app.cr.		415	455	1387
1605	1914		417	456	1397 (2)
1802	1531		424	455	1399
1833	1566		431	467	1402
1838-1842	1566		466 A	489 G, J	455
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					1404 (3, 6)
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1814-1817	1343	20	205	766	736
1819-1820	1843	22	212	810	897 bis
1822	1328	32	38	827	811
1823-1828	1343	37	52	888 bis	838
1831-1835	1343	42	44	903	854
1864	1379	44	45	904	855-856
1866	1431 app cr	47	47	932	864
1886	1385	53	56	952	869
1892-1893	1385	56	63	976	869
1912	1406 appier	68	44, 46	1000	885
1913	1391	70	222	1003	887
1933	1437	88	80	1008	893
1943	1473	139	111	1009	895
1946	1705	140	115	1014	875, 1892
1966	1535	141	143	1017	875
1973-1976	1566	154	412	1060	1840
1974	1579	168	216	1075-1077	979
1989 sub 5	1596	174	219	1080-1081	979
1991	1596	178	145	1085	1010
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2097	1706		268-269, 293	1096 III/IV	1059 app cr
2099	1703		296, 298-299		1088
2104	1708, 1865	196	304	1187	1885
2105	1706	197	305	1195	1230
2109	1920	206	15	1199	1237
2200	1757	208	15, 325-326	1220	1244, 1832
2208	1920	208 bis	15	1233	1344
2226	1761	208 ter		1312	1377
2331 bis	1768		276	1342-1347	1385
2364	1576	278	395	1349	1167 app cr
2402	1850	363-397	423	1350	1389
2425	1916 (4)	414	430	1355	1417 app cr
2426	1794 (12)	419	447		1872
2438 bis	1920	420	448	1356	1201
2489	1399 app cr	458	490	1372	1535
2497	1203	460	489 J	1385	1566
		493 ter	520	1386	1602, 1920
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4	51	608	593 bis	1387-1389	1581 (7)
14	44	716	708 bis	1392	1642 (6)
17	15	725		1817	1666
		746	1882	1500	

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1549	1742	228	33	1063	736
1555	1719, 1757	255	33	1100	1907
1600	1840	263	196	1136	1920
1613	1756	270	53	1169 bis	869
1637	1775	303	398	1185	872, 880, 1920
1636	50	313	386	1199	895
1659	346, 1783	314	384	1200	895
1670	1566	330	411	1377	927
1685	455	360	423	1410	951 ter
1690	110	410	427	1411	872
1692	455	424	436	1426	1590
1696	878	466-467	452	1427	1625, 1920
1712	75, 437	478	462	1431	895
1716	195	502	1304	1436	1890
1736	1237	506	474	1464	1798 app cr
1737	1882	518	489 D	1466	979
1742	214	529	490	1468 (3)	984 (7)
1744	1666	566	496	1468 (6)	984 (6)
2312	145	570	500	1468 (9)	984 (2)
		571	231	1470	998
SEG LI	SEG LIV				
8	169	606	534	1508	1074
9	36	611	1908	1523	1087
17	39, 111, 130	615	1385	1525	1087, 1095
	319	616	529	1526	1087
23	294/295	662	82	1528	1149-1151
27	40	724	566	1542	47
32	5 A	733	1920	1567 bis	1178
36	57	739	568 bis	1574	1181, 1221
42	33	751	1920	1625	1226
48	36	751 appier	1907	1692	982, 1920
51	1883	753	1907, 1920	1783	1907
67	5 C	765-766	583	1808	1283 app cr
70	116	779	593 bis	1822	1385
71	142	807	593 bis	1831	1414
77	139, 174	911	1920	1832	1389, 1434
93	33	940	662	1832 A	1443 app cr
102	204	961	692	1517, 1872	
148	231	977	699	1832 B	1407 app cr
155	201	1050	736, 742		1411
157	241	1051	742	1832 C	1407 app cr

SEG LI	SEG LIV	SEG LI	SEG LIV	SEG LI	SEG LIV
1837	1458 app.cr.	69	89-91	748	707 bis
	1463	90	129	796	234
1894	1526	91	141	810	447
1913-1915	1566	92	158	852-855	838
1918	1920	93	151	852	841
1919	1625, 1920	98	175	911	882
1923	1581	114	196	920	872 (7), 892
1965	1637	122	208	932	938
1990	1473	132	208, 213	980	1014 (6), 1920
2049	1699	135	144, 151	981	1920
2068-2072	1704	137	216	988	1883
2088 (2)	1737	138	215	994 (2/3)	979
2088 (11)	1725, 1759	145	234	995-999	979
2090	1730	216	234	1000	995, 1004
2254	1805 app.cr.	218	308	1003-1017	993
2279	1817	333	438	1020 (1)	1014 (1)
2280	199	351	443	1033	1042
2283	1680 app.cr.	376	446, 452, 455	1034	1047, 1278
	1920	377	447, 456, 466,	1054	1082
2308	1886		878	1064	1117 app.cr.
2313	1183	399	457	1182 bis	982, 1920
2325	1786 app.cr.	404	445	1227	1458 app.cr.
2342	1896 bis	406	469	1235	1829
2343	1889	430	1335 app.cr.	1296	1277
2347	1883	432	1335 app.cr.	1364	1868
2349	1707	450	477	1388	1579
2354	1203	457	483	1426	1389
2361	1377	459	483	1438	1389, 1407
2383	1920	465/466	489 F		app.cr.
		485	487	1448	724 app.cr.
SEG LI	SEG LIV	487	111	1456 bis	1464
16	208	489	496	1456 bis A-	1464 (9)
32	242	524	525 bis, 1852	C	
37	46	526	1919	1458	1920
39	41	582	1846	1461	1473
45	48	602	1830	1494	1531
47	49	620	1920	1508	1566
48	53	658	629	1512	1566, 1579
49	60	662-689	629	1513	1566
53	38	727	1862	1516 (1-4e)	1566
57	54	728	672, 1862	1516 sub	1567
68	90	744	1666	(2)	

SEG LI	SEG LIV	SEG LI	SEG LIV	SEG LI	SEG LIV
1517	1566	1971 sub	1666	146	207
1519-1529	1566	55-87		172	222
1537	1596, 1628	1991	201, 299, 1401	192	233
	app.cr.		app.cr.	211	330
1564	1596	1991 (59,	1031 app.cr.	283	1008
1569	1794 (21)	61-63, 76,		291	453
1580	1608	77, 167,		362	440
1587	1630 app.cr.	168, 260)		389/390	451
1609	1638 (4/5)	2001	1599 app.cr.	392	454/455
1611 D	1638 (4/5)	2003	1915	404	469
1616	1641			406	1335 app.cr.
1617	1666	SEG LI	SEG LIV	412	473
1641	1390	2	234	417	485, 1818 (1)
1642 B	1642 (5)	9	10, 207	420 bis	489 G
1652-1657	1671-1675	13	70, 158	424	490
1697	1671-1675	17	15	442	496
1707	1683	19	196	447	1896 bis
1709	1683	25	10	475	521
1715	1700	27	198, 201,	503	572
1717	1900		228/229, 309	550	546
1725/1726	1701	39	50	567	1102
1736-1739	1744	42	70	terquater	
1744	1718, 1720	52	42	582	137
1753	1716	55	43/44	596	1009
1788	1920	57	55	652	636
1798	1718, 1770	59/60	63	675	1920
1801	1641	62	43	693	1920
1856	1920	75-77	88	695/696	655
1894	1916 (2)	83	109	728	667
1898	151	87	107	767 (3-6)	678
1906	45	88	108	768	1920
1910	456	92	153	773	681
1921	143	96	173	781	1553 app.cr.
1928	1739	104	137	795 bis	683
1929	157	110	192	828	1818 (2)
1951	1850	113	191	829	1818 (3)
1953	1868	117	193	850-851	782
1958	1872	123	52	919	1920
1964	348	133	807 bis	992	872 (22), 880,
1965	1881	140	162		1874
1968 bis	1203	142	196	1008-1009	924 (3/4)
		143	197	1008 (3)	924 (2)

	SEG LIV	I.Thesp.	SEG LIV	F.Delphes III.1	SEG LIV
Corinth 8.2	416	48	520		
120		53-57	520	89	535
Corinth 8.3	SEG LIV	62	520	238	1911
201	1008 app.cr	167	523	351	530
370+693	417, 1184,	171	516 app.cr.	477	472
	1864 (1)	177/178	522	509	525 bis
		271	523	534	529, 1919
IvO	SEG LIV			544	529
5	491	CID I	SEG LIV	551	417, 534 bis,
7	491		472, 537		1184, 1864 (1)
10	490, 1877	9	531, 1874,		
11	489 D, 490		1886	F.Delphes	SEG LIV
13	490, 1877	10	525	III.2	
16	489 D			47-49	530
18	489 J	CID II	SEG LIV	47/48	1817
31	489 J	4-6	530	70	426
36	489 J	12/13	530	70a	516/517
45	1899	15	530	78	530
46	453	17/18	530	137	530
178	1852	31	525	138	530, 1908
243	1822	34 II	525 bis	139	533 bis
257	489 I			247	528
293	10	CID III	SEG LIV		
300	453	1	530, 1896 bis	F.Delphes	SEG LIV
306/307	1852	2	530, 1908	III.3	
309	1852			121	525 bis
397-400	462	CID IV	SEG LIV	125/126	1817
646	496, 1906 (6)	1	525	128	787 app.cr., 529
		27	1867	145	787 app.cr.
I.Oropos	SEG LIV	70-72	1817	234	525 bis
207	506	99	525 bis	238	533, 544
295	150	107	525 bis	249	529, 787
297	155	127	533 bis	260	525 bis
299	160, 505	130/131	525 bis	261	525 bis
329	502				
347	507	F.Delphes II	SEG LIV	F.Delphes	SEG LIV
359	508	18-21	530	III.4	
523	385, 517			5-8	446
526	510, 517	F.Delphes	SEG LIV	49	525 bis
		III.1		76/77	525 bis
I.Thesp.	SEG LIV	3	489 F	79	787 app.cr.
44	520	48	1817		1834

	SEG LIV	Dimitas, H Maxedovia	SEG LIV	I.Thrac.Aeg	SEG LIV
F.Delphes III.4				E 117	1920
162	525 bis	557	1844	E 137	1920
176	525 bis	678	1846	E 160	1920
233	525 bis, 1852	789	1909	E 164	1920
235	525 bis	979	613	E 205	1896 bis
286	529			E 217	641
464	525 bis	Feissel, Recueil	SEG LIV	E 282	642
		86 bis		E 313	644
F.Delphes III.6	SEG LIV	113	1838	E 324	643
143	1885	173	594		
Gonnoi	SEG LIV	291-293	594	IGBulg. 1 ²	SEG LIV
109	546			passim	623
		I.Beroia	SEG LIV	12/13	621
I.Thess.	SEG LIV	1	602, 1849	12 ter	656
Enipeus		4	603	27 bis-28 bis	656
VE 52	546	7	604, 1872	34	656
VE 75	546	41	596	43 bis	621, 667
69	551	87	596	45	1871
		117	1885	46	621
I.Apollonia	SEG LIV	334	1862	47 bis	621
2	584	454/455	594	57/58	621
3	542			105	657
10-17	584	I.Leukopetra	SEG LIV	106 bis	656
16	586	passim	608	107 bis-111	656
18	585	12	596	115/116	656
21	583	65	596	127/128	656
29	583	71	596	133/134	656
176-178	584	73	596	141-143	656
187	587	100	596	145-147 bis	656
195	583	103	596	149/150	656
240	1906 (1)	106	596	154	629
320-321	1082 app.cr	134	596	159-176	656
385-387	583			160	621
390/391	583	Philippi II	SEG LIV	176 ter	656
		160a	821	177-178 bis	656
		381a	594	180/181	656
		387a	594	183	656
EAM	SEG LIV	544	1830	184	629, 656
32	581	569	593 bis	185 bis-189	656
88	581	647	613	192-194	656
186	1830			196	656

<i>IGBulg. 1²</i>	<i>SEG LIV</i>	<i>IGBulg II</i>	<i>SEG LIV</i>	<i>IGBulg V</i>	<i>SEG LIV</i>
203 bis	629	<i>passim</i>	623	5557 ter	648 bis
206 bis-207	656	502	656		
209	656	506	656	<i>I.Byzantion</i>	<i>SEG LIV</i>
220-222	656	597 ter	658	128	340, 670
227	656	690	656	368	670
228 bis	656	693/694	656		
254-256	656	716	656	<i>I.Perinthos</i>	<i>SEG LIV</i>
271-274	656	741	656	21	1885
292	656	743	621	80	649
307	629, 647	744	656	220	1829 (B)
308 ter	647	814	656	228	622
312	629			290	650
314a	621	<i>IGBulg III</i>	<i>SEG LIV</i>		
315	621	<i>passim</i>	623	<i>I.Apulum</i>	<i>SEG LIV</i>
317	647	878	666	370	672, 1862
322-326	621	908	1829 (A)		
322 ter	629	1371	1885	<i>I.Histriae</i>	<i>SEG LIV</i>
330 bis	657	1432	622	<i>passim</i>	662
334 nov	629			105	663
335 quater	657	<i>IGBulg IV</i>	<i>SEG LIV</i>	113/114	657
337	657	<i>passim</i>	623	116	657
344	621	2059	648 app.cr.	143	664, 666
353	629	2142	639 app.cr.	207	665/666
355	629			283	656
363	629	<i>IGBulg V</i>	<i>SEG LIV</i>	286	656
378	621	<i>passim</i>	623	290	656
388 bis	629	5011	621	303	656
389	629	5061/5062	656	310	656
391	629	5067	656		
392	621, 629	5102-5104	657	<i>I.Kallatis</i>	<i>SEG LIV</i>
395 bis	629	5105	647	70	664, 666
395 ter		5108	657	74	664
395 1	621, 629	5110/5111	657	97-100	666
398	629	5133	629	99/100	664
399	621, 629	5155	629	167 (189)	657
401	629	5180	656	177	656
402	621	5262	656	180/181	656
403	623, 629	5265	656	183	656
422	623	5330	656	187/188	656
469	629	5338	1911	194	656
		5352	656		
		5530	622		

<i>I.Tomis</i>	<i>SEG LIV</i>	<i>IOSPE 1²</i>	<i>SEG LIV</i>	<i>CIRB</i>	<i>SEG LIV</i>
21	666	44	1885	735/736	674
57	1908	176	674	743	674
165	656	186	698	777	674
173	656	195	697	870	1911
186/187	656	270	696	912	542
189	656	274 b	700	985	674, 1666
195	656	275	701	985	674
207	656	401	678	1037/1038	681, 692
243	656	403	678	1040-1043	681
252	656	410	690 app.cr.	1076	674
254	656	418	678	1116	680
256/257	656	482	678	1123	680
274	656	527	679	1124-1128	674
276	656	687	699	1125/1126	680
278	656			1137	542, 680
282	656	<i>IOSPE II</i>	<i>SEG LIV</i>		
288	656	52/53	674	1179	674
292	656	304-306	674	1225	674
294	656	364	674	1231	674
307	656	402	674	1260 (a)	1911
313	656			1263/1264	1911
327	656			1268	1911
340	656	<i>IOSPE IV</i>	<i>SEG LIV</i>	1277-1280	1911
343/344	656	36	696	1282	1911
347	656	204	674	1287/1288	1911
362	656	400/401	674		
372	656	404/405	674	<i>IGDOP</i>	<i>SEG LIV</i>
375	670	426	674	23	694
377	656			47	696
384	656	<i>CIRB</i>	<i>SEG LIV</i>	94a-c	702
459	656	<i>passim</i>	676		
461	656, 670	6/6a	692	<i>I.Olbia</i>	<i>SEG LIV</i>
463	658	8	692	27	695
466	656	59	1885	74	695
		64	674		
		69-73	674	<i>I.Délos</i>	<i>SEG LIV</i>
<i>ISM V</i>	<i>SEG LIV</i>	70/71	1666	1-4	716
78	656	73	1666	49	716
128	656	221	542	98	713
288	656	289	705	101	1887
		481	705	103/104	1887
<i>IOSPE 1²</i>	<i>SEG LIV</i>	499	542	199	717
35	695	724	674	295/296	1887

<i>I.Dños</i>	<i>SEG LIV</i>	<i>EAD XXX</i>	<i>SEG LIV</i>	<i>PH</i>	<i>SEG LIV</i>
298	711	337	718	381	774 app.cr.
298 A	1887	341-343	718	382	741 app.cr., 762
313 314	1887	485	712		app.cr.
319	1887			387	736, 747 app.cr.,
320	1887				762 app.cr., 766
338	711, 1887	<i>Suppl.Epigr.</i>	<i>SEG LIV</i>		app.cr., 772
380	1887	<i>Rhod.</i>			app.cr., 748
385	1887	67	724	388	742, 762-765,
396	711				766 app.cr.
399	711	2	722	406	762-765
399 B	1887	281	720		
424	1887	297	720	<i>Iscr.Cos</i>	<i>SEG LIV</i>
439	1887			ED 5	736
442/443	711, 1566	<i>PH</i>	<i>SEG LIV</i>	ED 17	736
442 B	1887	7	736, 742	ED 26	736
443 B	1887	10	736, 741 app.cr.,	ED 35-39	736
444	711		742, 745 app.cr.,	ED 42	736, 742, 745
444 B	1887		746, 747 app.cr.,		app.cr., 763
461	711		748, 762 app.cr.,		app.cr.
461 B	1887		763 app.cr., 776	ED 45	744 app.cr.
465	1887		app.cr., 783	ED 48/49	736
500	1867	14	739	ED 55	744 app.cr.
1036	1899	34	736	ED 60+112	736
1416/1417	717	37	744 app.cr., 760	ED 63	736
1432	1566	44	745 app.cr.	ED 70	736
1444	711	45	746	ED 71c	736
1449	711	54	787 app.cr.	ED 81	745 app.cr.
1450	1566	81	769 app.cr.	ED 82	744 app.cr.
1512	1834	102	760	ED 92	736
1581/1582	1566	130	790 app.cr.	ED 108	736
1586	712	134	739	ED 110	736
1688	715	137	783	ED 112	743 app.cr.
2132	1629	183	738	ED 114	742
2262	1781 app.cr.	327 b	738	ED 126	760
2295	1781 app.cr.	343	1840	ED 130-	736
2328-2333	712	347	769 app.cr.	132	
2532	712	367	736, 742	ED 132	739
2616	712	368-371	742	ED 134	736
		369	744	ED 138	745 app.cr.
<i>EAD XXX</i>	<i>SEG LIV</i>	370	762-765	ED 144	736
107	947	373-381	742	145	
229 note 4	1844	378	773 app.cr.	ED 154	742

<i>Iscr.Cos</i>	<i>SEG LIV</i>	<i>Maiuri, NS</i>	<i>SEG LIV</i>	<i>I.Cret. I</i>	<i>SEG LIV</i>
ED 166	736	460	742	XXIII.31	865
ED 178	736	525	790 app.cr.	XXIX.1	833, 868
ED 179	748	674	742		
ED 180	736	676	747 app.cr.	<i>I.Cret. II</i>	<i>SEG LIV</i>
ED 182	736	677-679	742	III.3	739
ED 189	736	687	738	V.1	832
1190				V.3	839 app.cr.
ED 194	736	<i>Tü.Cal.</i>	<i>SEG LIV</i>	V.19	1917
1195		78	736, 749	X.34	854
ED 201	736	85	748	XI.6	870
ED 206	736	88	762 app.cr.	XII.3	832, 840
ED 212	736	141	1102 app.cr.	XII.4	837
ED 216	736	250	760	XII.9	837
ED 226	736	Test. XIII	736	XII.13	837
ED 227	736, 762 app.cr.	Test. XXIV	736	XII.15	837
ED 234	748			XII.16	832, 837
EF 11	789	<i>Tü.Cam.</i>	<i>SEG LIV</i>	XIII.8	829
EF 437	760	86	720	XXV.22 A	833
EF 778	760 app.cr.	105	1867	XXVI.3	854
EV 2	736, 762-765	109	720		
EV 4	768 app.cr.	112	720	<i>I.Cret. III</i>	<i>SEG LIV</i>
EV 18	744 app.cr.	158/159	720	II.2	1896 bis
EV 114	760 app.cr.			III.4	827, 1870,
EV 134	786	<i>I.Cret. I</i>	<i>SEG LIV</i>		1917
EV 200	742	V.17	829	III.5	849
EV 206	790 app.cr.	VI.6	1068 app.cr.	III.25-29	870
EV 212	742, 761 app.cr.	VII.7	854	III.39	854
EV 218	786	VII.35	827	IV.4	849
EV 226	742, 744 app.cr.	VIII.7	736, 739		
EV 231	746	VIII.29	1844	<i>I.Cret. IV</i>	<i>SEG LIV</i>
EV 248	744 app.cr.	IX.1	827	14	832
EV 261 B	760 app.cr.	XVI.3/4	827	21	831
EV 335 bis	788 app.cr.	XVI.24	854	22 B	831
EV 375	787 app.cr.	XVII.8-20	861	41	847
		XVII.34	862	43	824
		XVIII.9	827	43 A	544
<i>I.Dor.Ins.</i>	<i>SEG LIV</i>	XIX.3 A	849	47	848
63	732	XXII.7	864	57	839 app.cr.
		XXII.10-	864	64	849
<i>Maiuri, NS</i>	<i>SEG LIV</i>	XXII.13		72	832, 839 app.cr.
8	787 app.cr.	XXII.18	864		849
11	726	XXIII.26-28	865	77	824
450	738				

<i>I.Cret. IV</i>	<i>SEG LIV</i>	<i>IGDS</i>	<i>SEG LIV</i>	<i>I.Catania</i>	<i>SEG LIV</i>
78-79	832	155	872 (13)	<i>passim</i>	895
154	839 app.cr.	161	872 (12)	4	899
165	864	180	876	5	900
168	736, 739	185	872 (1)	6	898
181-182	827	196	544	27	897
184	827	204-212	880	43	896
186 B	1870	206	872 (22), 1874	47	922
197	827	208	872 (11)	49	921
241-242	854	213	872 (25)	50	923
246	833	214 u	872 (25)	79	909
285	864	215	872 (25)	80	901
286	851			93	907
306 A	833	<i>IGDGG I</i>	<i>SEG LIV</i>	96	903
314-320	846	2	1792 app.cr.	105	905
322-325	846			146	906
334-334	870 app.cr.	<i>IGDGG II</i>	<i>SEG LIV</i>	151	902
337-340	833	28	955 (5)	157	904
346/346 bis	846			159	908
425	833	<i>Arena I²</i>	<i>SEG LIV</i>	170	920
444	852	10	882	194	910
460	855	69	872 (26)	195	911
509	829	77	881	203	912
512/513	846			211	913
		<i>Arena II²</i>	<i>SEG LIV</i>	214	914
		33	882	217	915
<i>IGDS</i>	<i>SEG LIV</i>	46 (a)	872 (13)	219	916
32	941 A app.cr.	49	882	221	917
36	872 (26)	72	883	222	918
37	941 A app.cr.	79	881	225	919
38	941	89	876	509-511	967
47	872 (26)	133	872 (7)		
93	537				
97	872 (27)			<i>I.Lipari</i>	<i>SEG LIV</i>
102	872 (24)	<i>Arena IV</i>	<i>SEG LIV</i>	377	872 (17)
109	878	33	955 (5)		
119	872 (7)			<i>I.Napoli</i>	<i>SEG LIV</i>
124-126	872 (7)	<i>Arena V</i>	<i>SEG LIV</i>	1	959
134 A	881	66	537	44	957
134 B	881, 941 A	69	537	84	957
	app.cr.	121	537	126	957
142 d	882			135	958
144 d	882			142	958
147	882				

<i>I.Reggio Calabria</i>	<i>SEG LIV</i>	<i>ICUR</i>	<i>SEG LIV</i>	<i>TAM II</i>	<i>SEG LIV</i>
21	965	1658	1841 (9)	148	1466 app.cr.
36	964 bis	4024	895	206	1827
		12889-	971	247	1827
		12906		282	1464 (3)
<i>IGUR</i>	<i>SEG LIV</i>	13130	971	284-286	1464 (9)
29	967	13257	971	291	1464 (6)
37	1885	13582	971	293-296	1464 (8)
71	1245	13887	974	301-306	1464 (13)
177	1841 (10)	13974	971	307	1464 (7)
223	1817	24292	1841 (2)	309	1464 (17)
235	967	26415	966	361	1464 (4)
246	1822	26615	966	396	1427 app.cr.
401	946	26625	966	408	1436
415	1566	27231	966	422	1436 app.cr.
510/511	967			429	1436 app.cr.
565	1841 (3)	<i>IGF</i>	<i>SEG LIV</i>	438	1827
670	895	<i>passim</i>	979	461	1827
689 b	967	2	1897	496	1406 app.cr.
787	895	4	983	497	1444 app.cr.
865	895	5	982	549	1442-1461
923	895	8	982	550	1464 (16)
1151	1566	15	982	555	1442-1461
1162	1840	21	982	561	1446
1180	971	23	982	561 (6)	1442-1461
1187	895	39	1588	563	1442-1461
1201	1840	40	1633	571	1476
1225	1841 (1)	43	1632	577	1442-1461
1232	971	68	980	583	1442-1461
1255	1840	87	1608	587-588	1442-1461
1280	1841 (6)	90/91	1892	612	1462
1290	1840	125	982	620	1459 app.cr.
1310	923 app.cr.	135	984 (1)	640	1448 app.cr.
1311	972	161	982	651	1427 app.cr.
1316	979			708	1395, 1442-
1326	1829 (B)	<i>TAM I</i>	<i>SEG LIV</i>		1461
1336	1840	44	1464	713	1417 app.cr.
1528	16	44 (b)	1466 app.cr.	879	1885
1556	967			905	1476
1577	1906 (3)	<i>TAM II</i>	<i>SEG LIV</i>	905 (28)	1440, 1872
1588	1906 (6)	21	1427 app.cr.	905 (63)	1440 bis
1700	970	130	1466 app.cr.	949	1431 app.cr.
		138	1406 app.cr.	987	1431 app.cr.

TAM II	SEG LIV	TAM V.2	SEG LIV	MAMA IV	SEG LIV
1011	1459 app.cr	1013	1182	19	1861
1165	1431 app.cr	1017	1182	59	1885
1224	1827	1026	1182	90	1355
		1030	1182	202	1282
		1075	1907		
TAM III	SEG LIV	1084	1907	MAMA VI	SEG LIV
223	1380 app.cr	1098	1879	83	1285
268	1827	1142	1228, 1907	264	1278
285	1827	1152	1907	316	1278
318	1827	1235 (A)	1214	325	1278
382	1827	1306	1786 app.cr	334-335a	1278
448	1382	1384	1217	340	1908
585	1827			373	1862
592	1862				
648	1827	TAM V.3	SEG LIV	MAMA VII	SEG LIV
713	1827	1659	1892	305	1178 app.cr
		1881	1222	563	1468
TAM IV.1	SEG LIV	MAMA I	SEG LIV	MAMA VIII	SEG LIV
34	1885	267	1470	352	1862
132	1829 (B)	292	1862	407	1020 app.cr
145	1844			410	1037 app.cr
258	1245	MAMA III	SEG LIV	413	1061 app.cr
276	1245	23	1515	413 (B)	1056 app.cr
304	1245	32	1515	426	1838
319	1252	205	1509	440	1061 app.cr
374-377	1252	222	1509	471	1020 app.cr
		237	1509	483-485	1061 app.cr
TAM V.1	SEG LIV	262	1509	490 A/B	1030
13	1276 app.cr	295	1509	492 (b)	1817
91/92	1864	344	1509	499 (b)	1031 app.cr
444	1916 (4)	385	1862	528	1061 app.cr
468	1916 (4)	440	1509	541	1059 app.cr
493	1216 app.cr	448	1509	577	1056 app.cr
535	1216 app.cr	510	1862	579	1056 app.cr
564	1218 A app.cr	549	1512		
618 b	1213	598	1512		
790	1276 app.cr	607	1509	MAMA IX	SEG LIV
		611	1862	237	1861
TAM V.2	SEG LIV	679	1509	420	1277
914	1829 (A)	684	1509	p. XXXVI	1275, 1872
932	1829 (A)	751	1509	A	
1008	1182	758	1509		
1011	1182				

MAMA X	SEG LIV	IGR III	SEG LIV	IGR III	SEG LIV
145	1284	237	1885	1212	1655
		409	1375	1228	1777 app.cr
IGR I	SEG LIV	576	1417 app.cr	1359	1690
8-25	979	656	1885	1368	1686 app.cr
14	1608	690	1427 app.cr	1426	1258
130	1885	691	1394	1436	1254
192	1566	766	1827	1504	1421 app.cr
222	1566	791 (a/b)	1385	1506	1417
239	895	792-794	1385	1523	1427 app.cr
249	1837	793	1885	1538	1566
336	972	794 (b/c)	1385		
350-352	1840	794 (h/i)	1385	IGR IV	SEG LIV
419	1639 app.cr	795	1385	55 (b)	1879
421	1639 app.cr	799	1385	135	1844
452	957	858	1509	146	1885
469/470	964	860	1475	155	1885
491	895	880	1885	159	1879
533	1015 (1)	883	1476	292-294	1879
536	1015 (2)	889	1473, 1476	293	1849 (3), 1895
651	666	896	1829 (A)	294	1849 (3)
717	1829 (A)	902	1476	352	1907
797	1885	903/904	1473	362	1885
873	674	909/910	1473, 1507 B	427	1875
880/881	674		app.cr	451	1885
890	1885	911	1473	567	1885
906	674	916	1473	571	1275, 1872
911	674	921	1473	581	1885
1047	1714 (4)	923/924	1473	642	1829 (A)
1179/1180	1715	926	1473	655	1278
1185	1739	951	1556	658	1278
1198	1760	961/962	1556	700	1885
1203	1760	976-983	1535	834/835	1343
1265/1266	1738 (2)	980	1556	908	1910
1272	1715	993	1556	914	1221
1293	1718, 1770	1012	1535	1069	783
		1033	1620 app.cr	1094-1099	742, 756
IGR III	SEG LIV	1039	1620 app.cr	1100	742
24	1245	1050-1053	1566	1281	1228
80	649	1079	1596	1327	1235
81	1885	1105	1884 (1)	1364	1213
93-96	1258	1109	1670 (3)	1431	1207
133	1566	1195	1706	1452	1207

<i>AGR IV</i>	<i>SEG LIV</i>	<i>ALA</i>	<i>SEG LIV</i>	<i>I.Didyma</i>	<i>SEG LIV</i>
1562	811 ter app.cr.	72	1036 app.cr.	237	1201
1619	1885	87	1823	268	1201
1743	1217	169	1068 app.cr.	272	1201
		180 (ii/iii)	1047	289	1201
<i>I.Alexandria</i>	<i>SEG LIV</i>			297	1201
<i>Troas</i>		<i>ala 2004</i>	<i>SEG LIV</i>	303	1201
T 117 (2)	813	<i>passim</i>	1018	424	1199
		239	1043	433	1887
<i>I.Amyzon</i>	<i>SEG LIV</i>	240	1044	458	1353 app.cr.
9	1229 app.cr.	241	1045	479	1199
223-225	1092 app.cr.	242	1067	480	1199, 1887
		243	1068	492	1832
<i>I.Anazarbos</i>	<i>SEG LIV</i>	244	1053	493	1199
3	1829 (A)	245	1036		
4	1885	247	1052	<i>I.Ephesos</i>	<i>SEG LIV</i>
9	1473	248	1046	13	1577
12/13	1885			24	1168
21	1473	<i>I.Arykanda</i>	<i>SEG LIV</i>	107/108	1188
29-48	1473	1	1391	212	1885
42/43	1482 app.cr.	45/46	1396 B app.cr.	279	1885
44-47	1490 app.cr.	47	1396	297	1885
50	1473	49	1396	300	1885
52	1466 app.cr.,	52/53	1396	456	788 app.cr.
	1473, 1483	106	1827	501	1183
p. 5	1482 app.cr.	109	1827	614	897
		111	1396 B app.cr.,	625	1885
<i>I.Apameia</i>	<i>SEG LIV</i>		1827	627	1659 app.cr.
<i>und Pylai</i>		<i>I.Assos</i>	<i>SEG LIV</i>	647	1183, 1885
18/19	1245	27	1827	663	1912
40	1245	71	1827	710 B	1385
138-140	1174 app.cr.			713	1476
		<i>I.Didyma</i>	<i>SEG LIV</i>	740	1885
<i>Aphrodisias</i>	<i>SEG LIV</i>	7	1566	1062	1908
<i>and Rome</i>		32	1104 app.cr.	1090	1182
13	806, 1021	40	1098 app.cr.,	1111-1113	1182
33	1023 app.cr.		1104 app.cr.	1130	1182
		60	1838	1146	1182
<i>ALA</i>	<i>SEG LIV</i>	151	1639 app.cr.,	1147 B	1182
<i>passim</i>	1018		1910	1159	1185
10	1047	164	1885	1174 (4)	1188
19/20	1838	179	1670 (8)	1214-1227	1190
40	1894			1251	

<i>I.Ephesos</i>	<i>SEG LIV</i>	<i>I.Hadrianoi</i>	<i>SEG LIV</i>	<i>I.Iasos</i>	<i>SEG LIV</i>
1354	964 bis app.cr.	77	1833, 1840	1	1074
1415	1182			2/3	1075
1420	1867	<i>I. Heraclea</i>	<i>SEG LIV</i>	4	1832
1576	1188	<i>Pontica</i>		8	1104 app.cr.
1605	1182	2	1885	14	1838
1611	1182			24	1074
1676/1677	1190	<i>Altertümer v.</i>	<i>SEG LIV</i>	27	1074
2001	1916 (5)	<i>Hierapolis</i>		30	1074
2005	1182	51	1297, 1304,	152	1817
2034	1885		1829 (B)	160-166	1095
2043	788 app.cr.	53	1307 app.cr.	193	1079
2054	1885	55 A	1306	198	10
2070/2071	417, 1184,	55 B	1305	262	1156 app.cr.
	1864 (1)	69	1343	284	1079
2113	1183 bis	72	1343	377	1079
2121	1827	78	1314		
2285 c	1844	97	1328, 1343	<i>I.Ilion</i>	<i>SEG LIV</i>
3056	1659 app.cr.	104	1343	10	1817
3072	1910	118	1299	33	1075, 1832
3091	1184 bis	119	1337	56	1236 app.cr.
3822	1215	128	1308	86	1102 app.cr.
4113	1182	156	1829 (B)		
4130	1190	158	1324	<i>I.Iznik</i>	<i>SEG LIV</i>
4135	1190	195	1315	5	1910
4336	1885	212	1343	11/12	1250
		223	1322	25	1250
<i>I.Erythrai</i>	<i>SEG LIV</i>	242	1339	29	1250, 1885
1	1871	261	1300	51/52	1250
24	1871	262	1302	60	1245
31	1832	267/268	1321	63	1894
76	1871	A/B		81	1245
112	736	270	1334	85	1250
205	1896 bis	275	1330	89	1250
207	1193 bis app.cr.	295	1343	116	1250
215	1193 bis app.cr.	336	1327	450	1250
309	555	339 (a)	1341	615	1251
373	1916 (4)	339 (b)	1340	702	1245
503	1871	342	1343	726	1245
519	1144 app.cr.	343	1325	751	1250
		347 A/B	1320	1071	1245
<i>I. Hadrianoi</i>	<i>SEG LIV</i>			1118	1144 app.cr.
3	1310 app.cr.			1129	1245

<i>I.Iznik</i>	SEG LIV	<i>I.Knidos</i>	SEG LIV	<i>I.Laodikeia am Lykos</i>	SEG LIV
1201/1202	1245	606	1083, 1879	114	1361 app.cr.
1242	1245			118	1362 app.cr.
1254	1245	<i>I.Kyme</i>	SEG LIV	122/123	1349 app.cr.
1260	1245	12	1229 app.cr.		
		19	1879		
<i>I.Kalchedon</i>	SEG LIV	45	1235	<i>I.Magnesia</i>	SEG LIV
10	1247			7 b	1870
75/76	1248	<i>I.Kyzikos</i>	SEG LIV	18/19	1566
		8	1844	26	1196
<i>I.Kaunos</i>	SEG LIV	17	1844	54	1817
30	1817	100	1844	61	1566
118	1080	147	1844	72	872 (27)
154	1081	148	1916 (4)	79/80	1871
		151/152	1844	100	1831
<i>I.Keramos</i>	SEG LIV	172	1844	115	1566
9	1879	262	1844	192	1197, 1864 (2)
15	1082	320	1844	201	1838
		339/340	1844	215	1197 bis
<i>I.Kibyra</i>	SEG LIV	348	1844	306	1911
41	1221	434	1844		
42-44	1436 app.cr.	530	1844	<i>I.Magnesia</i>	SEG LIV
62	1910	1629	1842	<i>am Sipylos</i>	
85/86	1389 bis			1	1204 bis, 1216
96	1380/1381	<i>I.Labraunda</i>	SEG LIV	bis, 1832, 1874	
208	1400	1-9	1086	27	1217
286	1419 app.cr.	3	735		
298	1907	9-11	1085	<i>I.Manisa</i>	SEG LIV
333	1419 app.cr.	43	1092 app.cr.	47	1216 app.cr.
				432	1222
<i>I.Kios</i>	SEG LIV	<i>I.Lampsakos</i>	SEG LIV	<i>Milet I.2</i>	SEG LIV
16	1245	4	982, 1846	1	1199
59	1844			647	1911
98	1250, 1916 (4)	<i>I.Laodikeia am Lykos</i>	SEG LIV		
		11	1908	<i>Milet I.3</i>	SEG LIV
<i>I.Klaudi- opolis</i>	SEG LIV	45	1885	33-38	1917
180	1246	53	1346	33 (e)	1916 (5)
		60	1347	37	1916 (5)
<i>I.Knidos</i>	SEG LIV	75	1149	134	1201, 1898
58	897	94	1351	136	1870
59	1879, 1895	110	1349 app.cr.	139	1075, 1832
221	732	111	1350	141	1867

<i>Milet I.3</i>	SEG LIV	<i>I.Mylasa</i>	SEG LIV	<i>I.Mylasa</i>	SEG LIV
143	1870, 1916 (5)	257/258	1099 app.cr.	833	1096 app.cr.
146	1916 (5)	301	1094 app.cr.	854	1099 app.cr.
148	1159 app.cr.,	314	1143 app.cr.	864	1094 app.cr.
	1200			871	1094 app.cr.
149	1167 app.cr.	337/338	1087		
150	1200, 1870,	341	1115	892/893	1163
	1916 (3, 5)	361-376	1103 app.cr.	901-910	1096
		363	1907	902	1094 app.cr.
		365	1907	918	1069
		371	1907		
<i>Milet I.7</i>	SEG LIV	373	1907	<i>I.Parion</i>	SEG LIV
194	1199	410	1875	T 62	1916 (3)
203	1916 (1)	413	1101 app.cr.		
208-224	1512	428	1126 app.cr.	<i>I.Pergamon</i>	SEG LIV
212	1911	429	1087, 1145	64	1159 app.cr.
255	1875			252	1849 (4), 1907
302	744 app.cr.			256	1879
				299	1885
<i>Milet VI.1</i>	SEG LIV	440	1087	433	1242 bis
134	1201, 1898	449	1087	525	1885
pp. 160-	1917	451	1087		
164		470	1145 app.cr.		
pp. 170/171	1870	474	1143 app.cr.	<i>I.Perge</i>	SEG LIV
pp. 176/177	1870	507/508	1104 app.cr.	<i>passim</i>	1385
pp. 185-	1870	521	1090	77	1914
189		522	1087	99	1837
		532	1087	286	1885
<i>Milet VI.2</i>	SEG LIV	534-536	1088, 1879	320	1885
753/754	1908	534	1087	331	1885
940 III f-h	1203	549	1087		
		584	1156 app.cr.	<i>I.Pisid. Cen.</i>	SEG LIV
<i>Milet VI.3</i>	SEG LIV	601/602	1088	117	1914
1112	1214 app.cr.	611/612	1178 app.cr.	146	1827
		613	1087	162	1827
<i>I.Mylasa</i>	SEG LIV	632-635	1087		
1-5	1566	657	1087	<i>I.Priene</i>	SEG LIV
33	1105 app.cr.	802	1094 app.cr.	1	1869
137	1087	805/806	1094 app.cr.	3	173, 1869
201	1832	808	1094 app.cr.	5/6	173
204	1094 app.cr.	812	1094 app.cr.	14	1869
213/214	1094 app.cr.	814	1094 app.cr.	19	1916 (2)
216/217	1094 app.cr.	817	1163 app.cr.	37	1099 app.cr.,
221/222	1087	818	1094 app.cr.		1916 (5)
251-261	1099/1100	822	1094 app.cr.	105/106	1204
		827/828	1094 app.cr.		

<i>I.Priene</i>	SEG LIV	<i>I.Selge</i>	SEG LIV	<i>I.Smyrna</i>	SEG LIV
112	1182, 1907	66	1829 (B)	844 a/b	1207
157/158	1204				
225	1837	<i>I.Sestos</i>	SEG LIV	<i>I.Stratonikeia</i>	SEG LIV
		1	1849 (4),	7	1170
<i>I.Prusa</i>	SEG LIV		1916 (1)	10	1168
21	1245			199	1817
48	1245	<i>I.Side</i>	SEG LIV	248	1817
98	1245	26	1885	254	1817
		44	1885	256	1817
<i>I.Prusias</i>	SEG LIV	50	1838	266	1817
1-12	1245	54	1386	309	1817
25	1245	112	1885	668	1817
38	1245	167	1386	672	1817
98	1245	190/191	1386	685	1817
				690	586
<i>I.Rhod. Per.</i>	SEG LIV	<i>I.Sinope</i>	SEG LIV	961	1169
41	1916 (4)	<i>passim</i>	1258	1101	1168, 1898
201	720	98	1259, 1875	1202	555
209	1916 (4)				
331	1916 (4)	<i>I.Smyrna</i>	SEG LIV	<i>I.Sultan</i>	SEG LIV
		48	1844	<i>Dagi I</i>	
<i>Bresson,</i>	SEG LIV	60	1844	393	1849 (3)
<i>Recueil</i>		98	1844	507	1862
<i>Pérée</i>		122	1844		
56	1916 (4)	128	1844	<i>I.Tralleis</i>	SEG LIV
95	1916 (4)	139	1844	(und Nysa) I	
173	1916 (4)	158	1844	3	1566
		236	1844	6/7	1175
<i>I.Sardis</i>	SEG LIV	295-297	1207	15	1174
1	1832	443	1911	77	1171 app.cr.
17	1226	512	790 app.cr.	80	1831
18	1885	513	1844	81	1885
63	1910	516	1916 (4)	240/241	1176
79	724 app.cr.	532	1844		
106	1844	573	1204 bis, 1216	<i>I.Tyana</i>	SEG LIV
120	1844		bis, 1832, 1916	77	1525
123	1844		(3)	134	1473
187	1226	609	1916 (2)		
		697	1207, 1885		
<i>I.Selge</i>	SEG LIV	753	1205		
17	1377 bis, 1831	784	1385		
46	724 app.cr.	786	1385		

<i>Strubbe,</i>	SEG LIV	<i>I.Kourion</i>	SEG LIV	<i>IGLS I-VII</i>	SEG LIV
<i>Arai</i>		60	1536	1265	724 app.cr.,
<i>Epitymbioi</i>		70	1526		1535
	1138 app.cr.	127-142	1526	1319	1595 (1)
33	1138 app.cr.	202	1554	1320	1595 (2)
46	1360 app.cr.	204	1554	1321	1595 (6)
228/229	1278			1322-1327	1595 (9-14)
291	1360 app.cr.	<i>IGLS I-VII</i>	SEG LIV	1328	1595 (7)
359-366	1424 app.cr.	172	1587	1330	1595 (8)
		256	1583 A	1331	1595 (18)
<i>Petzi,</i>	SEG LIV	264	1583 A	1332	1595 (16)
<i>Beicht-</i>		269	1607 (3/4)	1333/1334	1595 (4/5)
<i>inschriften</i>		373/374	1583 A	1335	1595 (17)
9-12	1225 app.cr.	376	1583 A	1336	1595 (19)
		393-395	1581 (8)	1337	1595 (15)
<i>IdC</i>	SEG LIV	447	1587	1410	1581 (13)
16	1475	491	1587	1904	1655
p. 55/56	1576	496/497	1583 A	1999	1823
		518	1583 A	2205	1581 (15)
<i>I.Kition</i>	SEG LIV	555	1583 A	2584	1614 app.cr.
<i>passim</i>	1535	566	1583 A	4028	1832
2002	1531	568-570	1583	9065	1686 app.cr.
2011	1531, 1539	570	1587	9075	1690 app.cr.
2014	1537	586	1582	9084	1690 app.cr.
2019	1531	652	1583 A		
2029	1536	671	1583 B	<i>IGLS XV</i>	SEG LIV
2086	1538	680	1583 B	417-419	1706
2099	1540	689	1583 A	420/421	1706
2102	1541	701	1588	423-427	1706
2133	1542	715	1473	429	1706
2134	1543	718	1625		
2137	1544	770	1581 (17)	<i>IGLS XXI.2</i>	SEG LIV
2140	1545	789	1581 (7)	125-127	1641
2164	1546	808	1865	126	1702
2169	1547	851/852	1865	130/131	1701
2180	1548	871	1900	153	1703
2186	1549	955	1588		
2191	1550	989	1906 (7)	<i>IGLS XXI.4</i>	SEG LIV
2211	1551	998 C	1592	50	1705
2214	1552	1013	1865		
2222	1553	1072	979		

<i>I.Estrema</i>	SEG LIV	SB	SEG LIV	SB	SEG LIV
<i>Oriente</i>		4101	1770	11098	1745 app.cr.
<i>prossim</i>	1566	4313	1726	14508-	1761
29	1573	4314	1725	14511	
32	1574	5021	1566	14608	1721
37	1576	5797	1714 (2)		
39	1576	5829	1759	Bernand,	SEG LIV
42-43	1576	5963-5972	1745 app.cr.	Inscr.	
46	1576	6009	1762	métriques	
50-51	1572	6048	1772, 1772	4	1759
62	1575	6651	1890	10	1759
141	1578	6664	1742	13	1768
261	1579	6706	1734	19	1726
381	1567	6947/6948	1772	23	1737
		7301 (?)	1745 app.cr.	27	1302
<i>Jens.d.E</i>	SEG LIV	7305	1745 app.cr.	33	1735
<i>passim</i>	1566	7539	1829 (B)	35	1759
101	1569	7808	1714	45	1529 app.cr.
102-103	1567	7871	1840, 1920	52	1768
105	1568	8220	1760	57	1768
		8236	1773	62	1725
<i>I.Gerasa</i>	SEG LIV	8268	1722	66	790 app.cr.
2	1900	8337/8338	1760	71	1920
45-46	1690 app.cr.	8374	1715	83	1734
68	1690	8380	1719	97	1840
73-74	1690 app.cr.	8389	1742	100	1840
168	1686 app.cr.	8394	1757	108 V	1568 app.cr.
190	1690 app.cr.,	8438	1738 (1)	118	1738 (3)
	1691, 1817	8439	1738	122	1641
192-194	1689 app.cr.	8440/8441	1738 (2)		
231	1840	8545 a/b	1772	Lefebvre,	SEG LIV
252	1838	8547	1714 (3)	Recueil	
285-287	1692	8773	1714 (4)	232	1745 app.cr.
345-347	1838	8819/8820	1715	238-350	1745 app.cr.
		8858	1718, 1720	377	1763
<i>SB</i>	SEG LIV	8878	1757	378	1764
302	1770	8896	1760	401	1762
305	1739	9735	1736	18	
1323	1714 (5)	10162	1711	<i>I.Akoris</i>	SEG LIV
2055	1772	(517)		2	1739 app.cr.
2264	1719	10176	1762		
3918	1714	10714	1714 (1)	<i>I.Alex.Ptol.</i>	SEG LIV
3935	1745	11085	1766	13	1723 app.cr.

<i>I.Alex.Ptol.</i>	SEG LIV	<i>I.Philae</i>	SEG LIV	<i>I.Éthiopie</i>	SEG LIV
21	1723 app.cr.	122	1754	286	1772
58	1566	123	1755		
99	1722	126	1753	Syll. ³	SEG LIV
		128	1718, 1770	3 g	1566
<i>I.Alex.Imp.</i>	SEG LIV	131	1753	22	1566
72	1714 (4)	142	1770	34/35	537
73	1714 (3)	146	1749 app.cr.	167	1566
		158	1896 bis	170	1566
<i>I.Fayoum</i>	SEG LIV	170	1670 (6)	185	1867
80	1906 (5)	190	1896 bis	279	1869
99	1714 (2)	216	1648 app.cr.	280	1535
119	1712	273	1753	282	173
124	1739 app.cr.			283	1818 (4)
200-202	1712	<i>I.Portes</i>	SEG LIV	286	1870
		83	1714	306	485, 1818 (1)
<i>I.Hermou-</i>	SEG LIV	82	1739	312	1074
<i>polis</i>		86/87	1715	344	1832
1	1736			349-352	1899
71	1840	<i>I.Prose</i>	SEG LIV	354	1831
81	1737	8-10	1718, 1720	398	736
		16	1718	426	1566
<i>I.Col.</i>	SEG LIV	21	1712	532	1919
<i>Memnonion</i>		24	1908	548	1877
11	1760	27	1712	562	1229 app.cr.
13	1760	40	1712	569	736, 1159
18/19	1760				app.cr.
69	1670 (6)	<i>ITHSy</i>	SEG LIV	570	720
		13	1715	577/578	1834, 1849 (2)
<i>I.Philae</i>	SEG LIV	37	1720	590	736, 742
15	1719	189	1712	621	742
19	1719	190	1742	622 B	1917
28	1896 bis	302/303	1757	624	1895
32	1749 app.cr.	318	1719	633	1870
38	1747/1748	326	1753	636	527
39	1746/1747			656	1208
41	1749	<i>JIGRE</i>	SEG LIV	671 A	533
48	1747 app.cr.	7	1627	672	533
52/53	1719	84	1890	689	787, 1919
56	1719			690	516 app.cr.,
71	1750	<i>I.Éthiopie</i>	SEG LIV		1817
73-75	1751	269	1772	691	1849 (4)
89	1752	275-277	1772	700	1846

<i>Syll</i> ³	SEG LIV	OGIS	SEG LIV	OGIS	SEG LIV
725	722	113	1535	764	1849 (4)
735/736	434, 447, 456	130	1757		
739	1834	134	1535	<i>GIBM</i>	<i>SEG LIV</i>
748	610	168	1908	974	1778
753	1895	199	1772	1048 b	1566
763	1844	213	1566	1052	1566
793	742	224 A.B	1566	1061	1776
799	1831, 1885	228	1832	1154	717
802	1919	229	1204 bis, 1216		
883	1885		bis, 1832, 1874,	<i>I.Louvre</i>	<i>SEG LIV</i>
884	523 bis, 1830		1916 (3)	1	1718, 1720
906 (a/b)	1838	231-233	1566	14	1757
921	210	253/254	1566	17	1712
941	1870	262	1832	38-46	1724 (1-9)
953	732	332	1241	47	1724 (11)
958	1849 (4)	338	1869	48	1724(15), 1844
993	533	339	1849 (4)	49-51	1724 (12-14)
1000	736, 781 app.cr.	379	1566	52	1724 (16)
1011	1247	382	1566	53	1714
1017	1258	417	712		
1023	742	430-434	1566	<i>I.Varsovie</i>	<i>SEG LIV</i>
1097	1903	466	1875	48/39	1566
1107	741 app.cr.	483	1098 app.cr.,	72	1768
1181	712		1104 app.cr.		
1206	579	484	1907	<i>CIJ²</i>	<i>SEG LIV</i>
1214	1877	502	1275, 1872	60	590
1218	1886	513	1885	61/62	979
1229	1297, 1829	520	1838	78	674
1247	545	527	1406 app.cr.	173	1890
1259	694 app.cr.	578	1885	296	969 (3)
1268 I	1167 app.cr.	584	1535	380	1841 (7)
1299	1304	585	1556	500/501	969 (4, 6)
		595	1639 app.cr.	650 a/b	895
<i>OGIS</i>	<i>SEG LIV</i>	603	897	650 d	895
6	1899	632/633	1566	662-664	998
20	1535	638	1566	675/676	1015 (1/2)
33	1779 bis	641	1566	681 b	658
43	736	654	1718, 1770	682-687	674
54	1566, 1772	677	1738 (1)	689-691 b	674
56	1718, 1720	680	1760	692	622
90	1718	747	1566	693/694	594
111	1757	755/756	1203	694	1890

<i>CIJ²</i>	SEG LIV	<i>CIJ²</i>	SEG LIV	<i>CIJ²</i>	SEG LIV
695-698	545	813	1595 (3)	1166	1642 (1)
701-708 d	545	814	1595 (8)	1233	1667 (1)
709/710	528	815	1595 (18)	1404	1666, 1890
711	528	816	1595 (16)	1414	1667 (3)
711 a/b	502	817/818	1595 (4/5)	1417	1566, 1581
715 d	1627	820	1607 (1)		(10)
725-731	712	829	1604 (1)	1418	1581 (10)
731b-d	829	830	1604 (3)	1419	1566, 1576,
735/736	1525	831	1604 (2)		1581 (19)
738	1235	832	1604 (10)	1430	1627
739-742	1207	833	1604 (11)	1448	1238
743	1206	837/838	1604 (6)	1514	1890
744	1209	839	1604 (7)		
745-747	1190	844	1604 (13)	<i>IJO II</i>	<i>SEG LIV</i>
748	1203	846	1581 (12)	<i>passim</i>	969
750/751	1226	847	1581 (13)	2	1581 (9)
752	1228	848	1581 (6)	14	1042
753	1217	849-851	1581	15-19	1047
754	1222	852	1581 (14)	20	1073
755	1215	861	1581 (1)	21-23	1079
756	1161	863	1581 (3)	24	1081
757	1462	865	1581 (11)	25	1161
758	1409	870-872	1598 (1-3)	26	1162
759	1355	873/874	1597 (1/2)	27/28	1176
760	1278	875	1627 (4)	30-33	1190
764	1287	876/877	1627	34	1192
766	1278, 1890	878	1637	35	1190
768-771	1278	879	1638 (1)	36	1235
772	1282	880	1638 (2)	37-39	1203
774	1281	882	1515	40-45	1207
775-778	1343	910	1664 (3)	47	1224
781	1388	925	1664 (2)	48	1217
783/784	1515	931	1664 (1)	49/50	1222
785-794	1509	991	1638 (6)	53-145	1226
795	1494	995-1000	1607	69	1203
796	1264	1006	1607	146	1228
798	1252	1009	1607	147	1679
801/802	1248	1010/1011	1607 (3/4)	148	1005
803/804	1595 (1/2)	1023	1607	149	1253
805	1595 (6)	1025	1607	150/151	1248
806-811	1595 (14)	1033-1038	1607	152	1246
812	1595 (7)	1113	1607	153	1251

<i>IJO II</i>	<i>SEG LIV</i>	<i>JIWE I</i>	<i>SEG LIV</i>	<i>LSAG²</i>	<i>SEG LIV</i>
154-158	1252	149	895	p. 479 no.	694
159-161	1257	186	1005	480	
162	1264			p. 541	539
163-166	1266	<i>JIWE II</i>	<i>SEG LIV</i>	<i>LSAM</i>	
167	1277	100	594		<i>SEG LIV</i>
168-177	1278	113	969 (5)	1	1258
180	1282	166	969	3	1247
181	1284	183	969 (3)	16	1886
182	1287	288	594	24	1896 bis
183	1291	292	1890	28	1168
185	1295	360	969 (2)	31	1168
186	1296	557	1841 (7)	69	1117 app.cr.
187-209	1343	568	969 (4)	72	
210/211	1345	627 (1)	969 (6)		
214	1355			<i>LSCG</i>	<i>SEG LIV</i>
216	1382	<i>LSAG²</i>	<i>SEG LIV</i>	17/18	530
218	1383	p. 182 no. 8	437	40 A, C	1877
219	1388	p. 224 no. 3	542	47	1903
221	1409	p. 225 no. 1	542	72	509
222	1414	p. 239 no. 1	1792 app.cr.	80	533
223	1462	p. 275 nos	537	97	1886
224	1468	6 and 8		108	1898
226	1469	p. 277 no.	872 (26)	151	737
227	1470	38 C		152	736
228	1471	p. 278 no.	882	154	743 app.cr.
229	1480	50		172	742
230	1494	pp. 285/286	1877	174	742
232-243	1509	no. 3			
247	1516	p. 286 no. 2	492	<i>LSCG</i>	<i>SEG LIV</i>
248	1518	p. 288 no. 3	979	<i>Suppl.</i>	
252-257	1524	p. 288 no. 5	984	48	1874
258	1525	p. 304 no.	716	105	720
p. 304/305	1243 bis	10		111	720
pp. 549-	1189	p. 343 no.	1566		
551		30		<i>Wessel,</i>	<i>SEG LIV</i>
pp. 551-	1206	p. 356 no.	1884 (3)	<i>IGCVO</i>	
554		10		140	895
pp. 555-	1239	p. 451	542	241	895
557		p. 464 no.	984	316	928
		C		497	928
<i>JIWE I</i>	<i>SEG LIV</i>			590	895
146/147	895				

<i>Wessel,</i>	<i>SEG LIV</i>	<i>GV</i>	<i>SEG LIV</i>	<i>GV</i>	<i>SEG LIV</i>
<i>IGCVO</i>		55	542	1729	790 app.cr.
592	895	258	788 app.cr.	1745	790 app.cr.
605	965	377	979	1796	979, 1840
709	928	433	1250	1809	1258
799	895	510	699	1827	1725
852/853	895	515	1535	1837	1258
911	895	538 a	1535	1846	1737
1022	895	649	979	1862	1840
1042	895	722	1566	1873	1735
1046	928	731	1840	1878	1670 (5)
1048	928	733	972	1914	1535, 1538
1053	895	735	979	1924	1840
1164	928	781	1840	1960 a	1258
1281	895	789	1840	2014	979
1327	928	936	1840	1975	1840
1342	895	942	1840	2013	1840
1357	895	1015	1726	2019	1535
1360	895	1049	1829 (B)	2022	1840
1374	895	1076	1535	2039	1840
1379	895	1122	788 app.cr.	2057	656
1459	928	1153	1759		
1573	928	1166	1840	<i>Kaibel, EG</i>	<i>SEG LIV</i>
		1201	1535	717/718	895
<i>CEG</i>	<i>SEG LIV</i>	1210	1840	801	895
108	1840	1217	545	827	1654, 1670 (1)
119	1840	1237	1568 app.cr.	887	895
123	542	1304	656	987	1760
140	542	1305	1535	1007	1760
251	1905	1318	1840		
305	1905	1329	979	<i>Merkelbach-</i>	<i>SEG LIV</i>
326	1905	1334	573	<i>Stauber,</i>	
400	979	1363	1898	<i>SGO I</i>	
432	1905	1403	1535	01/19/01	1168
454	1792 app.cr.	1405	1535	01/20/26/01	1908
	1905	1409	979	/20/27	
637	562	1485	1908	01/20/33	1916 (2)
720	597	1526 a	1258	02/01/02	1197 bis
730	1916 (4)	1567	1566	02/09/22	1018
833	494	1603	1916 (4)	02/12/10	1307
888/889	984	1634	1840	02/14/02	1908
		1680	1734	03/02/01	1168
		1713	1258	03/02/68	1833

Merkelbach-Stauber, SGO I	SEG LIV	Merkelbach-Stauber, SGO IV	SEG LIV	Pfuhl-Möbius	SEG LIV
04/05/03	1829 (B)	17/06/02	1833	1440	1916 (4)
05/01/45	1898	17/06/03	1833	1488	1916 (4)
06/02/16	1242 ter	17/06/05	1833	1535	1916 (4)
08/08/10	1840	17/11/02	1442 app.cr.	1639	1844
		18/10/01	1829 (B)	1844	1844
		18/13/01-	1385	1861	1916 (4)
		18/13/04		1900	1916 (4)
		18/13/06	1385	2225	1916 (4)
		18/13/99	1385		
08/01/38	1916 (4)	19/18/01	1473	Tod, GHI	SEG LIV
08/01/40	1916 (4)	20/16/01	1654, 1670 (1)	34	1535
08/08/10	1833	20/16/02	1670 (5)	125	713
09/05/04	1250	20/25/01	1566	170	132
09/05/05		20/26/01	1566	181	139
09/05/16	1250	20/27/01	1566	202	485
09/06/15	1829 (B)	22/56/01	1701		
10/03/02	1142 app.cr.	22/90/99	1566	Meiggs-Lewis, GHI/GHI²	SEG LIV
10/06/01/10	1258	22/91/01	1566	4	1877
10/06/02		23/13 =	1566	10	1877
10/06/04-	1258	12/02/01		12	1566
10/06/14				15	70
10/06/98/10	1258			19	526
10/6/99		Merkelbach-Stauber, SGO V	SEG LIV	28	537
		12/01/99	1566	70	2
		12/03/99 =	1566	81	2
		24/17		83-85	2
12/01/01	1566	24/03 =	1142	88	2
12/02/01	1566	01/15/05		91	2
12/03/01-	1566	24/30	1399	94	2
12/03/04		24/34 =	1566		
12/04/01	1566	20/27/02		Rhodes-Osborne, GHI	SEG LIV
12/05/01-	1566			5	210
12/05/03		Pfuhl-Möbius	SEG LIV	14	474
13/05/04	788 app.cr.	283-290	1916 (4)	25	107
14/06/08	1470	1273	1916 (4)	40	165
16/03/02	1829 (B)	1275	1916 (4)	41	111
16/23/06	1840	1277/1278	1916 (4)	52	113
16/41/15	1358	1430	1916 (4)	58	115
16/52/03	1861	1432/1433	1916 (4)		
16/62/02	1282				

Rhodes-Osborne, GHI	SEG LIV	CIL III	SEG LIV	CIL VIII Suppl.	SEG LIV
63	205	6977-6981	1258	12508-	1883
70	130	7409	666	12511	
76	137, 155	9106	1218 A app.cr.		
88	14	10599	1015 (1)		
91	151	10611	1015 (2)	CIL IX	SEG LIV
101	485	12116	1473	498*.1	1841 (13)
		12219-	1258	4994	1841 (14)
		12222		p. 15	948
		12260	1476		
RC	SEG LIV	13618	1473	CIL X	SEG LIV
3	1831/1832	13661	811 ter app.cr.	3	964
4	1831	14165	1884 (1)	7	964
10-13	1075, 1832	14149 (38-44)	1838	1063	895
14	1832	14172	1838	7064	895
18-20	1832	14175 (1/2)	1838	7078	895
25-28	736	14176	1838	7206	872 (16)
31/32	1566	Add. 1114	1258	7233	872 (16)
36/37	1566			7237	872 (16)
47	1244, 1832			7240	872 (16)
54	1832	CIL III	SEG LIV	8339 b	964
70	1832	Suppl. 1			
75	1566	10055	590	CIL XI	SEG LIV
		13625a	1385	44.b	1841 (5)
Staatsverträge	SEG LIV				
120	1877	CIL V	SEG LIV	CIL XII	SEG LIV
429	1917	p. 1060	950	6	979
545	1075, 1916 (3)			72	979
		CIL VI	SEG LIV	147	979
CIL II	SEG LIV	13879	1841 (5)	174	979
4315	1004	15005	1841 (8)	254	979
4992	1837	20617	1841 (12)	306	979, 1840
6185	994	29045	967	317	979
6243 (10)	1003	33976	1840	366	979
6248	1003	36327	1841 (13)	652	979
(10a/b)				715	979
		CIL VIII	SEG LIV	758	979
CIL III	SEG LIV	23832	972	874	979
534	416	25916	1017 app.cr.	1026	979
607	587			1038	979
1260	673			1122 a/b	979
1809-1814	1258			1277	979, 1608
6731	1535			1686	979

<i>CIL XII</i>	<i>SEG LIV</i>	<i>ILS</i>	<i>SEG LIV</i>	<i>PAT</i>	<i>SEG LIV</i>
1913	979	184	1884 (1)	2754	1566
3232	979	660	1258	2763	1566
3406	979	751	1838		
3672	979	996	1527	<i>IAG</i>	<i>SEG LIV</i>
4015	979	2824	1258	32	697
4123	979	5177	1840	72	1670 (8)
5340	979	5845 (a/b)	1838	85	724 app.cr.
5370	979	6460	957	88	1822
5443	979	6770	872 (16)	90	1822
				209	787 app.cr.
<i>CIL XIII</i>	<i>SEG LIV</i>	7948	979		
130-173	979	8738	1908		
192	979	8795	1566		
277/278	979	8852	979		
301 a	979	8995	1770		
1047	979	9476	649		
1326	979				
1854	979	<i>PAT</i>	<i>SEG LIV</i>		
1898	979	0197	1566		
1916	979	0262/0263	1566		
1918	979	0270	1566		
2004	979	0274	1566		
2074	979	0279	1566		
2194	979	0294/0295	1566		
2198	979	0306	1566		
2267	979	0312	1608		
2416	979	1062	1566, 1602		
2448	979	1063	1566		
5338	1011 app.cr.	1352	1566		
10021 (22)	1908	1366	1566		
		1373	1566		
<i>CIL XIV</i>	<i>SEG LIV</i>	1374	1566, 1602		
3968	1841 (4)	1397	1566		
		1399	1566		
<i>CIL XV</i>	<i>SEG LIV</i>	1403	1566		
7070	1014 (6)	1409	1566		
		1411/1412	1566		
<i>CIL</i>	<i>SEG LIV</i>	1414	1566		
<i>XVII.2</i>		1419	1566		
25	979	1584	1566		